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CHRISTIAN SOCIALISM FOR TO-DAY.

BY DR. J. D. BUCK, CINCINNATI, O

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LADIES AND GENTLEMEN OF THE UNI-TY CLUB:

Although the title given me for an is then all that can be desired.

justed so long as the inherent rights of change places; where the rich are des- a wealthy and luxurious priesthood, with race we all know, though the altruism of of God could disregard the rights and sustained by one universal life, are ina single individual are ignored. In order pised and despoiled, and the poor ex- magnificent churches from which the the sermon on the mount, and the les the well-being of man, and still be in spired by this divine light, then, and briefly to show the necessity of recog- alted. The sum of human miscry will poor are practically excluded, can but emnizing the principle of justice as the not even remain the same, but will be foundation of all ethics, let us begin with the aggressive evotism of the indiequally self-assertive, equally aggressive, who also declares that he has the right to do precisely as he pleases. Presently our interests are found to clash. Each ism against the present condition of runs against the cherished object, the things. pleasure of or the will of the other, and right; and it is thus that the history of capitalistic employer. nations is written in warfare and in blood, and the life history of nine-tenths of the faulty competitive methods of distrihuman race is written in sorrow and in bution. tears. If I am trying really to discover the right, and am willing to be just, I lords, capitalists and other parasites. shall soon learn that I cannot do as I 4. Waste of labor in providing luxplease without preventing my neighbor uries, and as a corollary, creating artifrom doing as he pleases; and if I am not ficial and unhealthy appetites and wants. prepared either to exterminate or to be exterminated, to enslave and despoil, or to be enslaved and despoiled, I must compromise. I learn to respect the rights pared with the effort put forth. of others as I would have my own respected. My declaration of rights has now become a code of ethics. It may thus be seen that no adjustment can be right, and therefore final, that is not strictly just; that does not gle for existence. give to others as much as it takes from comes a divergence. Wherever individu- gard interest, profit, rent and land-ownal egotism undertakes to interpret the ing, as just, right and proper. determining what justice requires us to might be indefinitely lengthened, as for do. This is still the warfare of might instance, the struggle for existence is diprinciple of altruism comes in. This inals." principle of altraism comes in. This Interrogate history, my friends, and but rather rejoice that fortune had of one is the injury of all; the benefit of der any permanent of Nazareth, though it did not see whether any people, or any class of smiled upon those who so well deserved one is the benediction of all. The rec- tion impossible.

[Ratered the Post-Office at Cincinnati, Ohio, as originate with, nor was it confined to, carnest and desperate individuals able to it, and who used it so well. Second-Class Matter.] his teachings, as the records of many formulate such an indictment, which no religions, and the writings of many in- one could successfully deny, has ever periority of the pleasure of doing good Socialism in the broadest and truest name must go back to the altruism of

spired teachers previous to the begin- been long held in subjugation. ning of our era show. The altruistic individual is far more auxious to secure that no remedy proposed by organized degrades the soul more than poverty or others in their rights, and to minister to secularism, and likely to be in any large their well-being and happiness than to degree accepted by the present governsecure benefits or even justice for him- ing classes will benefit matters. To transself. This is that principle of Christian fer the balance of power from the selfish charity that has been so generally and educated rich to the equally selfish lost sight of, and been degraded into but uneducated poor, with an increase of natural endowment; in disease, deformi- above selfishness and pride. alms-giving on the one side, and into numbers, and the inherent brutality of pharisaical self-righteousness on the the mob will only increase all our woes. other. The rich Christian never seems We must therefore go deeper to find the to be able to learn that this Christian cause of these woes and their remedy.

The cause of all human misery is igcharity is not fulfilled by throwing a pittance to the poor, or even by endow- norance. Not ignorance in the popular ing asylums and hospitals; nor can sense, as lack of learning and the teachsuch obsequious charity remove the ing of the schools; but ignorance of the gether with both the cause and the re- sally reign. We shall have to look for- there can be no exception, and from envy and hatred of the masses of nature of man; ignorance of the fact sult of action are under absolute law, ward to such an ideal republic, for noththe poor. Keener than the sting of that no apparent advantage to be de- This is the law referred to in the Chris- ing like it is recorded in the history of poverty, or the hunger for bread rived by injustice to others, can be any tian Scriptures, "no jot or tittle of which the past, or liable to be realized in the Sixth PAGE-Ladies' Department: The Divine, by Goethe, Eternal Life, Mrs. Celia Loucks; spirit Communion a Religion, Mrs. A. M. Munger: A Cheering Letter from Mrs. Emi-tio pride of the rich stude the hered and the misfortunes of life cannot be Munger: A Cheering Letter from Mrs. Emiby P. Deming: Ingersol's Tribute to Wo-man; Meeting Notices; Advs. and envy of the poor, who only feel satisfactorily explained, and the attempt juent, no arbitrary rewards and punishman: Meeting Notices: Advs. STVENTH PAGE—Through the Cruible: Relig-ion of Man: Would be Spiritualists. D. W. Hull: The Child Poet, Callie Harcourt: How They Testify: Brooklyn, N. Y., New York. EIGHTH PAGE—Remember the Poor, Hudson Tuttle: The Science of Universal Justice, V. Nicholson: Organization, E. W. Gould; Pun-gent Paragraphs: Movements of Mediums. Meeting Notices: Advs. and envy of the poor, who only feel humiliated at the necessity that com-pells them to accept as charity that which they somehow feel should belong to them by right, as well as to another. Nicholson: Organization, E. W. Gould; Pun-gent Paragraphs: Movements of Mediums. day no where represents the ethics of Jejustice, and rebel at the glaring inequali- of life in the world, must therefore have sus. The genuine spirit of altruism, in ties of human life. And yet this is the had a just and sufficient cause, viz.: As the agined to be worthy of reproach. It is ism as the main spring of action, the the churches as out of them, is replaced condition of things throughout Christen. result of previous action in an early state only by deep and persistent searching guiding star to their lives. So long as A Lecture Delivered before the Unity Club of by that egotism which manifests itself dom to-day. Tell a man who is poor, of being. Granting, for the sake of ar-Cincinnati, O., at Lancet Hall, December 4. as pride of blood, pride of wealth, and crippled and oppressed, that he is so gument, that this is so, and it will be itual life of the Christian world is blast- universal no genuine Christian Socialpride of position; and, right or wrong, is through the law of heredity, and he will seen that man is now not suffering from ed to day through mistaking the creeds ism can possibly exist. There can be no determined to maintain the distinction in his secret soul curse your law of he- the injustice of fate or fortune, or the arbetween rich and poor. The down- redity, and inquire, "why did not your bitrary decree of an inscrutible power, and by clinging to creeds that no really ings who are innately selfish. Just in trodden, toiling masses are beginning to theological god give me a better heri- but from his own acts, reaping what he intelligent and altruistic person can proportion as this besetting sin is deessay this evening is not exactly that realize their power. The sounds are tage as he did to so many others? No- has previously sown. which I should have chosen, still if I already ominous, as of a surging, sob- body of religious teachers, who have take the term to mean an ideal social bing sea of human woe, born of ages of given up in despair, all attempt to reconstate, in which the ethics taught, oppression. The lines of battle are cile the condition of things with the justboth by precept and example, by Jesus slowly forming-the mob against mon- ice of deity have any further mission as as the foundation of his gospel, the title opoly; the monopoly of wealth; the teachers of men and leaders of the humonopoly of education; the monopoly man race. The idea that all injustice here There can be nothing deserving the of all the good things of earth, by the will somehow be adjusted and reconciled lack of these endowments in others, evolution, as the fact that the pure ethics aliens, spring from nothing but selfishname of a Code of Ethics that has not as minority. Think you, my hearers, that somewhere else, never yet satisfied any may be thus explained, no less than the of Jesus have been clouded by false in- ness. it foundation, its corner stone, the law the mob, taught by ages of oppression, human soul that smarted under the sting of exact justice. It is true that the word in their hour of triumph will remember of injustice, and when the fear of damethics is often used both in a loose and mercy? Will it at once be altruistic? Will nation as the penalty for doubt and de-

The rich would learn the infinite suto any mere selfish indulgence, which, sense, and this, I think, is the pressing Jesus, and in doing so, must recognize The worst of our trouble lies in the fact after all, blunts all finer sensibilities and need of to-day. We need to teach a more these principles in its application to any other misfortune.

But even were the injustice and inhumanifest in the inequalities of birth and ty, accidents and the unending train of misfortunes that beset many individuals.

introduced to the English speaking people. Karma has been called the law of ethical causation. It means, literally, action. Every act of an individual, tono forgiveness of sin, no vicarious atone-

We shape ourselves, the joys the fears, Of which the coming life is made; And fill our future atmospheres With sunshine or with shade.

The natural intelligence, the talent or genius of certain individuals, and the rapid progress along the lines of normal distinctions that hold men apart as good or evil fortune that attends them terpretations, and replaced by an ortho-

ognition of these principles in thought and in action will constitute a Christian

main the apparent injustice of deity that genuine charity that is as much association. Second; the law of Karma, higher than alms-giving, as altruism is as the application of the principle of ex-

A socialism so based, so reared, will be a divine republic in which righteous-The word Karma has but recently been ness shall dwell; over which the bright tribution of the results of all action, and angel of peace shall hover on tireless the opportunity for the individual to wings, and in which joy shall eternally work out by actual experience the logireign. As soon as brotherhood is gen- cal and necessary results of his own acts, erally recognized, divinity will univer- under just and universal law, to which

near future. The great majority of people are in the the genuine Christian ethics, the basis habit of accepting or rejecting a thing of which is the essential kinship of every merely by consulting the label. The human soul, nay, of everything that most diverse and contradictory things breathes and lives, and the crowning are accepted by many persons for no glory of which is consideration for better reason than that they bear the others. Christian label. On the other hand, many things are rejected without exami- equally with the rich, have need to recnation because they bear some name imthat man can discover truth. The spir- the sin of selfishness is ingrained and of theologians for the altruism of Jesus, genuine co-operation among human be-

possibly believe. Every principle and every application that in any way approximates this uni- poor, the learned and the ignorant, the versal law is, no doubt, a gain in the idler and the worker, the selfish and the right direction, but nothing so prevents unselfish, can never realize the universal a more complete adjustment, and more life on any socialistic basis, and all these

The final test of every system of moral dox zeal for material prosperity and resistance, but it is the one bright ray philosophy, of every code of ethics, must numerical aggrandizement. Thus the that illumines the line of the higher evrestricted sense, but as it relates to hu- they not rather realize that orthodox nial has once lost its hold on the super- be its effects on individual and social monopoly of wealth and power is as apman action, and involves the manners theological schemes of rewards and pun- stitious fear of man, his protest is loud life. What restraint the belief in vicari- parent in the churches as out of them, the animal, through the human, up to and moral relations of individuals, these ishments, so graphically portrayed by and long at all injustice. Such teachings, ous atonement has had on the innate under the specious plea that it is all for the divine. relations can never be permanently ad- Emerson, where Dives and Lazarus coming from an established church, with selfishness and cruelty of the human the glory of God. As though the glory

A genuine Christian Socialism to be in any way secure and worthy of the rational philosophy of life; we need daily life, as the foundation of ethics proader views of nature and a deeper and the social structure. These are first, knowledge of man, and above all we need the universal and unqualified brothermanity of man removed, there would re- to practice that consideration for others, hood of man, as the basis of individual act justice to all human action; and third; the principle of reincarnation, thus furnishing the necessary field for just diswhich there can be no escape.

I therefore conclude that the redemption of the times, equally with the redemption of the individual soul requires

All classes of individuals, the poor ognize and apply this principle of altruthroned and cast out, will genuine brotherhood prevail. The rich and the

Not only is altruism the line of least olution of man, and leads him away from

When brothers of one common Father, Christian Socialism for to-day.

increased.

If, my hearers, you think I have over-"Christian Lands."

Listen to the following counts in the indictment brought by organized social-

1. "The humiliating dependence of the usually the claim of the individual worker on the permission of the idlerto the right to do as he pleases, to call him by no worse name-for the to do as he pleases, right or wrong. tion wage, although that labor is the rative would again create them. Then comes the warfare of might against sole means of the enrichment of the

2. Waste of the products of labor by

3. Hordes of idlers created-land-

5. The stigma attaching to honest labor.

6. Inadequate compensation as com-

7. One class compelled to do all the dreary and repulsive work.

8. The introduction of artificial and unjust standards of worth.

9. The brutalizing effect of the strug-

10. Natural sense of justice killed out,

against right, however we may deny or rectly or indirectly accountable for much disguise it. At this point, therefore, the the larger portion of crime and crim-

phasize the sense of injustice. When, have made many waste places to blossom are thus oppressed and defrauded, were Christian Socialism prevail. If this, alas

masses are asked to accept defeat and restraining effect on human conduct may the trials of prosperity, the case would you, my hearers, whether it be not the vidual. If therefore I assert my inde- drawn the impending conflict, read a give up the struggle for justice here, and be of a firm conviction that justice eter- be very different. Selfishness is manipendence, and declare that I have the few of the secular and trades union to accept the promise of possible reward nally prevails, and that therefore, fest in little things no less than in great, right to do precisely as I please, pres. newspapers scattered by thousands every in an unknown future, they hate the very whether we do ill or well, we shall reap and there is nothing more selfish than ently I meet with another individual, day over this and all other so-called name of religion as they envy and hate as we have sown, we need have no diffi- envy and jealousy. The first and greatculty in discerning. Nothing worthy

the name of justice, however, can be rec-It must be apparent, then, no form of socialism in which all classes of human beings do not participate can ever benefit ishments, bestowed by an inscrutable tentment and charity for others, rich as the children of men.

not help us, because the causes that have

the rich.

The essentially Christian ethics have been misinterpreted and misapplied; plunder, by the want of the many, and ness necessarily comes from larger posluxury of the few, where, by just distribu- sessions; and yet real contentment is as and this fact, coupled with man's ignortion there is enough for all. ance of his own nature, and his ina-

bility to deduce the principle of justice from the vicissitudes of life are the causes of our present troubles.

This much seemed necessary by way of introduction to an essentially Christian Socialism for to-day. Christian Socislism must be based on the essentially Christian ethics, and the basis of this is plane is capable of rythm with nature, ceive the higher motives, and fall short pure altruism. This principle must be of harmony with himself and with all. of the grander achievements of life. It most clearly expressed as consideration for others, from which is deduced the essential, unqualified and universal brotherhood of man; not as a matter of for only so can it become real. sentiment, to be ignored and belied in

practical life, but to enter into every reation of life and to determine human conduct with rich and poor alike. From others. But even at this point there through men having been taught to re- this would flow a universal spirit of both Christian charity for misfortunes and

> even crimes, and a spirit of active helpthat is really divine, because it is humane. The poor and unfortunate would no longer envy and hate their fortunate brothers,

sons taught by the "Man of Sorrows," a just sense Christian. If the poor, who then only, can a genuine and universal therefore, the poor and the toiling with beauty and blessedness. What the really less selfish when put to the test by is not the socialism of to-day, I appeal to

est benefit to the poor that is to be derived from genuine altruism is to reonciled with arbitrary rewards and pun- place envy, jealousy and hatred by conpower; or with a vicarious atonement well as poor. It is this very envy and Even the breaking down of all present that allows the innocent to suffer for the greed, with rich and poor alike, that emdistinctions between rich and poor would guilty. Man's sense of justice has been bitters the struggle for existence. Some blunted by the theological schemes of one has wisely remarked that happiness becomes a question of his power privilege of laboring for his own starva- created those distinctions being still ope- salvation, and the result is seen in the consists less in having all one wants than struggle for existence intensified by in not wanting what one cannot have. competition and greed, by waste and Most people imagine that greater happi-

> much an alien to the rich as to the poor. The nature of man is both complex We have mistaken the nature of man, and composite. There is the physical and failed to discover the real meaning life of the body; the animal life of the of life. So long as we confine our ensenses; the intellectual life of the mind; ergies and ambitions to material things, and the transcendent, or the divine life and to worldly possessions, and acof the soul. Man has thus been rooted knowledge the worldly standards of in every plane of nature, and on every measure, just so long will we fail to per-This latent power in man to respond to is not so much an organized socialism and fears of probable retribution cast a nature in all her varied planes, through that is needed, as a diffusion of the prin- gloom over the master-pieces of art that consonant rythm, must be brought into ciple of altruism, so that it shall replace life and being through a wide experience, the innate selfishness of man, and inspire every individual soul. This was

He who studies the body and life of indeed the mission of the true church. man carefully on all these planes will But instead of this, orthodox Christenlearn that association and co-operation dom has concerned itself in theological find angels of light as the inh ibitants of are the principles that underly the very hair-splitting; in wrangling over creeds; the chambers of memory instead of detissues and functions of the bodily in bitter warfare over the larger follow- mons of darkness. mechanism. Society is but an expanded ing, and in dogunatic classification of huprinciple of justice, it usually spends its 11. No time allowed for the laborer to fulness. The rich and the fortunate individual, an aggregation of similar man beings into saints and sinners, that truth the voice of warning or apforce in demanding and securing what it calls justice from others, rather than in the indictment declares that "this list gifts of blind fortune to foster pride and one common origin, gifts of blind fortune to foster pride and one common origin, and one common of the real altruism of jesus than do the of the good. Guided by the light of wis-self-indulgence, but to minister to the destiny. No single cell of the physical saints. If the religious sentiment in of the good, Guided by the light of virtue, livless fortunate as almoners of Providence body can receive injury without the en- man is claimed to be the most sacred ing in the Eden of goodness, we shall tire organism participating in the suffer- thing in life, no socialistic organization most assuredly secure to ourselves haping. Even so in the body politic, a mere can possibly ignore it. On the other piness in this world and the companionaggregation of physical units. The hurt hand, to pervert this instinct is to renaggregation of physical units. The hurt hand, to pervert this instinct is to ren-of one is the injury of all; the benefit of der any permanent socialistic organiza-of Your Sincere Friend,

GREETING.

In his annual Pastoral Letter, to his friends, Mr. Howell, writes:

The New Year comes to us with its pictures of ideal possibilities, the music of a more harmonious life, freighted with great hopes, and an atmosphere pregnant with encouragement for every feeble endeavour in the direction of a higher and nobler existence.

In the light of a philosophy that recognizes in each the potency and promise of eternal progress, we may the more confidently appeal to the latent possibilities of the just, the true, and the good in our fellow-men. And though we may not, perceive that rapid advancement we had hoped for either in ourselves or others, our faith in the divinity of these principles should prompt us to exhort, labor and wait.

It should be our earnest desire to so live that the memory of the past might be pleasant and the anticipation of the future glorious! But alas, grotesque shadows haunt the halls of memory, should prophesy to the soul of a life in the beautiful beyond!

The past can never be recalled. The present only is ours. Shall we not work in it, love in it, and truly live in it? If we thus resolve, our future joy is certain!

At this season of the year let our re-flections reveal to us the honest truth, be ship of angels in the life to come.

WALTER HOWELL

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Reported for The Better Way OCCULT SCIENCE-SWEDENBOR GIANISM

The Sunday morning lecture, Decem will most assuredly become the religion ber, 13th, at the Independent Club. Brooklyn, N. Y., by Mr. J. W. Fletcher, of the world. Among the other queswas upon the above two subjects. The tions submitted was que by a Bible student asking, "What do you know of Noah's Ark." This is a peculiar quesspeaker said the effort of this age is to understand the varied secrets of nature, which have ever seemed more or less tion. The deluge represents God as mysterious. Only those who can reach beyond self, who can understand how to world, and the whole story seems so un-osition for this time, here and now, to gather from every thought a new growth likely that we hardly know how to enteradditional strength and enjoy the best tain it. Suppose the several animals, a and grandest results of life. It may be pair of each, coming in from the ends of the best, as it is certainly the easiest, to the earth, jostling each other on the fold our arms quietly and glide down the way. Stepping aside here and crowding stream of time without thought, accept. there, all gathered into a vessel the size ing the consequences. True, we would the ark was supposed to have been, and not thus have given to the world any then let us also consider the length of grand and noble work, we would not time it would require, for even a host of have added anything to the grand rehelp with all our modern resources of sults of the ages, but we would have transportation and travel, to find and taken life easy and enjoyed it to the best of our ability. The moment we acwe suppose it was possible that the ancept a new truth, that moment we step gels were engaged in this work of colone step forward, which it is impossible lecting the animals. Just imagine an an for us to retrace. It remains with us for gel-coming flying in with an elephant all future time, and we are thus better under each arm, and then think for a prepared to understand the next. Physmoment how the animals were fed, or ical science deals with material affairs. A physical scientist has a long list of exuals, had been raised and educated in periences from which he expects results. this more modern school of thought, He is looking for causes from those ex and were able to fast the forty days and periences and trying to arrange his life forty nights that the water covered the accordingly, which the student of occult earth. In reply to this question let us science is seeking what the cause is besay this is one of the many Bible stories hind all things. It is not hard to give that theology does not attempt to prove; expression to what we see, but we cannot when it is proven we will be prepared to tell what the cause is. He resolves accept it. Mr. Fletcher was in his best things into their natural condition; we thought, and auswered all the questions may study and analyze a blossom, a blade in the same happy mood, and after the of grass, but what makes a blossom or a lecture he gave a short scance, much to blade of grass. If we regard truth as the delight of the audience, most of truth it is not material from what source whom were strangers. it eminates. Theology may demand JEW AND CHRISTIAN MEET. from science proofs, but it must be To the Editor of The Batter Way equally prepared to furnish equally as reliable proof. A demand for proof of That meeting lately held in this city, of the Jews and the Christians, not Genreligion is deemed a sacrilege. If a tiles this time, nor barbarians, to consult priest can bless water and thereby give it powers that will purify us when we dip on the present and future of the Jewish our fingers into it and cross ourselves, race, was a most curious affair. On the Thanksgiving that followed 1 consulted he can explain from whence that power comes, and if he fails to do so, he fails in his duty. The church claims that the that, and I answered certainly. It is on the whole ominous of a better style of ears and eyes of those who join them must be forever closed to all save what things. Curious indeed, that those two parties should meet on such a topic and is taught by and through the church. Thus we are prohibited from underlook each other in the face, take counsel standing anything not understood and of each other, pray together, shake hands explained by the church. Some will say and part in peace. are we not comfortable? Do we want Therefore out of curiosity I attended more? Why not let such matters rest if most of the time, probably to see and to other matters require attention? If there hear and be instructed. On the contrais no better, grander, more glorious life, ry, however, I did not hear much that let us close our eyes to all improvement the speaker said. So vagarious were my all culture and refinement, all responsithoughts that they wandered up and bility, and accept the present without a down, the eyes stopping here and there thought of the consequences. The as I would hear some word or remark of knowledge of occult science causes us to some speaker, and then off again in a go to the bottom of all things, to undernew direction. Thus I wondered (but I stand what we see and how we see it must exclude just now the present liberal How many years ago since we were con-Jews and the present liberal Christians) what has been the trouble between these fined to the old fashioned tallow candle for the want of a better light. Now we two parties? Nothing but - or not have gas and electritity and claim that much else but the most ancient egotism, we have learned much, but the world blind conceit and over-reaching ambidoes not stop; it goes on to greater and tion. The Jews claimed that they were grander achievments. Every student of the chosen people of God, of Jehova, occult science should be a spirit chemist. their God, mutually allied to help one only behave himself as well. No Jew, Where we see a celebrated actor, we see another. The rest were outcasts and no Christian, no chosen people, no esa man who really lives the part, has only fit to lie at their feet. They made pecially beloved of the Lord. About studied and made the character a part of up a history of their nation, the greatest that time, too, will they find that their himself. It is nonsense to say I am what battles, the most heroic deeds, the truest temple of worship is not at lerusalem. I am, fate controls me, I can be nothing servants of their God, the builders of the but at home, that the shekinah is in more. Let no obstacles obstruct your progress, centralize your thoughts and richest adornments and the only place act accordingly. Wherever you find a where the true God condescended to successful life, it is one of energy, of come, etc., etc. sacrifice, of careful study. No matter what your life has been, concentrate yourself and you will succeed. Walk conquering nation, now this, now that, slowly but surely and success is sure to now abandoning this great Jehova, and attend your efforts. Life is truly spiritual. All are brought to a common level tribes are dispersed, fall, obliterated and and must learn the lesson of self-control, next the two remaining tribes uprooted without which there is no success. Let and driven as wanderers among all naus hold ourselves above the petty annoy. tions. Still persistent that they are the ances of life. We feel sometimes that best of all people, a peculiar people, beeverything goes wrong, get angry and loved and cared for by their Jehova who annoyed, forgetting that everything has will sometime gather them up, and carry nothing to do with it, but it is we that them back to their ancient home and reare wrong. It is the veriest nonsense to establish them in great national splenbecome irritated by trifles. Don't allow dor. any person's anger to anger you. Fold your hands as it were and rise above the conceit of your neighbor. If we are but harmonious, war and antagonisms cannot enter into our lives. Never speak an unkind word of anyone, drive out your anger if you have any, and harmonize yourselves. Sunday evening Mr. Fletcher devoted to answering questions submitted by the audience. The first of which "What is

THE BETTER WAY.

stop in this little congregation, but we and Constantinople, once the seat of the volumes, petulantly replied, "Let my would hunt through the churches and holy church, triumphant in the power of through society. It has outlived its Michael, unbelieving Turks. Oh, yes! enemies and some of its friends, and this God once stirred up all Christendom to pray and take arms against these infidels and wrest these boly lands from their sway and "rebuild the waste places of Zion." Did they not fight by the centuries and spend millions of lives? and did not their God, almightier in wisdom having repented that he had made the and power, give it up, and leave the propsolve?

Now, I hear another voice saying, in Hosing a long harangue, "May God speed the day?" That is his own prayer, and a prayer to his Christ -god-that he will hastily put out the Saracens, carry and make reparation now these poor, wandering, homeless Jews back there; set them to work (no, maybe get Christians and barbarians to work for them) "and rebuild the waste places of Zion." Forthwith, I wouder if that bring in the numerous animals. Or may is not a joke, a good Christian means of getting the unbelieving Jews out of the country? Here is something, yea, a considerable that I do not understand, One Spiritualist, Ingersoll himself. of the "mysteries of godliness" I suppose. Here these two mighty powers, that are so hostile to each other, seem to be in could it be possible that they, the ani- accord for once. The orthodox Jews, those of "the olden time," look toward the dilapidated Jerusalem and pray to their Jehovah for help; and so the Christians likewise to their God. I suppose show: now, of course, it will be done, and yet I remember how useless all such prayers Medium's Defense Association for the have been heretofore. purpose of securing funds, employing

And now I hear another voice, and 'the that of a Jew telling how much good, even in their wanderings, they have done to the world-their wise men, their financiers, musicians, statesmen, scholars, etc. And now another voice, that of a Christian, telling how Christianity had saved the world, the author of all good in it, etc. Now my wonderment ran along this line, and I thought they had better both shut up, for is it not true that when the Jews commenced their wanderings, and the Christians commenced saving the world, that the Roman empire was at its height of power and learning, and that from thence on myself alone if I should give thanks for all the world sank lower and lower; down to the depths of the dark ages, where it would have remained to this day but for the work of those who turned their backs on both and worked for science and truth and humanity, regardless of some superstitious creed about God and heaven and hell, that those who believed it should be saved, and those who did

> not should be damned. appeal to mammon, the greatest dragon Yes, I said, after all thanks for so or devil that now exists as a foe to all much, if they will meet and consult withtrue spiritual progress. And one writer out quarrelling, some good will come of in the same issue of THE BETEER WAY it. They will find each of the other that curtly informs the reader that unless its they are not so bad as they thought, and after that a higher good. Perhaps they potency and power is recognized in the will even come to this: they will come to meetings and other gatherings will soon learn of the truly scientific as to all be things of the past; for the rich Spiritthings, especially as to the human mind, that belief is not self-made and cannot be compelled, and see how exceedingly foolish and vain has been all persecution for opinion's sake. About that time their arrogant egotism will likely entirely fall away. And they will see that one man is just as good as another, if he will

Written for The lietter Way THE MURDER OF SITTING BULL consistency go to the devil;" and it went BY LOUIS BUCKSHORN

and carried with it a large majority of The suspicions of treachery which the members of that convention. One were aroused when the first news of the of Wright's most active colleagues was attempted capture, resistance and shoota Uriah Clarke, editor and publisher of ing of Sitting Bull were received have the Spiritual Clarion, who, within a few been confirmed. It has since been ascermonths after joined the Methodist tained that when the order for Sitting church and became one of the most act-Bull's arrest were giving, they were given ive exposers and opposers of Spiritualwith the implied understanding that the ism that it has known. Brother Wright first pretext for his killing should be has passed on and is still doing time as seized and he thus summarily disposed an invalid" in one of those "hospitals or hells" in the spiritual world for his betrayal of the sacred and holy princito have taken him alive. But alive he ples of love, peace and good will upon was an unsurmountable obstacle to the past. earth. Many others are yet with us in the carrying out of some landgrabbing the form and would do well to repent

iob which is said to be under way. It is only another shameful instance that will Following that great disaster to the spiritual of Spiritualism came the great prove a dead Indian to be more submissive to the encroaching demands of wave of liberalism about ten or a dozen years ago, which delusion well nighheartless and treacherous speculators, than a live and clamorous one. Sitting swallowed up all that was left of the spiritual. This bubble also went to Bull was not a warrior. He has been ac-Chicago to burst and die, being pricked cused of being guilty of inspiring the by the great assumed liberal and anti-Custer Massacre. Nothing can be further from the truth. It is now known that when the Indians were combatting In this embrace perhaps liberalism, or nore properly, materialism has gained | Custer, Sitting Bull was not on the field, f so the spiritual has lost proportionate but fleeing with his family from the ly, for the methods of Spiritualists have scene. The following extract, from one

grown and are still growing more and of his speeches, made in defense of his more materialistic, as the following will himself and his conduct, will fully corroborate the claims of his innocence in "Resolved, That we urge the mediums the Custer affair made by himself and of the country to organize a National others: "They tell you I murdered Custer. If is a lie. I am not a war chief. I was not in the battle that day. His eyes were This was adopted in all seriousness at a blinded that he could not see. He was a

late Spiritualist camp meeting. They fool and he role to his death. He made could have gone but one step further in- the fight, not 1. Whoever tells you I to materialism; which would have been killed Yellow Hair is a liar." He was the medicine man of his tribe the sage, the chief, the advisor, the orator and oracle to whom all looked for diums. One would almost think that light and guidance. He was the most Spiritualism came to earth's inhabitants cunuing, the most intelligent and brainbecause such Spiritualists as these let it. liest red man known in our time. The The spiritual would be to appeal to the following extract, cited as an example of

spirits or angels, who have inaugurated his cloquence, may better serve as a terand are developing their mediums into rible indictment against the United this work upon the earth, but they pre- States Government and the ignominifer the more material method of going ous and faithless conduct of the same, into the courts, and should a spirit be so which not alone the Sioux Indians, but officious as to presume that it could and the balance of the tribes have experiwould take care of its medium it would enced eaty that the whites have kept

> has the man broken? Not one. What treaty that it whites ever made with us red men have they kept? Not one. When dominion of these negative I was a boy the Sioux owned the world, able to take the body in har The sun rose and set in their lands. They sent 10,000 horsemen to battle, Where are the warriors to-day? Who slew them? Where are our lands? Who negative without subjectiv owns them? What white man can say 1 ever stole his lands or a penny of his the body to every essential money? Yet they say I am a thief, through spheres of such i What white woman, however lonely, was we cannot at this time form ever when a captive insulted by me? Yet tion. This lack of underst they say I am a bad Indian. What white part of mind has disintegr man has ever seen me drunk? Who has in death. It requires no e ever come to me hungry and gone unfed? any weakling, any dispirit Who has ever seen me heat my wives or die, but it requires cour abuse my children? What law have I love, fortitude and intelli broken? 18 it wrong for me to love my Bodily condition depend own? Is it wicked in me because my material of which it is skin is red; because I am a Sioux; be- impure thought and act cause I was born where my fathers lived; and unkind word is disse because I would die for my people and thought that comes into a my country?"

Can a man making such a charge, its energy. It is within based upon his own sad and woeful ex- build ourselves into imag

create an inhuman fiend, devising all the

possible cruchties which a fostered cun-

demands. Murder and all its accom-

panying brutalities has thus in this and

many other instances been the method.

adopted to dull the pricks of a guilty

Sitting Bull, murdered, cannot now

urge the claims of a wronged and hated

race. Personally he will no longer ad-

dress the Great Father at Washington

"that if there be an honest white man

with an unforked tongue," to send him

Father at Washington has responded

royally, not with provisions and clothing

for his starving and freezing tribe, but

with a tender solicitude, almost unpara-

felled, has sent the leaden messenger

that touched his heart and so kindly

placed him beyond the consciousness of

er frustrate the thieving treachery of the

Great Father's white government. We

are slowly but effectually Christianizing

Future generations will read of this

atrocious act with unfeigned disgust

and condemnation. They will clearly

see what we so dimly behold, that from

men, the association of white men has

the rude and uncivilized red heathen.

governmental conscience.

JANUARY 8, 1801.

brutally inhuman as well as opposed the crudest conception of the first priciples of justice. The past cannot l recalled; wrongs past remediation canas be righted; but we can so consistent. shape our future actions with right an justice that conscience and duty the replace the dominant policy of available and faithlessness. Our future effor should be directed to the making of ma self-reliant, strong and honorable. P. his end let us send them no gospel b that of truth, love and humanity, and of. According to dispatches it would gently and faithfull practiced in the no have been a matter of no great difficulty and the future as it has been devou preached and flagrantly violated in

Written for The Better Way-BODY AND MIND, BY B. C. BOILPELL

All is mind, Every organization positive and negative mind. A man tion of the greatest of truths is life and immortality brought to view. U standing is authority. There can b authority where there is no under ing. Understanding is a comprehe of truth. Not merely a cold intell comprehension, but absolute and o comprehension which means thee ing of body and mind into the thought, and that one -mind a comprehension is atonement, ment. The whole organizati whole or holy man - woman. Th may be made at one with min mind recognizes its own author it, for atonement is conscious tion that all is mind and that nothing perishable about us. nothing in the world but mir conscious organization of thi a'onement and secures salvation son is as one broken in two piec he has made the atonement. 1 ering instead of cementing. house divided against itself." is the same substance as the 1 in a negative degree of dehence under the control of agent positive to every con force of this world, Mind tive degree of personal develo has unquestionable control body, which is the negative personal development. Lik ognizes like. When mind derstands this, and recogniz by virtue of this recognitiable to deliver the body from build its own everlasting ligenerate and beautify it. its own power lift the body rupture called death. Min-

its impress upon the bod

biggest city, the grandest temple and the

 And yet in reality they were but a little nation, almost always subject to some running after other Gods, and first, ten

Now on the other hand are the Christians with also the most ancient egotism, blund conceit and over-reaching ambition. They claim too, that they are better than others in almost a superlative degree, that they are the chosen of God, the children of God, that their

things of this life, and rewards those who love him and that he elects to love with an eternal life of perfect happiness the difference between Swedenborgian- when this is ended, while he casts down ism and Spiritualism?" The speaker to the depths all others in this life, and said: Emanuel Swedenborg was a man to eternal woe in the life to come. They alism. All the more, therefore do we your feet, and implore one and all to physical pain and suffering. His sage of great education, vast and wonderful say to the Jews, "our God was born resources, with a thorough knowledge of among you, and you persecuted him and WAY. the rites and rules of the church. He cruelly crucified him." This the Jews was also entranced, and was regarded as deny as impossible and false. The Chris an impious man, which is so much bet- tian curses all unbelievers, and perseter than being a medium. His famillar-leutions commence and there is no end, pernicious influence has started this ity with the church, permeates his whole Now I hear a voice in the meeting. It is a life and his works. Nothing could dem- Christian praying, as he calls it, but just march of ruin. With its terrible power onstrate this more authentically than his maybe he is giving taffy. He thanks his for evil it almost drew the angel's heaven attempt to graft the old idea on the new God for the excellent care he has ever into its bosom and vortex. At the first tree. He was a gifted man and when taken of his people and of his church. National Convention, held in the city of entranced he went everywhere and re- Then my mind wanders again. If he Chicago in 1864, we beheld some of the membering what he saw and heard, and helped them get that power why did he stanchest pillars of spiritual love totter wrote it out after coming out of his not keep it? What is the main thought and fall into the slimy embrace of the trance. The difference between Sweden of both parties at this meeting? It is old devil of materialism and war. Promi borgianism and Spiritualism is this: We that these old Zion places are in the neutly among them was Henry C. have no creed, no church, we have hands of the infidel Saracens. Jerusa- Wright, who on being asked if he would to counterbalance the unforgiving char- basis with such methods. This may caught a large brow drawn the fires of hell, and if we wanted lem, the sacred Jerusalem, the seat of the subdue the rebellion by "a kiss for a acteristic that spoils their spiritual have saved souls but it has been danger- eatcher and held it

their own souls here, and now present spirit communion, better to them and more valuable than the historic Moses and the prophets, than Jesus and his EDMUND S. HOLBROOK. apostles.

THE SPIRITUAL OF SPIRITUAL-ISM.

BY THOMAS COOK

WAY, NO. 22.

Right again, brother, and now that you have sounded the key-note to all piritual reform and progress, 1 might, n the language of Shakespeare, be allowed to say to you:

"Lay on McDuff And d --- d be he who eries hold, enough." For, although Spiritualism in its widest, deepest and broadest sense, embraces all existence and all life, yet there is a material and spiritual side, the former being an effect, the latter the cause. the sensuous or material, and deny the actually become a terrible parasite uponis dragging it down and trailing its of the spiritual there is left. white banner of love and purity in the dust and mire of materialism and sensuhail the timely warning of THE BETTER

The first great cause of this diversion of the spiritual forces was the noted material war of the late rebellion, whose once patriotic nation in the downward

to find the Spiritualists we would not most High and all the regions around, blow," the title of one of his loveliest beauty.

the North, South, East or West, but will be as vast, wide and universal as monopoly or the material love of wealth and selfish ease itself.

counsel * * * for defense," &c., &c.

to call for recruits to arm themselves

and compet the people, courts and gov-

ernment to do as they wish towards me-

by such materialistic Spiritualists be

thrust aside and be informed that they

did not need its services, "for we have a

This is like the Christians appealing

to the devil for help and comfort. Such

rich and wealthy Spiritualists, camp

nalists will take the money-loving me-

liums to the quiet of their homes and

skim the cream of the milk of Spiritual-

sm for themselves, and the turbulent

masses may go without spiritual pro-

vender. Just so. Such material selfish-

ness is in exact keeping with that ma-

terial monopoly and greed that caused

the late war of the rebellion, and unless

it is very soon checked, will bring about

a far more wider and more disastrons

one. One that will not be confined to

lawyer.'

Spiritualists should be "the salt of the earth," but if the salt has "lost its savor" it is of no more use than any other dirt or rubbish. Before the war, by their wisdom and love, they really embodied the sacred principles that give Spiritual-"Materialism is a greater enemy to ism its divine and celestial potency." piritualism than churchism."-BRITER The great spiritual congress, composed of all the angels in heaven, which our dear good brother, A. J. Davis, was permitted to witness, said to him:

"The church and the government are but developments of the people; how can they advance and improve the causes of their existence?" And, "When ye think that your government is complete, or can aid you spiritually, then are ye on the way to death."

Therefore, to the wise, pure and loving condition before the war (and to as far as And it is so easy for mortals to drift to possible mitigate another and much wider upheaval of society) of the spiritsupersensuous or spiritual, that it is a ual or angelic, I have thrown into the God has promised them all the best lamentable fact that materialism has stream as a medium, to stay the tide of materialism, which threaten to sweep the sacred cause of spiritual truth; and from the fair face of the earth what little

And, in conclusion, I may say that the augels would prostrate themselves at turn away from the material and seek counsel will be sorely missed. His resonourish and cultivate the spiritnal. Oh, Intion, energy and cunning will no longwill you, dear reader, turn and harken to them as we did before the war?

"Come to Jesus" generally means: Come down with the cash!

The deeper the well the longer the ope needed to draw water from it. So the deep thinker needs a questioner compatible with himself to draw him a simple and hospitable race of natural out.

made an effeminate and starved race, Some people never allow a man to reform. Once a villain always one in their beggared in everything but the craving estimation. But nature will demand for liquor. They will view with contempt from such an exceedingly straight life our endeavor to Christianize on such

perience, be anything but what he was. love, and enduring life a The wonder rather is, that it did not

Written for The Better Way FASTIN BY THOMAS C

ningness allied with conscious suffering Succi and other faster of injustice could apply in the extermimy mediumistic exper nation of his faithless oppressors and The spirit friends were destroyers. His demands were just he menting with me to see only asked for the fulfilment of the treaty little food a human bei obligations assumed by our government. upon. They brought a He has pressed his tribe's claims too far: gradually, until they pr his persistence became burdensome, and of bread and honey. he was removed for the sake of convenitruly wonderful. 1 ience and the cessation of his annoying

changed in my nature I had neither thirst no but one meal in twent that at two o'clock p. n in a printing office r building stone piers fc My one meal consister of bread dipped in hor distaste for meats of a gan in August and itwa ber that I could again and he would treat with him. The Great and yet lost no flesh, I

> The new tariff propgovernment keeps in of protection to labor raw material are in ac amount of labor sup it. The increase in d cles is about 25 per cases they are double All of these are dire character; but it is sa of the McKinley tarij troduced in the Fren uties, by way repris that foreign life in shall obtain the asi ment before four France, and that t French rents half of premium received business. This "in cial war with the U preamble to the bill

Passing through nessee an L. & I ously destructive to manhood, and an arrival in Milan, Te

Reported for The Better Way OCCULT SCIENCE-SWEDENBOR-GIANISM.

The Sunday morning lecture, Decem ber, 14th, at the Independent Club, speaker said the effort of this age is to understand the varied secrets of nature, which have ever seemed more or less best of our ability. The moment we acone step forward, which it is impossible for us to retrace. It remains with us for all future time, and we are thus better prepared to understand the next. Physical science deals with material affairs. A physical scientist has a long list of experiences from which he expects results. He is looking for causes from those ex periences and trying to arrange his life accordingly, which the student of occult science is seeking what the cause is behind all things. It is not hard to give expression to what we see, but we cannot tell what the cause is. He resolves things into their natural condition; we of grass, but what makes a blossom or a truth it is not material from what source whom were strangers. it eminates. Theology may demand from science proofs, but it must be equally prepared to furnish equally as reliable proof. A demand for proof of religion is deemed a sacrilege. If a priest can bless water and thereby give it powers that will purify us when we dip our fingers into it and cross ourselves, he can explain from whence that power comes, and if he fails to do so, he fails unvself alone if I should give thanks for cars and eves of those who join them the whole ominous of a better style of is taught by and through the church. standing anything not understood and of each other, pray together, shake hands explained by the church. Some will say are we not comfortable? Do we want more? Why not let such matters rest if other matters require attention? If there hear and be instructed. On the contrais no better, grander, more glorious life, let us close our eyes to all improvement. all culture and refinement, all responsithought of the consequences. The go to the bottom of all things, to under- new direction. Thus I wondered (but 1 stand what we see and how we see it. How many years ago since we were confined to the old fashioned stallow candle have gas and electritity and claim that we have learned much, but the world blind conceit and over-reaching ambidoes not stop; it goes on to greater and tion. The Jews claimed that they were grander achievments. Every student of the chosen people of God, of Jehova, occult science should be a spirit chemist. Where we see a celebrated actor, we see a man who really lives the part, has studied and made the character a part of himself. It is nonsense to say I am what battles, the most heroic deeds, the truest I am, fate controls me, I can be nothing servants of their God, the builders of the progress, centralize your thoughts and richest adornments and the only place act accordingly. Wherever you find a where the true God condescended to successful life, it is one of energy, of come, etc., etc. sacrifice, of careful study. No matter what your life has been, concentrate yourself and you will succeed. Walk conquering nation, now this, now that, slowly but surely and success is sure to now abandoning this great lehova, and attend your efforts. Life is truly spirit- running after other Gods, and first, ten ual. All are brought to a common level tribes are dispersed, fall, obliterated and

dent asking, "What do you know of Noah's Ark." This is a peculiar quesbeyond self, who can understand how to world, and the whole story seems so unwather from every thought a new growth, likely that we hardly know how to enteradditional strength and enjoy the best tain it. Suppose the several animals, a and grandest results of life. It may be pair of each, coming in from the ends of closing a long harangue, "May God betraval of the sacred and holy princi-the best, as it is certainly the easiest, to the earth, jostling each other on the speed the day?" That is his own prayer, ples of love, peace and good will upon the best, as it is certainly the easiest, to the earth, jostling each other on the speed the day?" fold our arms quietly and glide down the way. Stepping aside here and crowding and a prayer to his Christ god that he stream of time without thought, accept, there, all gathered into a vessel the size will hastily put out the Saracens, carry ing the consequences. True, we would the ark was supposed to have been, and these poor, wandering, homeless Jews and make reparation now. not thus have given to the world any then let us also consider the length of back there; set them to work (no, maybe grand and noble work, we would not time it would require, for even a host of get Christians and barbarians to work have added anything to the grand re- help with all our modern resources of for them) "and rebuild the waste places sults of the ages, but we would have transportation and travel, to find and of Zion" Forthwith, I wonder if that taken life easy and enjoyed it to the bring in the numerous animals. Or may is not a joke, a good Christian means of swallowed up all that was left of the than a live and clamorous one. Sitting we suppose it was possible that the au- getting the unbelieving Jews out of the cept a new truth, that moment we step gels were engaged in this work of col- country? Here is something, yea, a conlecting the animals. Just imagine an an- siderable that I do not understand. One gel coming flying in with an elephant of the "mysteries of godliness" I suppose. under each arm, and then think for a Here these two mighty powers, that are moment how the animals were fed, or so hostile to each other, seem to be in could it be possible that they, the animals, had been raised and educated in those of "the olden time," look toward this more modern school of thought, the dilapidated Jerusalem and pray to grown and are still growing more and and were able to fast the forty days and their Jehovah for help; and so the Chrisforty nights that the water covered the tians likewise to their God. I suppose earth. In reply to this question let us now, of course, it will be done, and yet I say this is one of the many Bible stories | remember how useless all such prayers that theology does not attempt to prove: when it is proven we will be prepared to accept it. Mr. Fletcher was in his best

thought, and answered all the questions

JEW AND CHRISTIAN MEET. To the Editor of The Batter Way

That meeting lately held in this city of the Jews and the Christians, not Gentiles this time, nor barbarians, to consult on the present and future of the Jewish race, was a most curious affair. On the Thanksgiving that followed I consulted in his duty. The church claims that the that, and I answered certainly. It is on to the depths of the dark ages, where it must be forever closed to all save what things. Curious indeed, that those two the work of those who turned their backs parties should meet on such a topic and Thus we are prohibited from under- look each other in the face, take counsel truth and humanity, regardless of some and part in peace.

Therefore out of curiosity I attended most of the time, probably to see and to ry, however, I did not hear much that the speaker said. So vagarious were my thoughts that they wandered up and bility, and accept the present without a down, the eyes stopping here and there as I would hear some word or remark of knowledge of occult science causes us to some speaker, and then off again in a must exclude just now the present liberal things, especially as to the human mind, Jews and the present liberal Christians) what has been the trouble between these for the want of a better light. Now we two parties? Nothing but - or not much else but the most ancient egotism. their God, mutually allied to help one another. The rest were outcasts and only fit to lie at their feet. They made up a history of their nation, the greatest more. Let no obstacles obstruct your biggest city, the grandest temple and the

And yet in reality they were but a little nation, almost always subject to some and must learn the lesson of self-control, next the two remaining tribes uprooted and drives

stop in this little congregation, but we and Constantinople, once the seat of the volumes, petulantly replied, "Let my would hunt through the churches and through society. It has outlived its Michael, unbelieving Turks. Oh, yes enemies and some of its friends, and this God once stirred up all Christen the members of that convention. One will most assuredly become the religion dom to pray and take arms against these of Wright's most active colleagues was Brooklyn, N. V., by Mr. J. W. Fletcher, of the world. Among the other ques- infidels and wrest these holy lunds from a Uriah Clarke, editor and publisher of was upon the above two subjects. The tions submitted was one by a Bible stu- their sway and "rebuild the waste places the Spiritual Clarion, who, within a few ing of Sitting Bull were received have of Zion." Did they not fight by the cen tion. The deluge represents God as did not their God, almightier in wisdom ive exposers and opposers of Spiritualmysterious. Only those who can reach having repented that he had made the and power, give it up, and leave the propsolve?

accord for once. The orthodox Jews, have been heretofore.

And now I hear another voice, and 'tis that of a Jew telling how much good, even in their wanderings, they have may study and analyze a blossom, a blade in the same happy mood, and after the done to the world their wise men, their lecture he gave a short seauce, much to financiers, musicians, statesmen, scholblade of grass. If we regard truth as the delight of the audience, most of ars, etc. And now another voice, that of a Christian, telling how Christianity had saved the world, the author of all good in it, etc. Now my wonderment rau along this line, and I thought they had better both shut up, for is it not true that when the Jews commenced their wanderings, and the Christians commenced saving the world, that the Roman empire was at its height of power and learning, and that from thence on all the world sank lower and lower; down would have remained to this day but for on both and worked for science and superstitious creed about God and heaven and hell, that those who believed it should be saved, and those who did uot should be damned.

Yes, I said, after all thanks for so nuch, if they will meet and consult without quarrelling, some good will come of it. They will find each of the other that they are not so had as they thought, and after that a higher good. Perhaps they will even come to this: they will come to learn of the truly scientific as to all that belief is not self-made and cannot be compelled, and see how exceedingly foolish and vain has been all persecution for opinion's sake. About that time their arrogant egotism will likely entirely fall away. And they will see that one man is just as good as another, if he will only behave himself as well. No Jew, no Christian, no chosen people, no especially beloved of the Lord. About that time, too, will they find that their temple of worship is not at Jerusalem, but at home, that the shekinah is in their own souls here, and now present spirit communion, better to them and more valuable than the historic Moses and the prophets, than Jesus and his postles. EDMUND S. HOLBROOK.

THE SPIRITUAL OF SPIRITUAL-ISM.

. BY THOMAS COOK

Spiritualism than churchism." - BETTER The great spiritual congress, composed WAY, No. 22. പി

consistency go to the devil;" and it went and carried with it a large majority of months after joined the Methodist been confirmed. It has since been ascerturies and spend millions of lives? and church and became one of the most actism that it has known. Brother Wright osition for this time, here and now, to has passed on and is still doing time as first pretext for his killing should be "an invalid" in one of those "hospitals seized and he thus summarily disposed

THE BETTER WAY.

betraval of the sacred and holy princi-

Following that great disaster to the spiritual of Spiritualism came the great wave of liberalism about ten or a dozen Chicago to burst and die, being pricked by the great assumed liberal and anti-Spiritualist, Ingersoll himself.

In this embrace perhaps liberalism, or more properly, materialism has gained; if so the spiritual has lost proportionately, for the methods of Spiritualists have show

"Resolved. That we urge the mediums of the country to organize a National Medium's Defense Association for the purpose of securing funds, employing counsel " " " for defense," &c., &c. This was adopted in all seriousness at a late Spiritualist camp meeting. They could have gone but one step further into materialism; which would have been to call for recruits to arm themselves and compet the people, courts and gov ernment to do as they wish towards mediums. One would almost think that Spiritualism came to earth's inhabitants because such Spiritualists as these let it. The spiritual would be to appeal to the spirits or angels, who have inaugurated and are developing their mediums into this work upon the earth, but they prefer the more material method of going into the courts, and should a spirit be so officious as to presume that it could and would take care of its medium it would by such materialistic Spiritualists be thrust aside and be informed that they did not need its services, "for we have a lawyer."

This is like the Christians appealing to the devil for help and comfort. Such appeal to mammon, the greatest dragon or devil that now exists as a foe to all true spiritual progress. And one writer in the same issue of THE BETEER WAY curtly informs the reader that unless its potency and power is recognized in the rich and wealthy Spiritualists, camp meetings and other gatherings will soon be things of the past; for the rich Spiritnalists will take the money loving mediums to the quiet of their homes and skim the cream of the milk of Spiritualism for themselves, and the turbulent masses may go without spiritual provender. Just so. Such material selfishness is in exact keeping with that material monopoly and greed that caused the late war of the rebellion, and unless it is very soon checked, will bring about a far more wider and more disastrous one. One that will not be confined to the North, South, East or West, but will be as vast, wide and universal as monopoly or the material love of wealth and selfish ease itself. Spiritualists should be "the salt of the

carth." but if the salt has "lost its savor" it is of no more use than any other dirt or rubbish. Before the war, by their wisdom and love, they really embodied the sacred principles that give Spiritual-

"Materialism is a greater enemy to ism its divine and celestial potency.

Written for The Better Way THE MURDER OF SITTING BULL BY LOUIS BUCKSHORS

The suspicions of treachery which were aroused when the first news of the attempted capture, resistance and shoottained that when the order for Sitting Bull's arrest were giving, they were given with the implied understanding that the Now, I hear another voice saying, in or hells" in the spiritual world for his of. According to dispatches it would have been a matter of no great difficulty to have taken him alive. But alive he preached and flagrantly violated in the earth. Many others are yet with us in was an unsurmountable obstacle to the past the form and would do well to repent the carrying out of some landgrabbing job which is said to be under why. It is only another shameful instance that will prove a dead Indian to be more submissive to the encroaching demands of years ago, whic's delusion well nigh heartless and treacherous speculators, spiritual. This bubble also went to Bull was not a warrior. He has been accused of being guilty of inspiring the Custer Massacre. Nothing can be further from the truth. It is now known that when the Indians were combatting Custer, Sitting Bull was not on the field. but fleeing with his family from the scene. The following extract, from one of his speeches, made in defense of his more materialistic, as the following will himself and his conduct, will fully corroborate the claims of his innocence in

> others: "They tell you I murdered Custer. It is a lie. I am not a war chief. I was not in the battle that day. His eyes were blinded that he could not see. He was a fool and he role to his death. He made the fight, not I. Whoever tells you I killed Vellow Hair is a liar

the Custer affair made by himself and

He was the medicine man of his tribe the sage, the chief, the advisor, the orator and oracle to whom all looked for light and guidance. He was the most cunning, the most intelligent and brain iest red man known in our time. The following extract, cited as an example of his cloouence, may better serve as a terrible indictment against the United States Government and the ignominious and faithless conduct of the same, which not alone the Sioux Indians, but the balance of the tribes have experi

enced. eaty that the whites have kept 11. man broken? Not one. What has the treaty that • whites ever made with us red men have they kept? Not one. When was a boy the Sioux owned the world. The sun rose and set in their lands They sent 10,000 horsemen to battle Where are the warriors to-day? Who slew them? Where are our lands? Who owns them? What white man can say I ever stole his lands or a penuv of his money? Yet they say I am a thief. What white woman, however, lonely, was ever when a captive insulted by me? Yet tion. This lack of understanding on the they say I am a bad Indian. What white part of mind has disintegrated the balv man has ever seen me drunk? Who has ever come to me hungry and gone unfed? Who has ever seen me beat my wives or abuse my children? What law have I broken? Is it wrong for me to love my own? Is it wicked in me because my skin is red; because I am a Sioux; be- impure thought and action, every real cause I was born where my fathers lived: because I would die for my people and thought that comes into the mind learn my country?" Can a man making such a charge.

based upon his own sad and woeful experience, be anything but what he was, The wonder rather is, that it did not create an inhuman fiend, devising all the possible cruelties which a fostered cunningness allied with conscious suffering of injustice could apply in the extermination of his faithless oppressors and destroyers. His demands were just he only asked for the fulfilment of the treaty obligations assumed by our government. He has pressed his tribe's claims too far; his persistence became burdensome, and he was removed for the sake of conveni-be was removed for the sake of conveni-ience and the cessation of his annoving truly wonderful. I soon became so

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and the second second second

brutally inhuman as well as opposed the crudest conception of the first pin ciples of justice. The past cannot b recalled; wrongs past remediation can be righted, but we can so consistents shape our future actions with right and justice that conscience and duty shall replace the dominant policy of avaria and faithlessness. Our future effor should be directed to the making of ma self-reliant, strong and honorable. Fa this end let us send them no gospel by that of truth, love and humanity, as dis gently and faithfull practiced in the now and the future as it has been derouth

Written for The Better Way BODY AND MIND. HYB C SCHUEL

All is mind. Every organization in positive and negative mind. A more tion of the greatest of truths is life by and immortality brought to view. Under. standing is authority. There can be to authority where there is no understand ing. Understanding is a comprehension of truth. Not merely a cold intellectual comprehension, but absolute and organic comprehension which means the cenen. ing of body and mind into one in the thought, and that one - mind. Such a comprehension is atonement, at-one -ment. The whole organization-the whole or holy man-woman. The body may be made at one with mind, when mind recognizes its own authority ore it, for atonement is conscious recomtion that all is mind and that there is nothing perishable about us. There is nothing in the world but mind, and s conscious organization of this fact in atonement and secures salvation. App son is as one broken in two pieces, before he has made the atonement. He is severing instead of cementing. It is " house divided against itself." The body is the same substance as the mind, our in a negative degree of development, hence under the control of mind, a agent positive to every condition mi force of this world, Mind is the postive degree of personal development, and has unquestionable control over the body, which is the negative degree d personal development. Like only me ognizes like. When mind actually m derstands this, and recognizes its right by virtue of this recognition because able to deliver the body from under the dominion of these negative laws. hts able to take the body in hand, refie it, build its own everlasting life into it.m. generate and beautify it. Mind cm by its own power lift the body up out of the negative without subjecting it to the rupture called death. Mind can prepare the body to every essential to go with it through spheres of such refinement = we cannot at this time form any conce in death. It requires no exertion to dr. any weakling, any dispirited thing on die, but it requires courage, internty, love, fortitude and intelligence to be. Bodily condition depends upon mental material of which it is built, Ever and unkind word is dissolution. Ever its impress upon the body according to its energy. It is within our province to

build ourselves into images of truth and love, and enduring life and beauty.

Written for The Better Way. FASTING. BY THOM IS COOK.

Succi and other fasters remind me of my mediumistic experiences in 1863. The spirit friends were evidently experimenting with me to see or ascertain how little food a human being could subsist upon. They brought about this change gradually, until they put me upon a diet

which there is no success. Let become irritated by trifles. Don't allow dor. any person's anger to anger you. Fold your hands as it were and rise above the harmonious, war and antagonisms cannot enter into our lives. Never speak your anger if you have any, and harmonize yourselves.

Sunday evening Mr. Fletcher devoted to answering questions submitted by the audience. The first of which "What is the difference between Swedenborgian ism and Spiritualism?" The speaker to the depths all others in this life, and dust and mire of materialism and sensusaid: Emnuel Swedenborg was a man of great education, vast and wonderful resources, with a thorough knowledge of the rites and rules of the church. He was also entranced, and was regarded as an impious man, which is so much bet ter than being a medium. His famillar ity with the church, permeates his whole life and his works. Nothing could demonstrate this more authentically than his attempt to graft the old idea on the new tree. He was a gifted man and when entranced he went everywhere and remembering what he saw and heard, and wrote it out after coming out of his trance. The difference between Swedenborgianism and Spiritualism is this: We have no creed, no church, we have drawn the fires of hell, and if we wanted

mong all na us hold ourselves above the petty annoy- tions. Still persistent that they are the ances of life. We feel sometimes that best of all people, a peculiar people, beeverything goes wrong, get angry and loved and cared for by their Jehova who annoyed, forgetting that everything has will sometime gather them up, and carry nothing to do with it, but it is we that them back to their ancient home and reare wrong. It is the veriest nonsense to establish them in great national splen-

Now on the other hand are the Chris tians with also the most ancient egoconceit of your neighbor. If we are but tism, blund conceit and over-reaching ambition. They claim too, that they are better than others in almost a superlaan unkind word of anyone, drive out tive degree, that they are the chosen the sensuous or material, and deny the wider upheaval of society) of the spiritof God, the children of God, that their God has promised them all the best lamentable fact that materialism has

things of this life, and rewards those who love him and that he elects to love with an eternal life of perfect happiness when this is ended, while he casts down to eternal woe in the life to come. They say to the Jews, "our God was born among you, and you persecuted him and WAY. cruelly crucified him." This the Jew The

deny as impossible and false. The Chris tian curses all unbelievers, and perse cutions commence and there is no end. Now I hear a voice in the meeting. It is a once patriotic nation in the downward Christian praying, as he calls it, but just march of ruin. With its terrible power maybe he is giving taffy. He thanks his for evil it almost drew the angel's heaven God for the excellent care he has ever into its bosom and vortex. At the first taken of his people and of his church National Convention, held in the city of Then my mind wanders again. If he Chicago in 1804, we beheld some of the helped them get that power why did he stanchest pillars of spiritual love totter not keep it? What is the main thought of both parties at this meeting? It is old devilof materialism and war. Promithat these old Zion places are in the uently among them was Henry C. hauds of the infidel Saracens. Jerusa- Wright, who on being asked if he would to counterbalance the unforgiving char- basis with such methods. This may lem, the sacred Jerusalem, the seat of the subdue the rebellion by "a kiss for a acteristic that spoils their spiritual have saved souls but it has been danger. catcher and held it there till the train's to find the Spiritualists we would not most High and all the regions around, blow," the title of one of his loveliest beauty.

Right again, brother, and now that on have sounded the key-note to all spiritual reform and progress, I might, in the language of Shakespeare, be allowed to say to you:

"Lay on McDuff And d---d be he who cries hold, chough." widest, deepest and broadest sense, em-braces all existence and all life, yet there the way to death." is a material and spiritual side, the former being an effect, the latter the cause. And it is so easy for mortals to drift to supersensuous or spiritual, that it is a actually become a terrible parasite upon the sacred cause of spiritual truth; and is dragging it down and trailing its of the spiritual there is left. white banner of love and purity in the alism. All the more, therefore do we hail the timely warning of THE BETTER

The first great cause of this diversion of the spiritual forces was the noted material war of the late rebellion, whose permicious influence has started this and fall into the slimy embrace of the

gels in h dear good brother, A. J. Davis, was peri initted to witness, said to him:

"The church and the government are but developments of the people; how can they advance and improve the causes of their existence?" And, "When ye For, although Spiritualism in its think that your government is complete,

> Therefore, to the wise, pure and loving condition before the war (and to as far as possible mitigate another and much ual or angelic, I have thrown into the stream as a medium, to stay the tide of materialism, which threaten to sweep from the fair face of the earth what little

And, in conclusion, I may say that the angels would prostrate themselves at your feet, and implore one and all to turn away from the material and seek nourish and cultivate the spiritual. Oh. will you, dear reader, turn and harken

to them as we did before the war

"Come to Jesus" generally means: Come down with the cash!

The deeper the well the longer the rope needed to draw water from it. So and condemnation. They will clearly the deep thinker needs a questioner see what we so dimly behold, that from compatible with himself to draw him out

Some people never allow a man to reform. Once a villain always one in their estimation. But nature will demand for liquor. They will view with contempt from such an exceedingly straight life our endeavor to Christianize on such

ience and the cessation of his annoving demands. Murder and all its accompanying brutalities has thus in this and many other instances been the method adopted to dull the pricks of a guilty governmental conscience.

Sitting Bull, murdered, cannot now urge the claims of a wrouged and hated race. Personally he will no longer address the Great Father at Washington "that if there be an honest white man with an unforked tongue," to send him and he would treat with him. The Great Father at Washington has responded royally, not with provisions and clothing for his starving and freezing tribe, but with a tender solicitude, almost unparaelled, has sent the leaden messenger that touched his heart and so kindly placed him beyond the consciousness of physical pain and suffering. His sage counsel will be sorely missed. His resolution, energy and cunning will no longer frustrate the thieving treachery of the Great Father's white government. We are slowly but effectually Christianizing the rude and uncivilized red heathen.

Future generations will read of this strucious act with unfeigued disgust a simple and hospitable race of natural men the association of white men has made an effeminate and starved race, beggared in everything but the craving ously destructive to manhood, and as arrival in Milan, Tenn.

changed in my nature and appetite that 1 had neither thirst nor hunger, and ste but one meal in twenty four hours and that at two o'clock p. m. I labored first in a printing office and afterwards at

building stone piers for railroad bridges. My one meal consisted of eleven ounces of bread dipped in honey. I acquired a distaste for meats of all kinds. This began in August and itwas not until December that I could again relish meats, etc. and yet lost no flesh, but gained.

The new tariff proposed by the French government keeps in view the principle of protection to labor, and the duties on raw material are in accordance with the amount of labor supposed to enter jute it. The increase in duties on most articles is about 25 per cent., but in some cases they are doubled and even trebled. All of these are directly commercial in character; but it is said that on account of the McKinley tariff there has been introduced in the French chamber of deputies, by way reprisal, a bill providing that foreign life insurance companies shall obtain the assent of the goverament before founding branches in France, and that they shall invest in French rents half of the amount of the premium received from their French business. This "in view of the commer-cial war with the United States," as the preamble to the bill recites, --Post.

Passing through Wade's cut in Tenuessee an L. & N. passenger train caught a large brown bear on its cow801.

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Frem ibr Cincinnati Enquirer. DR. WOLFE S RECENT DEVELOP-TESTIMONY.

Two weeks ago the Sunday Enquirer There was a good deal of head-line display to the article, bordering on the senresponsible.

There were twelve re embodied spirits whom I had previously met. These were that body. world. In no instance was I at a loss to catacombs. establish their identity. Simon Cameron Rocks have been taken out to make chairs were standing promisenously, but doors flew open, despite all her efforts.

buman again. make a business of hunting up witnesses. of Paris and that's exactly what I do not propose show that my experience with spirit visi- reconstruct and revive a human form. tors is by no means singular. Many such if a public demand should be made.

BOSTON, MASS., December 10, 18So. verv near like your own.

from the medium and twenty feet from that of fable.

ENTS A FRIEND ADDS SOME pounds. The "hot blast" was let lose, However, I too have had an experience, above Third, in Reading, Pa., in which and in eighty minutes that body was no and, which too may appear doubtful to the most unaccountable noises are heard more and never will be. It went out in those who have had no experience in at all hours of the night, and were the antained an account of a spirit reception flame and smoke. The remains consisted these matters. At a recent circle held by doors stubbornly refuse to remain closed at the house of Mrs. Helen Fairchild, No. of ten pounds of ashes and cubes of bone Mr. A. Willis, of this city, I together with no matter how securely they many be West Eighth street, in this city, lime, which were swept into an earthen other friends were congregated to see fastened by bolts and locks. Mr. David jar, and delivered to the friends warm, what was to be seen and learn what Good and his wife Clara, the occupants To the uninspired it would seem that could be learned of a future life. With of the house, are positive that it is hauntsational, for which I ought not be held an pounds of the singing master went two other gentlemen of creditable stand. cd. All the other families who have up to-and ten pounds down to- Lon- ing in our city. I was invited into the rented it previously in the past few years don. Nobody believes in the possibility cabinet, where we were met by manifest. had similar experiences while in it, and

I had often talked with, and some I knew cumulating more than too years. There hand shaking I was taken by two spirit lock the house and keep it locked at all very well before they passed to the spirit are now 6,000,000 of skeletons in the forms and led out of the cabinet around bazard. All went well until about 112 in

had strong personal characteristics room for them. They are gathered from without encountering any, proving that she could not keep them closed. As while in the body, which he retains in overcrowded cemeteries in the city. In they were intelligences that needed no soon as she would shut and lock them the spirit form. Solon Robinson, Black Pere le Chais you lease a lot for a grave material light by which to be guided. and turn her back they would mys-Hawk, Skiwaukee, Plimpton, Josephine for three to five years. When you are Then taking me to the cabinet they gave teriously swing open on their hinges Bonaparte, Anna Wolfe, Sister Caroline quite rotten your hones are taken out their names which I distinctly recog. while uncanny noises, suppressed and mother belong to my household and and cleaned, and at night are carted to nized. Following this manifestation to shricks, and subdued laughter were heard are not strangers in any sense. With the Catacombs. The long leg and arm my surprise a spirit form came which in all parts of the building. The repetiproper medium they come, talk and bones build walls along avenues miles in appeared familiar to me, yet could not tion of these performances three or four write almost at will. With Mrs. Fair- length. Back of these walls the small for the moment identify. But it helped times in quick succession put her in child they re-embody and become almost bones are shoveled, higgledee-piggledee. me out by saying, "I am Isaac Jordan." such a fright that she ran breathless to Skulls in good condition are arranged in "What, is that you, Ike," I replied. "Yes, the nearest station house, and, with

the spirit reception would be more satis- Poor Vorick! To this complexion do we truth." In my allusion to the accident, to Officer Klusewitz that she was afraid factory were it confirmed by other test come at last!" The streets of the Cata- he said, "Yes, Charley, I was not quite to stay in the house on account of these timony. It is difficult to do this unless I combs are half the length of the sewers ready to go, but am happy."

to do. I have no time for that, and I on- devilish place I came out into the light ficient to record as another testimony home, and kept watch throughout the ly record these facts in my experiences of day disgusted, and gave a French bar- added to the new revelation-only night. Next day and for several days that men and women may know what is ber a franc to clean me of the dust once would like to say John Morris wishes to thereafter a thorough investigation was taking place in the other world. I have animated by myriads of spirits. From be remembered to his many friends. before me, however, a letter which will this purgatory no amount of prayer can

From the Malabar Hill, back of Bomletters, I have no doubt, could be obtained bay. India, may be seen the Parsee Cemetary. It is more like a garden blooming with flowers than a grave-yard. DR. N. B. WOLFE, Cincinnati.-Dear In the center of these grounds the Par- cabinet. A number of forms had come they say, would keep them there.-N. V. Sir. I have just been reading in the sees have built the "Dakhma" or "Tower and gone when we heard a slight rust- Sun. Sunday Enquirer the account of a of Silence." To this place they bring ling noise behind. We turned in the spirit reception you recently had in the their dead. The body is placed in the direction of the noise, and there saw, in presence of Mrs. Fairchild. I am thank- open tower, amid the chanting of the corner of the room, within a foot of ful to have it. I have had experiences priests. As soon as the mourners leave, of the ceiling, a luminous body, about with the same medium almost as start- "the holy birds of Ormuzd, the sedate the size of a child's. We watched it care-

the famous circumnavigator of the earth? her, and she disappeared inside. She I do not understand how the world can The famished savages of the Sandwich was small of form, and arrayed in gardoubt such sensuous testimony in proof Islands cleaned his bones of every vestige ments of exquisite whiteness. of the return of spirits. The exhibition of meat, masticating and digesting it as In a few minutes after she had gone, I of the Egyptian "Leonora" in a bright if it had been spring lamb or roast duck. was told to enter the cabinet, which I did. I had almost an identical experience, it will require a good deal of loud trum- chair, by the hands, felt her head, and places on earth and directly below us. Mrs. Fairchild was giving a seance to peting to get it together, as the savages, was directed to examine the cabinet care- But our nights are never darker than myself and wife in a room 20 by 10 feet now deal a hundred years, must be made fully. And I am positive as I can be of early twilight with you. Our sunlight in dimensions. Taking her position in to disgorge or do something else first. any fact that my senses can take cogni. never dazzles the eye, but is like yours the middle of the floor, under the chan- No man ever came from a dissecting sance of, that no other than myself and when a thin well of mist covers the orb. delier, she said: "Mr. Wetherbee, would room, where rats, cats, dogs, the stove medium were in the cabinet at that time. you like to see a spirit in full light?" I and girbage vessels, dealt with the mul- I again took the medium by the hands, it remits rays of light only, attended by could hardly reply "Yes" when she turned tilatel fragment of the human body, be- and immediately a form materialized, no heat rays, therefore equal temperaon a full measure of gas, illuminating the lieved in its reconstruction and resurree- brushing my side as she came up from ture prevails day and night. 'Neither room brilliantly. I expected to see a tion. The Undines only have escaped the floor. It was the same spirit which shall the sun light on them, nor any spirit come from the cabinet, but instead, the voracity of the monsters of the deep, a short time before materialized near the heat,' Rev. 7, 16th. Dwellers in the right out of the floor, about three feet if they have any other existence than ceiling. I asked the privilege of holding higher can see those in the lower spheres,

land, I saw the body of a singing teacher for a dream of the future rather than a A HOUSE OF CURIOUS NOISES. of Londou burned. It weighed 210 phenomenon of the present.

ized spirits, who saluted us, and who copy it for more than a month at a time Drs. Lamarr and Rush. "Leonora and Simon Cameron, as a spirit. The others bone depository. They have been ac- to gratify the eyesight. After a moment's absence of her husband, determined to

I am quite aware that my account of the walls in grotesque figures. "Mas Charley, it is I, and Spiritualism is a pallid face and trembling lips, reported

After spending several hours in this ing this little incident, but this is suf- not be harmed and accompanied her

MATERIALIZING IN MID-AIR.

San Francisco (Mrs. W., medium), we nights, and the mystery remains unsolvwitnessed, a short time ago, a very con- ed. Mr. and Mrs. Good have determined vincing test. Mrs. W., was seated in the to move. No consideration in the world.

ing very rapidly, and has promise of

There are many Spiritualists who deny

such manifestation as fraud and decep-

tion. To such I only have this to say, if this be fraud, then there is nothing in

gence will ever doubt it who has had

an experience in any considerable degree

You are in a Bad Fix.

But we will cure you if you pay us.

great usefulness.

There is a house on Cherry street at this Thanksgiving reception, four of of the reconstruction or resurrection of ly clear and distinct forms of material, none of them could be induced to oc

> the dark back parlor where tables and the morning, when, she declares, all the strange things. The officers at the I could relate more details accompany. station house assured her that she should

of the premises, but nothing was discovered that would explain the ghostly manifestations. Since then the phe-At a private materialising seance at nomena have been repeated several

THE SPIRIT WORLD. To the Editor of The Better Way,

I have received communications from a neighbor and friend known for intelliwith the same medium almost as start-ling as yours. I believe, therefore, you have stated the facts as they ocurred. I have stated the facts as they ocurred. I memetery, swoop down into the open of Mrs. Farchild about two years ago of Mrs. Farchild about two years ago of the called out a good deal of carping com-interform the press, and even Spiritu-ints controls, as they see truly has a siterally true, because my our report as literally true, because my experience with the same medium was wery near like your own. ling as yours. I believe, therefore, you vulture perched in the palmyra palms in fully and saw it begin to elongate from gence, integrity and moral worth, who 50 miles." All are as fixed in their relative positions as the oceans, rivers and mountains are above the solid earth and perform their daily revolution as if attached to earth by solid matter. "Day hight interested me very much, because So far as the Captain's body is concerned I took the medium, who was seated on a and night occur here at the time as in for We have the same sun as you, but here her hands till she dematerialized. She and "can instruct them, but the latter

the cabinet, arose my old friend, Ralph In all this I simply wish to show that said she would try, but did not know cannot return the visit. We are engaged Huntington, in full form. He then the body is no part of man's immortal whether it would be a success. While I in various occupations and study of na-walked over to me, and then we walked structure. That it is corruption, and af-and down the room for ten minutes ter subserving the temporal purpose in down down until it became necessary in earth to spiritually progress and in walked over to me, and then we walked ap and down the room for ten minutes in a bright light, talking as we did before he passed away. I thought I would men-tal conditions. It forms no part of the beld her hands, she began to settle down, down, until it became necessary held her hands, she began to settle down, down, until it became necessary in earth to spiritually progress, and in many ways giving them beneficial im-pressions when we can find proper con-Matter, life, mind, spirit; What the senses teach of the world and the doctrine of evo-light sight of the spirit, what the senses teach of the world and the doctrine of evo-tions of the spirit. think in itself. It is a structure built by body of the medium. She succeeded in of the spirit world places it where eternal It will be seen that our dear ones who law about the spirit for its protection, dematerializing except the head, upper stability is assured, being in accord with have passed the portals of death can and comfort and use, while the law of develop- part of the chest and arms. The lace the laws governing suns with their plando return to talk to those still in the ment or growth is creating the embryo- that covered her form was dropped near etary systems. The earth contains about earth form. This fact can no more be tic deity. In its anti-natal state matter me, I took it in one hand holding to her 200,000,000 square miles. If the human controverted than the multiples of math. for construction purposes is fed through with the other, raised it up and dropped race had 12,000 years ago the same numthe placenta, later its daily supplies are it on the floor again. She then asked me drawn from the products of mother to let go her hands, when she disappeared, and immediately the lace began to to 400 generations, each one of that vast

By All Odds

The most generally useful medicine is Ayer's Fills. As a remedy for the various diseases of the atomach, liver, and bowels, these Fills have no equal. Their superconting causes them not only to be easy and causes them not only to be easy fill pleasant to take, but preserves their medi-cinal integrity in all climates and for any reasonable length of the. The best family medicine, Ayer's Fills are, also, unarpassed for the use of transfers, oddiers, sations, compers, and pioneers. In some of the most critical cases, when all other remedies

Ayer's Pills

Prove effective. "In the summer of 1864 I was sent to the Annapolis hospital, suffering with chronic diarrhea. While there, I became so re-duced in strength that I could not speak and was compelled to write everything. I wanted to say, I was then having some 25 or 50 stools per day. The doctors ordered a med-clue that I was subshed would be of no benefit to me. I did not take it, but per-Buaded my mirse to get me some of Dr. Ayer's Fills. About twon'clock in the after-noon 1 took six of these pils, and by mid-night began to feel better. To the morning the doctors came again, and after deciding that my symptoms were more favorable, gave me a different medicine, which I did not use, but took four more of the pills instead. The next day the doctors came to see me, and thought 1 was doing meely, and so did 1), 1 then took one pill a day for a week. At the end of that time, 1 considered myself cured and that Ayer's Pills had saved my life. 1 way then weak, but had no return of the diverse, and galaction has the result of the could be expected."-F. C. Luce, Late Lieut. 56th Regt. Mass. Vol. Infantry. "Ayer's Pills are

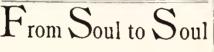
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have ever used for headaches, and they act like a charm in relieving any disagree able sensation in the stomach after eating." - Mrs. M. J. Ferguson, Pullens, Va.

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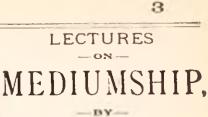
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JOHN WETHERBER.

ematics.

"The world has caught a quickening breath From Heaven's eternal shore, And souls triumphant over death Return to earth once more.

can it be after sepulfure, resurrected. it governs all. When it grows too large The divorce is final. When the body it is "born again" out of it. has been resolved into its elemental condition it is a pestilent error to speak of its resurrection.

The great chemist, Prof. Leibig, re-An unpleasant smell pervading the room, A spiritual universe he'll trace. the windows were lowered that the foul air might escape. Out of doors apple blossoms, clover fields and "the bloom Written for The Better Way. "pon the rye" were ready to breathe it into their organizations. Man ate the fruit of the apple blossom. Bees robbed just destroyed is drivel, and a silly at-Platitudes."

earth.

The material for building the body power to return to earth after death, nor The spirit is the master of the situation, next time.

When the spirit and the body separate for that life it is born into the world; afno power, human or divine, above, over ter it has developed its power to the con- she is I do not know, but that it was a or under the earth, can reunite them. fined limits of the body by a natural law materialized spirit I do know.

> The unfledged swallow thinks its nest the world;

But when its wings are plumed it flies afar To breath the fragrance of the tropic isles. Man, like the unfledged bird within his his ball duced the entire body of a man to gas. Of clay, chirps feebly, soon with flashing wings this phase of mediumship, branding any

N. B. WOLFE.

STARTLING PHENOMENA.

C. R. SARGENT.

corresponding to my own. J. Long, T. My more or less skeptical views in re-M. Noves, and others not known. - Golthe clover of its honey, and we stole the gard to so called Modern Spiritualism in den Gate. boney from the bees, and appropriated its various claims were somewhat auxithe grain grown from the "bloom upon liarated of late by the elaborate sensathe rye." It were too curious to follow tional recital on the part of a noted ex-Our message is to the Weak, Nervous this foul air through to mazes of corn or- pounder of Spiritualism of a scance held ganization, as it might be traced, in in this city at which some very distinliquid form passing through esophagus guished characters appeared. A report of fled away their vigor of Body, Mind and of a beast or brother. In concluding his manifestations as it has been my lot to comments about the resolved body, the see them would not have raised my which lead to Premature Decay, Con-Professor said: "To talk about the re- doubts-and yet why should I doubt? If sumption or Insanity, If this means you, construction or resurrection of the body our immediate friends can return, why send for and read this BOOK OF LIFE, should not princes and potentates? 1 written by the greatest Specialist of the tempt to beguile release with puerile suppose it was but a momentary impulse day, and sent, (sealed), by addressing Dr. ples she places before her readers are due to my surprise at so startling an ar-Parker's Medical and Surgical Institute, In the crematory at Woking, Eng. ray of facts-for the moment taking it 153 North Spruce St., Nashville, Tenn.

move, and she stood before me again army would have 13,000 square feet for his around the spirit is insensate, plastic, in fully materialized. She said she did not or her equal share. Room enough in the The body, as an organization, has no the hands of the intelligence within, quite succeed, but would be able to do so to odd spheres the spirits tell us of, each larger than the last. Then if the destiny

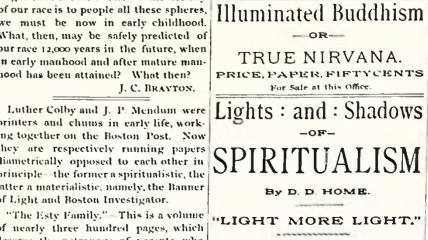
> She informed me that she was one of of our race is to people all these spheres, we must be now in early childhood. my guides, and gave the name Alta. Who What, then, may be safely predicted of our race 12,000 years in the future, when Mrs. W-, though young as a main early manhood and after mature manhood has been attained? What then? terialising medium, is certainly develop-

J. C. BRAYTON.

Luther Colby and J. P. Mendum were printers and chums in early life, working together on the Boston Post. Now they are respectively running papers diametrically opposed to each other in this world that is real and genuine. And principle -- the former a spiritualistic, the no man or woman of ordinary intelli- latter a materialistic, namely, the Banner latter a materialistic; namely, the Banner of Light and Boston Investigator.

of nearly three hundred pages, which deserve the patronage of parents who desire to attract the attention of the rising generation to higher levels of reflection. While it interests in its narrative Habits, or Later Indiscretions, have tri- it likewise instructs by the truths of a noble womanhood and manhood it incul-Manhood, and who suffer all those effects cates. The author, Mrs. Sarah E. Hervey, states her purpose in writing it to have been to encourage a disposition in By The Members of The Spirit Band of the young "to rise above the commonplace drift of everyday life." The examwell adapted to that end. The book can be had at this office.

Matter, IIa, mind, spirit; What the senses ditions." This description and location of the spirit world places it where eternal stability is assured, being in accord with the laws governing suns with their plan-etary systems. The earth contains about trace had 12,000 square miles. If the human race had 12,000 years ago the same num-ber as estimated to day, 1,000,000,000, generation computed at 30 years, equal to 400 generations, each one of that vast army would have 13,000 square feet for his or her equal share. Room enough in the 40 odd spheres the spirits tell us of, each larger than the last. Then if the destiny



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WHAT IS TRUTH?

In our infancy of spiritual investigaand everything. As we progress we beor reasoned upon, and thereby concluded which is one of the hardest truths to adthat it might live. We call this the mit that infests the civilized world. transitional period of our unfoldment. lies of the spirit world. But nature does progress; and after a chapter of knocka whole library of aggravations, we conthey please.

Truth is but relative after all. Ours is done we must let some truths (yet theono better than anybody else's. We are Many "cranky" ideas of the past have where with good results attending it. proven to be the highest truths and are now generally admitted. How do we know but that history does not repeat. What is history but the effects of ideasof thought? If thoughts seemed crooked, history ought to be so. But after thoughts are put into practice we accustom ourselves to them and accept them. So opinions to-day may be simply unborn facts. Even thoughts are now admitted to be facts-that is, things of in-And on the other hand, some feeling or thought conveying love, sympathy, affection, reverence etc.

We like to think and let think. The simplest thought conveys some spiritual punishments to advance towards the

who peers into it, and not an imitation. It is a whole truth-the truth, only that it needs straightening up. So the simplest minds of earth may reflect truth.

but sparingly at the fount of truth that would condemn all that does not compare with their ideal -- their standard or is not agreeable to them.

"Drink deep or touch not The Pierian spring. For a little knowledge in A dangerous thing

Thus we say let everyone think as he is built. He cannot do otherwise whatever we may ordain. If too crooked or distorted, we must have patience with them and simply present our views in a

it is the truth (unperverted) it will be accepted by and bye; for "Truth crushed to earth

Will rise again,"

Despite the knockdowns that many reof this truth all our own way or only inedged sword we must permit it to cleave both ways and not dull the edge that even entertain a thought for anything deficiencies-notably the fact that we

which we believe we know it all, or for reasons best known to us. The pubmust be sacrificed. We are not existing a critical public who will judge us by downs, a volume of disappointments and what pabulum we dish up to them. Thus cret of logic-reason. Until this can be

ries) grow-mature-unfold-and they all engulfed in the same sea of-troubles will suit themselves to the demands. we almost said-but we mean of thought; The propitious moment must be occuof intelligence; and each one interprets pied-taken advantage of to fire the shot, it according to the way he is constituted and when rightly directed will never fail spiritually or mentally, so to speak. to make an impression or lodge some In that respect we are illiberal, but ra tionally so. Impulse must never be permitted to govern reason, though im- the new year promptly. Willing hands itself in this respect as well as in others. pulse is an outcome of intuition-in- and willing hearts are needed to keep a stinct. We are operating in a world of matter, surrounded by materialists, and in money matters as it is done in must govern ourselves accordingly-applying our spiritual knowledge so it will greater part of the work is accomplished permit us to mention the amount. meet the demands of the materialistic and much soul agony spared the publishage and can be utilized. Giving the ers. It is true, the latter unfolds the transcendental before the primary, is like putting the cart before the animal. fluence, so all know who ever had a vol- It makes no advance and is effort spent ume of contempt poured into them by for naught. A child's diet must be be some would be imperial mortal brother. gun with food suitable for digestion. So we must minister to the public. And in addition to this not bore them with family secrets: i. e., our little differences concerning mediums, etc. They could not

understand it and therefore conclude meaning if we but desire to know it. But that they would better keep out of the of spiritual day. We need not die to see we cannot know it by treating it with dis- broil. Thus our reluctance to publish- the spiritual; nor do many see it that do ing this cantata. All who were present dain. This closes the cause side of ing criticisms of that sort. Tell of the die. We can unfold it here, while many things to our view, and we lose much good and true and let the bad or pervert. are in worse darkness there than they After the performance the Lyceum was that would aid us in place of nature's el take care of itself. And if there are were here. We must suffer or give. The regaled with some of the sweets that old circles. some whose conscience is tender enough broad and liberal realm of existence, to battle for the fallen, let them do so in give to prevent suffering in spirit. By where all is truth, and where all that was private. There is no need of exposing subscribing to a paper you not only aid once stupid or insipid in our estimation, rags to the public when we have plenty yourself, but thousands of others; for Union Society. seems now the dawn of a higher revela- of clean linen to show. Besides nobody, your individual subscription helps to tion-pure, unalloyed and more accepta- whether Spiritualist or materialist, wants sustain the paper; and money placed ble than that mixed with pedantry, or to see or know aught of it. When the where it can do the greatest amount of holder presented to him by a member of presented in artistic embossments devoid latter condescends to investigate, he good is money judiciously spent. May of soul or the sweet innocence of nature's wants to see the bright or clean side of it be heeded and bear good fruit for the our science or religion or philosophy-

see a contorted face, but it is the man ly-as it will be most needed. Uphold those who are striving for the good of the cause therefore and ostracise or withdraw patronage from them that disgrace it; cast odium on it, or make and it is that class who have quasted it ridiculous. Truth is that which upliAs, enthuses, strengthens, morally and physically. Untruth or discord is that which has reverse effects. But truth is ed for mankind, but all sensitive people relative and should be handled judiciously, and presented at the propitious moment when it will do the most good.

> when it may be applied to self. Here it is never out of place, never wasted, and never fails to do the highest good.

HOME.

It seems paradoxical to say that those feeling of kindness and good will; and if who give the most are often the most selfish. But facts warrant it-not sophistry. Some give because they want

sympathy-drawing on a mortal's vital forces for a little material lucre or gift them to self or that they can be possibly that costs a trifle, and is really no loss to ceive. And if it is correct that truth will the giver. Such is not spiritual. Nature "rise again" under such circumstances gives without asking or demanding a rethat which "rises again," too, must be turn, and mortals who are in the sweetest truth. We cannot have the philosophy accord with nature, and consequently draw the sweetest and most soothing terpret it as it suits our "standard." We sympathy that life affords, are those who must take it whole, for if truth is a two- give for the love of giving—not to be admired for their generosity; to be flattered for their consideration; to be lauded for tions we are ready to accept anything displeases us -that cuts off some of the their liberality or to be revered for their clods that fill up the light crevices to spirituality. True love asks no favors, gin to discriminate, sift, doubt, reject, our soul nature, admitting truths not no sympathy, no humiliation in return until we reach that state in which we yet welcome perhaps, or something that for concessions granted, authority vested believe nothing more—will refuse to will teach us of our own weaknesses and or sacrifices offered. True love is God or the divinity acting through the human that we have not personally investigated know very little comparatively, and organism, and by permitting it to act without asking or expecting a remittance it becomes the greater part of man final-Do we practice what we preach, some ly, and makes what is known as angel-With it, or shortly after its introduce will ask. In a measure we do, and in a hood. Neutralizing this divine growth tion, our trials begin too-apparently a (big) measure we don't. We do as much by selfish demands leaves man a mortal counterbalance from nature - a neutral as circumstances and environments will or a spirit with mortal attributes for izing agent instituted by nature's law to permit. We cannot control conditions ages, and constitute those inhabitants of prevent our falling back into materiality. as we can our individual weaknesses. We the spirit world who are known as the worldlyism, selfishness or the egotism in do not allow everyone his say-so in print wandering spirits without home or habitation. Love and home are synonymous enough to admit us into the holy of ho- lic must be respected if the individual and he who is without love will also find himself without home. And where is not permit us to stand still. We must entirely for Spiritualists, but are facing happiness where there is no home? The home of the soul is where love is, and love is in the interior, the spiritual of natwe must exercise caution. But every ure-the cause realm. Man rises to this clude to let others have the privilege of truth can be dressed up to suit the occa- through trials, deprivations and sacrifices, thinking as we like to do; namely: as sion; but how to do this is the great se- and he who knows not of these, will know not of spiritual life, whether here or there —will be without a home!

THE BETTER WAY.

With this number of the paper begins truly say with new hopes, new aspirations and new subscribers, trusting in the face of all this that our old subscribers will stand by us to a man or woman and renew their subscription for newspaper alive, and if all act promptly their dealings with secular papers, the spiritual in man -brings the interior nature to the surface-the God to the front-yet it must not be forgotten that the material is needed to incarnate the godhood into, and a newspaper is the best instructor for the masses. Besides suffer, and every dollar spent for a spiritual journal is power added to the interior being to open its vision to the light

of the effects of the psychic wave that is being wafted over this planet, or at least over this continent with its probable it could be found in Spiritualism. Con- Texas Siftings. centre in the United States. The Messiah craze by both Whites and Indiana evince this. Spiritualism is the hub of the whole and is THE revelation intendpartake of it more or less and mix it with orthodoxy or previously acquired religious feelings and principles. But And one of those moments should be the force of the primitive law may be guaged by the effect it has on other peogrowing comparatively. Then why would we condemn them?

Some people will listen to the most beautiful moral lessons that can be given with all the suavity that it is possible to exhibit and apparently enjoy them, but never for a moment think of applying meant for themselves. Matter is all they love or venerate, and they care for nothing else. Many would rather miss the train for heaven than their dinner or a

a beautiful tribute to the children and dance. may serve as a cue to prevent deception The South is willing to sacrifice a porby lying spirits in the future. Mrs. ion of its electoral vote and congres Richings has had a successful month sional representation for an amendment and many regret her departure. Next o disfranchise the colored vote. This Sunday Mrs. Glading, another of Cincinndicates that they care not which party nati's favorites, will address the society. rule the general government. Under those circumstances it opens a vast field for a Farmers' Alliance party. Is this

another political straw?

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PERSONALS AND LOCALS. Welcome 1891. J. E .- Many thanks.

Now for a long pull and a strong pull. Having gathered in our Christmas and New Year's presents, we are now ready to gather in our subscriptions. W.-No.

Contributions received and accented: D. W. H., M. H., M. F. P., V. N., H. T., J. L. J., L. W., H. F.

L. W.-Your contributions will appear just as soon as we can make room for a new volume-No. VIII.-and we can them by publishing those ahead of you. But they will appear sooner or later. Photos received: V. N., J. D. C.

The Golden Gate will henceforth be published as a monthly at \$2 per annum. We also have Mrs. Olive A. Blodgett,

tended for the Argentine government, one of our favorite correspondents, to she made 21.2 knots under ordinary draft, thank for a very generous Xmas gift, to and 22.4 knots with forced draft. be added to the cash account of THE The balloon proposed for polar explora-BETTER WAY. Her modesty would not tions is 99 feet in diameter and 500,000 cubic feet in volume. The journey will

The cantata entitled "Frost Queen and Santa Claus," played at the Union Spiritualist Society Hall on Christmas eve, was a success in so far as the players were concerned, having acquitted themselves beautifully, each in his or her part, and individually spared no pains to make a fine appearance. The costumes were that, it is equally as good to give as to pretty and tastily gotten up, and the youthful players deserve much praise. Mrs. Ross and her sister, Miss Minnie Bertrand, cannot be, given too much credit for their untiring work in arrangcould not but help acknowledge this.

> CAMBRIDGE, MASS .-- An important ex-Santo had left in a big stocking. The

JANUARY 3, 1891.

Mrs. Woodworth's revivals are also one men, but there might be an exception paper offices throughout the country, where life and death depended on it. that if all the poets went on a ten years Concerning Theosophy she thought all of strike the country would not suffer.cerning guides, she thought the Indian

CLEVELAND, OHIO, DEC. 20.-The predominated because he was native to Lafayette Bank of Cincinnati was robbed this country and when "returning" to nine years ago of \$10,000 in bonds. The earth he naturally found himself here, numbers of the bonds were telegraphed while the negro would be more apt to to banks all over the country, and no atfind himself attracted to Africa. But tempt has been made to sell them. John there are instances where negroes do Larney of this city, known as "Mollie Matches," was in Cincinnati at the time prevent the development of mediumship. He is now in the Joliet (III.,) Prison serving a ten years' sentence for robbing ple outside of Spiritualism, the latter gels come to aid in the development of Galesburg (III.) bank in 1882. A few the same. "Suffer little children to come days ago the owner of the stolen bonds received a letter from Larney offering to disclose the hiding place of the bonds if by it a little more (and send their chil- his liberty could be secured. The matter is being investigated.

control mediums. Paternity does not

In fact, where there are children, the an-

unto me" has a high spiritual signifi-

cance, and if Spiritualists would abide

dren to the Lycennis) all would work

better for higher results generally. Let

the children into the good work, their

purity and innocence afford a protection

tot otherwise obtained. God or nature

protects its own, and children are nearer

in harmony with the spiritual of nature

than elders-like attracting like .- It was

NEWS ITEMS,

An elm tree in Lee, Mass., has just been

cut down which is known to be 108 years

The Mohammedans of India number

no less than 50,000,000 of her majesty's

A large meeting in London has peti-

tioned the czar to remit persecution of

A woman of Providence, R. I., aged 70,

A modern "improvement" is to drop

the m in the abbreviations a. m, and p. m.,

Four thousand "cheap manuscript ser-

mons" are advertised in a London jour-

nal. Over here, says the World, cheap

When a prisoner of the Kansas peni-

tentiary refuses to work they starve him

until he begs for a job, and that is never

The one who is always ready to give

advice is the last one to take it when

offered; for he who believes he knows

everything also believes that no one can

The fastest vessel afloat is said to be

the 3,200-ton English built war-ship in-

be from Spitzbergen, and with a favor-

said, be the highest in the United States,

the central span to be 378 feet above the

water. The entire length of the bridge,

On November 19th Mrs. J. Sullivan of

Orange, N. J., gave birth to a bouncing

baby. A week ago while engaged in

housework she was suddenly warned that

Santa Claus had another one for her-

and it proved another healthy child. It

has caused much wonderment in medical

able wind will last four or five days.

from cliff to cliff, will be 1,200 feet.

as for example, to a. and 4:30 p.

longer than two or three days.

sermons superabound,

tell him anything.

has had her husband put in jail for steal-

in

Christians and Mohammedans

Armenia have perpetual conflicts.

old.

subjects.

the Jews.

ing her diamonds.

A queer accident befell a Portland (Me.) woman last week. An electric light wire had sagged to the tinned roof of her house and the current was conducted by the water conductor on the outside of the house to a trap in the cellar, thence by the waste pipe to a stationary washstand on the second floor, thence by the water pipe to the street, so that when the lady put her hand on the faucet of the water pipe she couldn't let go. But luckily the wind was blowing, and, as the wires sway. ed, the water pipe and its adjuncts were electrified with but an intermittent current, so the lady was liberated after a few minutes' imprisonment and considerable suffering.

There is no disguising the fact that partisan politics in the United States is on the wane, and that independent politics is destined to control affairs in the near future. No matter how watchful our so-called leading newspapers may be to suppress the truth, the fact is everywhere apparent that the people are tiring of partyism and party rulers. The movement of the Farmers' Alliance and Knights of Labor is the beginning of independent political action, and any one possessed of even ordinary intelligence, cannot but know that when farmers, mechanics and laborers move politically, there is bound to be a change in the management of politics in this country. -The Independent, St. Charles, Mich.

MUNCIE, IND. Mrs. Woodworth again lemonstrated her faith-cure power at her meeting to day when Alfred Chalfant was apparently cured of deafness. Mr Chalfant is a respectable farmer who had the drums of his ears mutilated in the war, and has since been nearly deaf. Determined to try the woman's alleged powers, he went to the altar, and with her engaged in fervent prayer for an hour, when he arose and shouted claiming to have had restored to him his longlost sense. Several tests to-night proved that he could hear a low whisper. He is a member of the methodist church in good standing, and will make an affidavit of his allegations. A colored woman prayed long for the supernatural power to cure her lung trouble, but to no avail. Sunday a lady drove to the church in a cab to be healed of rheumatism. She had to be carried from the vehicle into The bridge on the Southern Pacific the building, but walked home, and now Railroad across the Pecos River will, it is does her housework.

> ST. PETER, MINN., Dec. 20-The care in which the Younger and the James gang hid during the raids on Northfield, where six men were killed, has been discovered. At the same time the mysterious disappearance of the youngest of the James boys has been solved. His skeleton has been found and identified by trinkets in the subterranean rendezvous. A party of hunters traversing the great Fay ravine in Nicollet county last week found an old door opening into a com-

> mon dugout. Hewed logs at the rear

childhood.

discordant or perverted it may appear to the grain of gold that exists at the core -and must exist to give it force of utterance-it is our own fault. It is we not accept it for transmission or for public presentation; but we, too, should the golden grain of truth lies hidden, and prove. The highest and best judge is masses-feels their wants and knows the most useful to mankind as an instructor. Personal considerations are out of place here. We cannot judge the needs of the people by our own standard of what is or what is not the truth. We have but one opinion, and comparatively few agree with that. And we can only realize the wants of others by eliminating our own fixed opinious for a spell from our soul to a reflexion of those of others.

Man's soul is a mirror that reflects na ture, and the reflections partake of the condition of the mirror, but never re-

Truth unalloyed is truth still, however not the querulous or dubious side. And when we appear a little mediocre at times us. If we are too impervious to admit it is so with great effort-not for lack of voice or gumption to appear otherwise. Experience has taught us that it requires even more force of mind to keep peace who are dull, not the revelator. We need and remain content than it does to indulge in strife and be contrary.

As war is a relic of barbarism, so conhave intuition enough to know where tention among individuals is a relic of old fogyism, prejudice, hatred, arrogance. not reject as illogical what we cannot dis etc., that is difficult to overcome-to out grow. Respectability and diguity are he who knows the desires of the general not attained by acrimony or calumny, They are attained by their practice only. how to supply their psychic vacuums- Learning alone does not make respectapander to their mental tastes; for he ble. Moral education is as much and who can reach the greatest number is more needed to advance a new truth or philosophy than intellectuality; for truth takes the place of classical knowledge, and morality gives it stability and invites deference. A street fakir may advance the highest philosophy, but it is treated with levity. A respected human itarian is believed on the simplest assertion. Thus we must strive to be respectable first and then we will be be-issued. Well, we are, Because one or parted, and to prohibit it they must two or three kicking mules are in our

oor suffer; those who can afford it must present new year!

BETTER THAN SCHISM.

"We rise by raising others, and he who stoops above the fallen stands erect. Nothing can be grander than to sow the seeds of noble thoughts and virtuous deeds to liberate the bodies and the sonts of men, to earn the grateful homage of a race, and then, in life's last shadowy hour, to know and feel that the historian of liberty will be compelled to write your name. There are no words intense enough-with heart enough-to express first she thought cremation was the coming mode of dispensing with the dead my admiration for the great and gallant as it was good from both a sanitary and souls who have in every age and every land upheld the right, and who have lived and died for freedom's sake."-Ingersoll

The new penal code of Rio de Janeiro has a clause prohibiting the "practice of Spiritualism." The only effect this will body -fire not affecting the spirit. That have is to close the doors on investigators-except such who promise secrecy and who may be trusted-but it will never stop its practice. It is, however, an acknowledgement that Spiritualism is a fact; for the "practice of Spiritualtwo or three kicking mules are in our caravan, is no reason for becoming dis-couraged. Let them kick until tired or kick against a wall that will knock off

The Editor of THE BETTER WAY

the Way Publishing Co's, board.

A fine article on a popular topic from Henry Frank, L.L. D., will shortly appear in The Better Way.

Mrs. Richings was at her best last Sunday. Cremation; The proof of thought being things; How Spiritualists should treat hypocrites; If deception is justifiable in attaining good results; The difficulty to identify spirits; Theosophy; Indian and negro guides; Does paternity prevent the unfoldment of mediumship; etc., were some of the subjects treated upon. Concerning the

a spiritual standpoint -that in the latter instance it aided in the disintegration of the spirit from the body and set the earthy spirit free where it would other wise be dragged into the grave with the thoughts are tangible things may be proven by a little observation-even the blind being cognizant of strangers in their presence, indicating that thoughts betray an influence which is not manifest when one is alone. In dealing with hypocrites the speaker said we should first be sure that we are not thus affected ourselves. When assured of this fact, intuition would prompt for the rest. Whether deception is justifiable in at-

proceeds will be devoted to the good of peditition was sent out by Prof. E. C. the cause through the medium of the Pickering from the Harvard astronomical observatory to-day. The party will go to Peru to observe and photograph were arranged. There were sleeping acthanks for a beautiful gold pen and the stars and determine their relative commodations for thirty persons in it brightness. A new station will be founded near Arequippa, the second city in size

in Peru, about 8,000 feet above the sea

level. KINGSTON, N. Y., Dec. 20.-William H. Bloomer aged nearly eighty years, of Ellenville, Ulster County, who has not been in good health for some time and was despondent, cut his throat this the artificial cave being large enough to morning and is dead. Among those who mourn his loss is his mother, Mrs. Ellen Bloomer, who recently celebrated her one hundredth birthday anniversary. He

might have stuck it out, having got so far. On the plantation of John H. Roberts, near Robertsville, S. C., there is a tree, if not destroyed by the turpentine hands, that does not touch the ground by six feet. A pine sapling, cut down at some period unknown to the oldest inhabitant, lodged on the limb of an adjacent tree. The growth of the tree and limb gradually closed around it until it became completely imbedded. Drawing its life from the tree it grows and presents a luxurious appearance. All trace of the stump from which it was cut has long since disappeared.

The poetry market is at present suffer ing from over production and the laborers in the vineyard of the muse are getting pretty poor pay, but they keep at it Each incoming mail brings us choice specimens, and the outgoing mail takes them-that is, when accompanied by condition of the mirror, but never re-flects anything that does not exist. It cannot—no more so than a mirror can. We may look huto a defective one, and be slain, politically, socially, or financial-

formed a "blind door," which led into another room 20 feet long and 16 feet wide, along one side of which bunks The room contained several benches and stools, an old table, various cooking utensils, and the skeleton referred to. There was also a letter referring to the theft of some horses, supposed to have been written by Frank James to Jim Younger. Still another apartment was found where horses had been secreted, accommodate twenty animals at a time.

\$100 Reward. \$100,

The many readers of THE BETTER WAY will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Curch laken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing lb work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to care. Send for list of testimonials. F. J. CHENEY, & Co., Toledo, O. Sold by all druggists, 750.

Advice to Mothers.

Mrs. Winslow's Soothing Syrup should a'ways be used for children tecthing. It soothes the child, softens the gums, allavs pain. curse wind colle, and is the best remedy for diarrhoms. M contact being the best remedy for diarrhoms.

An Only Daughter Cured of Consumption. When death was hourly expected from Consumption all remedies having failed and Dr. II. Jannes was experimenting, no accideat-ally made a preparation of Indian Hemp, which cured his only child, and now gives this recep-free on receipt of two stamps to pay expenses. Hemp also cures night sweats, naussa at the stommen, and will break a fresh cold in twen-ty-four hours. Address Cradiock & Co., 103 Hace street, Philadelphia, Pa., naming this paper.

Correspondence.

Stuttgart, Ark.

Among other things, J. R. Alter writes, that the foundation for their new spiritual half impleted, and that they will go forward with the structure again at the approach of m weather The cause is growing.

St. Elmo, Tenn.

Mrs. Virginia Rowe, of Jackson, Mich., has located at St. Elmo, Tenn. In her they will hola good test and business medium, and an honest, good woman, one deserving of the conplence and patronage of all Spiritualists and with Mrs. Rowe, I know of what I affirm. Send lock of hair, handwriting, or call on her per-Lois WAISBROOKER.

Charleston, S. C.

Mr. B Doscher writes: Your nomination of Col. Robert G. Ingersoll is in order. You could not have recommended a better man. He is a graved with her name. statesman, an orator, a soldier, and a good lawyer. In fact he is about as perfect a man as you could have selected for the Presidency, and is a man that can write his own messages. and one who can do so without an advisory

board to aid his intellect. He puts me in min of Frederick the Great.

North McGregor, la.

The North McGregor Society of Spiritualists have elected the following named officers for the coming year: Fred A. Thornton, President Mrs. Jennie Wilson, Vice-president; George Ramsey, Secretary; Ole Nielson, Treasurer J. E. Mikeswell, of Chicago, slate writing medium and medium for physical manifesta

tions, has been with us and at Monona the past two weeks, and has done a good work here. His circles have been well attended, and all are well pleased with his scances. The doctor has made many friends here, and we hope to keep him with us a week longer at least.

GEO. RAMSEY.

Oakland, Cal.

Moses and Mattie E. Hull are having another genuine spiritual revival in Oakland. When last heard from their audiences were as large as could be seated in Odd Fellows' commodious

Mrs Hull is just now on a short leave of absence at San Diego, but all want her to return and assist in the Oakland meetings. They have issued a song book, containing eighteen of Mrs. Hull's original sougs and choruses, adopted to popular airs. These songs take with the multitude, and the whole audience joins in the singing. With Mrs. Hull to play the organ and Mr. Hull to lead the singing the inspiration seems to come down as it was never before known to do in spiritual meetings.

Peorla, Ill.

The entertainment given by the Friends of Progress on December 17th, at their hall, 303 Main street, was largely attended, and the exercises, atter the supper, were very good, indeed. There were several selections that deserve special mention, among them "A Christmas Night at the Quarters" by Miss Nellie McQuea. This was a description of a Christmas eve. dance on a Southern plantation, and was very nicely rendered. Another was a select reading by Mrs. Osler, entitled "Kate Shelly." Miss McQuae also rendered the "Polish Boy," which is not new to elocu tionists, but was entertaining. Prof. Peters delivered a sermon in the language of a hardshell Baptist dark ie preacher, who was a min-ister of the gospel and captain of a flatboat. It was quite aunsing. There were several mu-sical selections that were enjoyable.

Indianapolis, Ind.

The First Society of the Spiritualists' Progressive Lyceum held its Chistmas Festival at Mansure Hall on Thursday evening. The attendance was large, and good attention wa given to the exercises, whi h consisted in declamations, recitations, dialogues and song from the scholars, inter persed with excellent instrumental music, songs and solos by the choir, after which a large number of fine presents were distributed, each scholar being the recipient of some token, according to age Books for the elder ones, dolls, wagons and haudkerchiefs for the younger, and candles for all, until the hall presented the appearance of a toy shop and candy store combined. All were

happy, both old and young. Brother Beals, our speaker, was present and participated in the enjoyments of the evening. and closed the exercises by a few happy remarks to the scholars. May we have many more such enjoyable eve-

nings in the future MRS. S. D. BUELL, Conductor.

Topeka, Kas. Quite a large number of friends of Mr. and Mrs. J. H. Wood, assembled at their residence on the evening of the 15th inst. to surprise Mrs. Wood and present her with a testimonial of their love and affection for her. The early part of the evening was spent in

agreeable, entered the soom where the host and hostess and most of the guests had assembled, and in a few well chosen remarks on behalf of the Spiritual Church of Topeka, presented Sister Wood with a beautiful silver water set, cugraved with "Presented to Mrs. J. H. Wood by her friends of the Spiritual Church of Topeka, on each piece. Mrs. Wood has for some lime lent her services

without money and without price, to the upbuilding of the cause here, occupying the ros trum on each Sunday evening, and has eadeared herself, not only to the members of the church, but to all the attendants. A few days before the Ladies' Aid Society had presented

her with a set of solid silver teaspoons, en-The cause of Spiritualiam here is growing, and the attendance at our meetings increases each week. The people are anxious to know more of the religion of Spiritualism, and come

out in large numbers. Yours, A FRIEND. Watertown, N. Y.

I seldom see a communication in your valu-

able paper from our beautiful city, and I thought perhaps your readers would be interested in what we are doing here in the development of the glorious cause of Splritualism. I feel, Mr. Editor, that it would be nothing more than justice that our noble and generous benefactors, Mr. and Mrs. Abel Davis, who have built and donated to our society the first spiritual temple in the Empire State, should have suitable space in your valuable paper to relate to the many readers the wonderful progress within the past year, and surpassing the most sanguine expectations. Our beautiful temple was donated and dedicated the first day of Jan uary, 1890, Mrs. Nellie J. T. Brigham, assisted

by Mrs. E. Cutter, delivering our dedicatory services, which were highly satisfactory, pro ducing a lasting impression upon all who were fortunate enough to be present. Mr. Oscal A. Edgerly followed with his efficient guides that left us many valuable ideas long to be re membered.

Since April's third Subbath, Mrs. Mary C. Lyman has been our regular speaker; together with her controls of the highest order, she has given great promiuence to our cause, not only as a speaker, but as a test medium, having given hundreds of the most remarkable tests ever given before an audience. Mrs. Lyman has a very strong voice: every word can be distinctly heard in the remotest part of the temple; fully magnetic in her utterances as well as in person. She has filled our temple each Sabbath with earnest listeners, and awakened inquiry that has not only moved the people in city, but has reached sister cities and towns, and brought us a rich reward worth all and more than our efforts in making an open

door for the visitations of the invisible loved nes Mrs. Mary C. Lyman will deliver the anni-

niversary address upon New Years, 1891. I am fully convinced that her superior as a speaker and test medium is not to be found upon the rostrum at the present age.

J. GIFFORD, Pres.

This communication did not arrive until Friday morning, the 26 h of December, and THE BETTER WAY was already printed and sent out on the 21th, thus it is not our fault that it is late. Correspondents should remember that we print on Wednesday previous to the date of publication, and matter for a Saturday's issue must reach us by Monday evening or Tuesday morning -ED.

New York.

Mrs. Brigham delivered an inspirational discourse on Sunday morning before the First Society of Spiritualists, in Adelphi Hall, on Fifty second street. The subject was "Which embraces the most, Spiritualism or harmonial philosophy." She said to separate them would be like taking the color and the odor from the • • If this earth life is made rose. clean, sincere and helpful, when the spirit awakens in the other word it will find its reward in joy and happiness and peace. Phenomenal Spiritualism proves over and again to us that there is progress after death, and that as there are boundless possibilities in that land, the unfortunate one will grow out of his unhappy lot just as quickly as the desire for improvement increases.

In answering an inquiry if Sitting Bull had mediumistic attributes in a crude way, the controls said that this nation is stumbling over the Indian question, and hoped that the road now made slippery by the blood of white and red men would lead to a better understanding. that the government is not stumbling down but upward to more pacific methods and acknowledgement of the rights of the robbed and harrassed Indians, and that out of the evil will come good.

eral public. As a result of such work see the mental wrecks and tendency to sulcide following in the wake of such enthusiasts. We are taught by this monk as well as revivallets everywhere and the churches that we are all lost by and through the act of our first parents, and

THE BETTER WAY

in order that we might be redeened it became Pather Baker, who had been selected to do the minority are supposed to be saved. It would seem as though it would have been much better to have sacrificed the devil instead and thus done away with the possibility of any one being

lost. Now, with Spiritualists, the case is altogether different. Our spirit friends tell us in terms unmistakable that there is no such thing as any one being lost. There is no vicarious atone ment, but that all enjoy a condition in exact accordance with justice; they also tell us to be true to ourselves, true to our best, highest and present aspirations, and all will be well with

Mr. Edgarly being called to the stand under control of his spirit guides, began by commending the words of the opening speaker, adding that it seemed like damining the Missio ippi river with straws for the clergy to underiake to stop the ouward march of spiritual thought. It will go on regardless of their ef-

forts, only aid it all you can by sending to it your best thought for its highest good. Mrs. Blake followed with tests, which, as is

usual with this medium, were recognized by friends in the audience. Mrs. Kurth was then called to the stand, and under control of the guides, gave a very entertaining address, part of which was made so by the guide bringing to her a new influence, which proved to be her mother, from a higher sphere. The medium was a little antagonistic: her spirit rebelling, as she had doubts in regard to the identity of the spirit controling; her mother never having controled her before, but after an explanation by the guides in charge, her mother took possession, giving the udience a very loving greeting, and entertaining us with a history of her spirit life and

The meeting was closed with a short address from Dr. Weeks, Mr. Neal and Mr. Jeffreys, all of which were harmonious and well received. The Woman's Spiritual Conference, at the rooms of Mrs. Starr, 331 St. James Place, was

opened on Wednesday evening, with Mr. Cush-ing as speaker. His subject being "A review of Spiritualism and its accomplishments;" the speaker claiming that the phenomena, coming as it did, in the well-known rap, up through all the different phases of manifestations to full form materialization has held the attention of the people, and caused a new train of thought and with thought came spiritual growth and investigation, the result of which has been demoralizing to the creeds and dogmas of the past Many societies have come and gone, and yet the movement has kept steadily on, it seeming ly being impossible to block the wheels of the

car of progress. The opening speaker was followed by Mr Edgarly, who never ceases in well doing, with a short address, commendatory of the work and the efforts of the Woman's Conference which, in its turn, was followed by psycho metric reading of letters and orticles lurnished from the audience by Mr. Pooler and the President, Mrs. McCutcheon, which were very satis

factory The Independent Club's entertainment on Thursday evening was a splendid success, the

program embracing a musical treat by Prof. Watson and daughter; poetical recitations by Mr. Fletcher; also Irish comedy, the whole conconcluding with dancing, lasting until m o'clock, and it was voted a thoroughly enjoyable evening by the large audience present. At the regular club meeting on Friday eve ning Brother Green read an essay, which followed by Mr. Edgarly, both addresses being appreciated by those present.

Fraternally, DOCTOR.

Fraternity Rooms, Bedford avenue and South street, Sunday December 21st .- This evening we had the pleasure of hearing the earnest soulful speaker, Geo. Deleree, a champion for the cause, standard bearer for the right of humanity, one who feels assured, through his spiritual teachers, that demonstrated facts are positive evidences of the return of spiritual in fluences governed by the law that appertaineth re-embodiment. His subject was "Spiritualism vs. Christianity, who are the followers of Jesus?" He clearly represented the Christ's principles, the attainment of which are within the reach of all, making all feel they can truly be his followers by walking in his footsteps and taking up the cross which he bore in simplicity and earnestness of a purpose-no

as a reward of merit, but as a self-sacrifice for our own atonement.

Before coming to the hall our speaker's sympathy had been aroused at a case of destitution, and presenting the facts to the audience

W. H. Vosburg has removed to 609 RiverSt. Troy N. Y. Lyman C. Howe speaks at Meadville, Pa., for January '90.

J. Clegg Wright lectures in East Saginaw, Mich , during January. Mrs. Carrie Twing will be in Pittsburg, Pa.

MOVEMENTS OF MEDIUMS.

the month of January. Dr. E. H. Mathews has located at No. 1 Ches-

ter Square, Boston, Mass. Dr. George Dutton's address is Hoffman House, suite 5, Boston, Mass.

Address Dr. A. W. S. Rothermel at Ida Grove, In., Lock Box 5, until further notice. For engagements, address Dr. J. K. Bailey

12 S. Washington Ave., Scranton, Pa Dr. F.-L. H. Willis will lecture in Buffalo, N.

Y., during the Sundays of December Mrs. S. Seery, by urgent request, has gone to

Evansville, Ind., to give a series of trumpet seauces

Mrs. Carrie Downer Stone is located at San lose. Cal., and can be addressed there for engagements.

Dr. U. D. Thomas, psychologist, may be addressed at 343 North Lafayette Street, Grand Rapids, Mich. Mrs. Mary C. Barnitz, will accept engage

nents to lecture. Address: 90 Laurel street Cincinnati, O. Address George H. Brooks at 722 South

Grand Ave., Los Angelos, Cal., where he in now lecturing.

Prof. J. Clegg Wright speaks in E. Saginaw Mich., Janusty; Grand Rapids, Mich., February, New York City, March, April and May; Cincianatí, June, 1891.

Prof. G. G. W. Van Horn has located for the winter in New York City. Address him at 355 West Twenty-ninth street.

Frank T. Ripley may be addressed for en-gagements at Indianapolis, Ind., in care of W F. Chill, 62 Jefferson street.

Mrs. Nellie S. Boade, trance and inspirationa speaker, will make engagements for winter months. Address: Capac, Mich.

W. A. Mansfield, the Independent slate writer has located for the winter at Hotel Albemarie 282 Columbus Ave., Boston, Mass.

Mrs. A. M. Glading has aroused such interes in the First Association of Philadelphia that they have engaged her for October and November, 1891.

F. G. Wilson is open for engagements. Ad-Box 39, Mantua Station, O. Mrs. Wilson will furnish appropriate poems, vocal and instru mental music.

Hon. Sidney Dean will speak in Willimantic Ct., the Sundays of January, and will go to Denver, Colorado, for February, and to Cincinnati, O., for March.

Mrs. Carrie Van Duzee has closed her labors at Dayton, O., and has returned to her home in Geneva, O., where she is ready to receive orders for future engagements.

Mrs. Augusta Francis Tripp, mental heater; also correspondent and short story writer for the spiritual and progressive papers, may be found at 8 Dwight street, Boston, Mass.

Dr. W. S. Eldridge and family have left Atlauta, Ga., for San Francisco, Cal., where they will remain for a time being. We hereby introduce them to the friends in California.

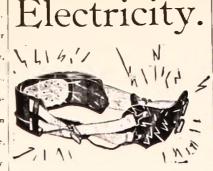
Mrs. Maggie Stewart, platform test and clain voyant medium, 264 East Main St., Piqua, Ohio, can be engaged for the winter months by so cieties in need of first-class talent. Address as above.

Mattie E. Hull is speaking during January in San Diego, Cal. Moses Hull spends the first half of the month in Oakland, Cal., then will, probably, if the weather is not too severe, fill a few calls in Oregon and Washington, making

his headquarters in Portland. Edgar W. Emerson's engagements for January and February, 1891, are as follows: Boston Spiritual Temple Society, January 4th and 11th: Haverhill, Mass., January 18th; Lowell Mass., January 25th; Fitchburg, February 15th and 8th; New Bedford, February 15th and 22nd. Mrs. H. S. Lake, regular speaker at the First Spiritual Temple, corner Newbury and Exeter streets, Boston, has been during December in Washington, D. C., before large and enthusiastic audiences. She returns to Boston and re sumes work in the temple January 4th. She has been re-engaged by the Washington Sofor February, 1592. Permanent address: 52 Worcester street, Boston, Mass.

* Testimonial.

B. F. Poole, Clinton, In .- 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.



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age, and a lock of your bair, and I will send you a clairvoyant diagnosis of your disease Cure when drugs fail. Our Kidney and Stomach Batteries are all the name imfree. Address. plies. The most obstinute cases yield to their influence. The Lung and Spine Batteries President of the Magnetic Institute, are better than any poisonous lymph for Throat

5

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ache, Nervous Dyspepsia, Insomnia, Despondency and all Fenale Wesknesses. A very pleasant harmless and wonderfully efficacious remedy. \$1.00

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and Liver Complaints. Specially magnetized for Health and Development: foculty magnetized for Diatosots FREZ. If in doubt what remedy to order, send usme, nee, sex and leading symptom with stamp, for reply. For a clairvoyant dispose in full, send lock of hair and fee, two dollars. The above sent prepaid by mail or express on recept of price, with full directions, by addressing the set of the s

receipt of price, with full directions, be addressing DRS. STANSBURT AND WHIEFELOCIK, 443 MIAWMITT AVENUE, BONTON, MANN, Acents waited, Clairyovant Physicians, Magnetic Healers, Mediums and Medicine Dealers supplied on liberal terms. Special inducements; sent for cir-culars and terms: Pacific coast aupplied from 205 Scott atfreet, San Francisco, Cal.

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w, scientific, durable, compre nsive, cheap. Aniorsed by 30, 9 physicians, lawyers, cleagy en, editors & others now usin

DR. A. B. DOBSON,

A ANA

Jackson, Miss.

We formed a circle about three month ago, and have been sitting regularly three times a week for table tipping and development. Have been getting communications freely and satisfactory until about two weeks since, when a mean cowardly spirit, calling himself "Clark." took possession of the table, and so far has resisted all our efforts to dislodge him. He says hisobject is to break up the circle. We have tried persuasion and reason to no avail. He not only controls the table, but has established himself in the house where we hold sittings and interferes when the occupants of the house

I would be glad if some experienced persons would give through your columns short descriptions of experiences of this kind, and say how they finally got rid of these tormentors. It is an important matter, as he has slopped development, and will break up the circle unless we find some way to get rid of SUBSCRIBER. him.

Ann. SUBSCHIBER. [As an initiatory step some change in the cir-clethould be made. Then let each member study himself to see if there is not some little discord with nature that attracts him If found root it out. However, others may know of bet-ter remedies.—Ed.]

Grand Rapids, Mich.

Christmas night Mrs. A. M. Glading gave an other entertainment to the Progressive Spiritualist Society, which was highly appreciated by all present. The tests of a spiritual character were remarkable, and a genuine feast was enjoyed, through the kindness of this gifted medium, who has done much extra work to build up the society. In proof of their appreciation and love the friends presented Mrs. Glading with a set of sliver fruit knives and a beautiful Shakesperian calendar. Then much to the surprise of at least one present, the presi dent was the recipient from the society of handsome silk dress pattern. Words of thanks followed, music and recitations, after which a short business seasion was held, at which it

was decided to open the new year in a larger and more commodious hall, known as Elks Hall, 48 Ionia street.

New Year's Day the society will hold a public reception there as a beginning of the year's work. And so the good work is going on, and little by little we are growing strong in members and in unity of purpose.

Wishing THE BETTER WAY & prosperous New Year, and sending out glad greetings to our coworkers everywhere, I am sincerely yours in the cause, EFFIE P. JOSSELYN. other revivalists did not do harm to the geu-

The afternoon meeting for manifestations was largely attended, and Mrs. M. F. Williams, who presided, made an excellent and trenchant address on the obligations of mediums and the duties to be observed in the cultivation of mediumship. A good deal rests with the investigator in imposing the character of the communications, and point out to the medium where his or her personality is evinced in the message. Suititualism is solid, clean, beautiful, religious and philosophical. Mrs. Williams was heartily applauded throughout her address

Dr. Slade delivered his promised address of "Grit." He reviewed his experience in this and other countries, and was convinced that with would not progress. If Spiritualists would manfully admit their belief, and demand the that is wrongfully denied them, the respect cause would be a powerful factor in the community.

Prof. W. McDonald spoke on the want of facts, and Mr. J. W. Fletcher said there are thousands in the churches who enjoy all the blessings of Spiritualism but will not acknowledge it Phetomena and philosophy are needed, and the truth of Modern Spiritualism is the result, The "Golden Circle," composed of member of the Pirst Society, and who meet at the parlors Mrs. S. C. Kelly, 990 Sixth Ave., made her a surprise gift on Christmas eve, of an elegant dinner set, consisting of 159 pieces and an oak extension table. It was a small recognition of her valuable services in local spiritual affairs.

Brooklyn, N. Y.

W.

The Vice-president of the Brooklyn Spiritual Conference, Mr. Will, C. Bowen, opened the conference on Saturday evening, and not being prepared, he chose for his subject "The Episco pal Monk," Father Ignatius; saying the Rev. Father holds up to his audience the idea that all are lost who do not believe in the Lord lesus Christ. In that case the speaker would be one of the lost. There may be certain emo-

otional natures that require the sensational talk of this monk to frighten them from the wrath to come. But upon the whole there are the balance of the evening was devoted to

they nobly responded to the call, enabling the poor family to feel that friends were not lnck-ing through this joyous time of Christmas, and u partaking of this bounty may their hearts be touched with the fire of aspiration, and that they may raise their voice to the God that

doeth all things well.

I hope to relate in the near future some of the wonderful manifestations of physical development of two mediums, who are sitting for full attainment for public attestation. Truly we cannot comprehend the mighty working of the invisible forces, and if we present our-selves with clean garments they will welcome us with open arms and pour forth the bounties given to them to distribute. TELKA.

The friends of Mr. and Mrs. Dr. Blake, to the number of about fifty persons, made up a gen uine old-fashioned surprise party on Friday evening, December 19th. The party, under the leadership of Mr. and Mrs. Bogert, Mr. and Mrs. Nowse, Mrs. Kurth, Mrs. Isa Wilson Porter and daughter, and others, assembled at the resiout energy, perseverance and grit Spiritualism | dence of Mr. and Mrs. Blake, No. 284 Franklin. avenue, bringing with them, in addition to the material for a very fine dinner, a silver dinner service, which was presented by Mrs. Boger with a short address, expressing the good wishes of the friends assembled, who then took possession of the house and enjoyed themselves with music, dancing, recitations

enting, drinking and merry making, until the small hours of the morning, when all voted the surprise party a success, and went to their homes feeling that it was an enjoyable and harmonious party. The Brooklyn Spiritual Conference opened

its Saturday evening conference with Dr. linker as speaker. The Doctor being only cusually called, was unprepared with any thoughts or subject, and chose for his subject, "What is Being?" His address was short but satisfactory; after which Mrs. Isa Wilson Porter gave a

number of fine character readings, several of which were more than ordinarily pointed, and consequently very satisfactory. Mrs. Porter was followed by Mrs. Reuouf with a short address, giving some of her experiences at the

camp meetings during the past summer. The Independent Club were disappointed on Friday evening, the President, Mr. Fletcher, being detained at the bedside of his wife, who was very ill, instead of giving his lecture on

"Patestine, or the Holy Land," us had been advertised. In his absence, the Club was entertained by Mr. Benn with a short address, and sociability among the members.

Fraternally,

Your magnetized compound has greatly benefitted my eyes and others that I know have used it. I wish to add my word of praise to the work you are doing for people's eyes. There is nothing of greater comfort than good eyesight, and I am satisfied you aid people to I am most truly your friend,

JENNIE B. HAGAN. South Framingham, Mass.

To Cassadagans.

Mesars, Barrett & McCoy wish to announce to all who have subscribed for their work on "Cassadaga, Its History and Teachings," the work is rapidly advancing in preparation, and is expected to be ready for delivery on March 1. The work will be of great interest to all 1891. who have visited Cassadaga or who are inter-ested in Spiritualism, and in order that the size of the edition may be estimated, they will be pleased to receive the names of any who wish the book-at \$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 BARRETT & MCCOV, Meadville, Pa.

Pharisee and Saducee.

To church the two together went, Both doubtless on devotion bent; The parson preached with fluent case On Phatisees and Saducees. And as they slowly homeward walked. The lovers on the sermon talked;

And he-he deeply loved the mald-In soft and tender accents said: "Darling, do you think that we Are Pharisee and Suducee?" She flashed on him her bright black eyes, In one swift look of vexed surprise, And thus he hastened to aver

He was her constant worshipper "But, darling, I insist," said he, "That you are very fair-I-see; I know you don't care much for me And that makes me so sad-you-see

The bald man's motio: "There is room at the top." This top may be supplied with a crop of fine hair by using Hall's Hair Renewer. Try it.

The richest man in the world, if he lives to inherit his patrimony, will be the young Viscount Belgrave, grandson of the Duke of West minster. By the time he attains his majority it is estimated that his income will be between DOCTOR. \$10,000 and \$20,000 a day.



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LIFE IN THE STONE AGE.

The history of Atharnel, chief priest of a band of Al-Aryans. An outline history of man. Written through the mediumiship of U. G.

Figley. Price 10 cents For sale at this office.

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 1 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 **Rheuma-**tism has made me four-legged for six years. At last I have traded off two of them to Bell-druggist-for four bot PENSIONS Write us for new laws. Six years. At last I have traded off two of them to Bell-druggist-for four bot tles Kennedy's Discovery. I am yours, gratefully and unsolicited, J. B. IVY.

ONE on Cleveland Avenue. New and in good order. Water and Water Closet. Cost \$1,500. Will sell for \$1.100. Address J W. DENNIS.

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Ladies' Department.

The Divine. Noble must man be, And helpful and good; Tis humanity only That raises the human O'er all other beings, All creatures we know All haif the unknown ones al hail the divine!

Whom we darkly grope after, And fain would resemble. In their good we believe, Because good is in man. -Goellie

Written for The Better Way. ETERNAL LIFÉ.

BY MRS. CELIA LOUCKS.

catch up with time! After our first introduction to this world, our good morning of childhood, we say a little later in to us, but ere we are aware, it is growing God of our creedal brothers. Under afternood: then night, and after that the new dawn light in the spirit world.

Oh, we say, what is it so forceful within us, making us to feel we must work out and accomplish the many things shaping themselves in our fertile brains But how quickly the hours and days and years go by, and how much we must leave undone?

hewers, antiquarians-lodge within the ious and songs are to unspiritual minds Dennis, need be ashamed. like soap bubbles, fit only to amuse children. But to others who realize the workers in the soul of mankind. Un- or scientific society. quenchable fires that cannot die. Many a one upon his bed of death has said: death is rest.

under the impulsion of soul power ex- preaches, and that I trust he lives. ecuting through nerve and muscle the nature. From the reservation of natural elements there should be equal extracganic life.

three constituent parts of man.

of worlds hold their mellowing and de- will return. These grand facts are rerain, which help upward the sweet they not enough for all the world? A which man shall enter in time to be, will and man. In this religion letfall abide as he ascends higher and higher, give broader scope to his undying soul. But there should be more evenness of develenment attained in this school of existence. The thoughts which we all often have that we could continue our work, need, or our ship will soon founder in a aud accomplish all that we wish to, if the earthly body would keep strong, prove will not be lost; though wrecked under to us that the real man-the spirit-is this name, they will survive and be cast lack of proper cultivation of all the facwities. We know the trills and quavers of a tune that the diseased lung cannot give voice to. We know how the cunning time. toy should be carved, but the paralyzed hand cannot work. What is it that knows how to do these things, but cannot act because of this visible hindrance? It is the individualized soul, that mortal eyes see not, having been taught to disaccord with the highest good.

Piety is given as reverence of parents, a belief nor faith, it is a growth or edufriends or country. Sanctity, as purity cation. of heart and life, which springs from

communion with God. es: "Being members of one body, to Baade a sensible one. Also one written at Ha m, and 240 p.m. Public invited. Seats free love one another; that these members by W. M. Phillips. are the personality of each man, that the lower man will manifest unless spiritual-ized; that we must assert this higher in-dividuality; that, understanding the truth, we should manifest that truth; that we are temples of the living God, and this God dwells in us; that Jesus we crowd and hurry ourselves trying to understood this and prayed that the peo-

things before noon; the full day comes this God in man, and not the mythical and love. standing these teachings gives the power to banish pain, sickness, poverty, etc." There is a whole volume in this little The above is not an exact quotation, but the thought as I understand it.

By going back to this Jesus, the great selfishness that man has added since

I am particularly interested in J. W. Dennis' articles, and think that by givnew order of things "coming up the ing to religion the right definition, he steep of time," they are prophetic and I could agree well enough to ascept voices, singing new psalms of eternal the right hand of fellowship in the same life. All these and more are deatless organization, whether it be called church the spiritual laws can this be brought

One could but sunle over his spiritual article in the issue of October 11th, en-"Oh! for a little more time ere I die, that titled "Spiritual Communion." He says: 1 might finish my work." The stone "Can you make a religion of material that was being sculptored into a thing of life, of continuance of life, of your desbeauty stands unfinished. Another who tiny and fate, of natural laws, of fact, of has the requisite physical force must do spirit return, etc.?" And then he answers the work. The scheme formed in the with a mighty "No!" I am sure it was brain for some mechanical invention emphatic, for I heard it, or seemed to which would be of benefit to humanity hear. But when he says "No!" I would must be denied birth; death has come. say just as emphatically, "Yes!" a religion The artist's brush which has dried the can be made of all these. No religion vermilion that would have tinged the in his Spiritualism, not a bit, if you gold and purple clouds of a pictured please. He had enough of that in those sunset, had not death intervened, is laid youthful days of horror, in those teachaside; he has no more use for it on this ings of angry gods, hells unquenchable earth. On the table in a mother's room and devils unrelenting. No, he wants is a basket which holds unfinished work none of these; neither do any of us. But Her hand grew too tired to do more, and after this mighty No! Brother Dennis proceeds to give us a beautiful little Thought, the great actor in the human sermon. Who of you that read it failed

brain, never tires, but goes on and on to see the loveliness of the religion he

Holy spirit communion, with the loved creations which spring from divine con- and lost awaiting us in the eternal home sciousness. It is the physical nature of souls. The peace of himself and all that wears out long before it is grown to others who know the truths of Spiritualperfect ripeness or full maturity of its ism, and the fearlessness of death when power. Decrepit age is not maturity; it called to cross the dark river. This is a lack of it. There should be no faith in the final peace and happiness of blindness, no crippling of limbs, no the spiritualized souls, his hopes of the soundless ears. But there should be glories that will never fade, and his perfect harmonization of man's complex knowledge of that heaven where harmony and love reigns forever.

If this is not a religion, then, with tion of powers, and in accordance with him, I, too, will say, away with it, I will the planetary laws of this stage of exist- have none of it. But again, in THE BETence and the demands of a conscious TER WAY of November 1st, he speaks. nature we call God, drawing, as it were, and tells us how we may make a religion into action the forces which create or- of Spiritualism. If home is not home without religion-and to many of us it The tendency toward higher attain- is not-let spirit communion take its ments is a law of life. No constituent place; let the loved ones come and greet part of human nature should lack un- us, and while we shut out all the world foldment. Body, soul and reason are the beside, let the soul be filled with joy and peace. Let hope be sustained by knowl-Is there time and room enough in this edge, let man know that he must save life of materiality to build high the tower himself, that within is his savior and his of individuality? No. The endless chain Christ, that man is of God, and to God admire woman as the most beautiful ob-

THE BETTER WAY.

Step by step up the ladder we climb, Step by step up the hadder we climb, until we arrive at absolute knowledge that man is immortal, that he possesses a soul that is imperishable, that he pos-sesses a divine spark that lives on and on throughout all time, and that death Dr. W. W. Edwards, in THE BETTER that man is immortal, that he possesses WAY of October 11th, gives the defini- a soul that is imperishable, that he postion as "a rebinding." He tells us also sesses a divine spark that lives on and i that the work of a Spiritualist is "to re- on throughout all time, and that death i bind man to good, which is God." He has lost its sting, the grave its victory, further tells us what Spiritualism teach- I think the article written by Sellie S.

How little we comprehend it! How and this God dwells in us; that Jesus better to be separated from the chaff. It was understood this and prayed that the peo-ple might recognize the fact; that the mighty truth of this prayer of 1800 years society, their's is naught compared to builty and hours under the line of inspirator of the prayer of 1800 years ago is still grasped by a few, and that one line of inspiration given from the life good-bye. We want to do many we, as Spiritualists, serve God-that is, dawn of heaven, from the angels of light

Sacred I hold their benediction, for there is no comparison. Besides, what do you or I care for the gossiping, clamorous world? It will take years for some article, for it awakens much thought, of them to realize the higher life, and be of them to realize the higher life, and be drawn in the sphere of light. Oh, this cold, cruel, gossiping world, that wounds the sensitive heart and stings to the quick. Who, I ask, has got to pay the sensitive Lower between and music. Morning services, free: eve-mentation of the sensitive services are a service of the service services and the sensitive the sensitive heart and stings to the quick. Who, I ask, has got to pay the sensitive Lower services and music. Morning services, free: eve-mentation of the service services are services and the service services are services and music. Morning services free: evemedium, and leaving out the myth and quick. Who, I ask, has got to pay the penalty? I wish every soul was brave What workers -architects, painters that time, and retaining the truths which enough to face old popularity and frown are everlasting, we have a religion of it down with truth. Then how much human brain? And dreamers, whose vis- which no Spiritualist, not even Brother further the world might progress and grow? How the blighted lives might be avoided, and justice reign supreme? Then there would be equal rights among all classes; child labor obliterated, and every outcast have a home. Only through a comprehension and understanding of

about. May I ask some wise one, how many years will pass away before justice will

penetrate all parts of the globe? Let us not caler to old popularity,

Nor ponder to folly and false pride.

But let us ever sail in the ship of truth, And o'er all false teachings ride.

A word to the question that prompted me to take pen in hand. In No. 21 of THE BETTER WAY is an article headed 'Photographing Thought." which I read with interest, and wondered at the beginuing what it could be. The question came in my mind at once, how could a thought be photographed? My view is, a spirit friend responded to her thought request and placed it on her breast. I have lain on the couch at twilight, and had them place clusters of flowers on my breast and place a wreath on my head. When I received the cluster of flowers I had never seen flowers clairvovantly: I wished to myself that they might, and, sure enough, I was gratified. How grand it is we are blest with so much spirit phenomena to cheer us on with the burdens, weary with the toils and struggles of life.

EMILY P. DEMING.

Man's Wants.

"Man wants but little here below." Twe often heard them say; If such a man has ever lived, He never came this way.

The average man aspires to wealth-To honor, power and fame; If there's anything he doesn't want. Pray let me know its name.

Man wants a great deal here below, And always asks for more— The man who "never wanted much"

Died long before the war. -- Masonic Chronicle.

Ingersoll's Tribute to Woman. Col. Ingersoll never uttered anything more eloquent or beautiful than the fol-

more eloquent or beautiful than the fol-lowing tribute to woman: "It takes a hundred men to make an encampment," said Mr. Ingersoll, "but one woman can make a home. I not only admire woman as the most beautiful ob-iget created, but I reverence her as the redceming glory of humanity, the sance tuary of all the virtues, the pledge of all spring violet, the spheres of life upon rebinding of all souls in the love of God perfect qualities of heart and head. It is not just or right to lay the sins of men at the feet of women. It is because women are so much better than men that their faults are considered greater. A man's desire is the foundation of his A than's desire is the foundation of his life, but a woman's desire is born of her love. "The one thing in this world that is constaut, the one peak that rises above all clouds, the one window in which the light forever burns, the one star that darkness cannot quench, is woman's love. It rises to the greatest heights, it sinks to the lowest depths, it forgives the most cruel injuries. It is perennial of life, grows in every climate. Neither coldness nor neglect, harshness nor cru-elty can extinguish it. A woman's love elty can extinguish it. A woman's love is the perfume of the heart. This is the real love that subdues the earth; the pen of J. H. Pratt. Yes, surely, his in- love that has wrought all miracles of art; that gives us music all the way, from the power, sweeter than life, stronger than death "

MEETINGS. Dwight Hall, 6H Tremontstreet, opposite Berke cy. Apprinal meetings at 250, with developing

anductor. Tagle Indi, 609 Washington street. Politica needings at 10:30, 2:30 and 7:30. F. W. Mathews admin.

DROOM LYN, N. Y

speakers and memory Mrs. M. Evans, Pres. Meetings are held every Sunday evening at b where it is particle of Mrs. Dr. Bake at 20 Franklin avenue near bollab. The Woman's spiritual Conference meet at their particle 30 Bi, James Phase, course of Fulfon at, every Wednesday evening at 8 Celock, All in, villed; seats free. Mrs. S. A. McCuteine, Pres.

NALTINORD, NO Religio Philo ophical Association mests every unday. George Koch, Secretary.

CINCINNATI, OF

(Reff and inquite. Norming were note, new events, in explained Progressive Society meets as Eng. 16 (1), if Marshail average, Comp Washington, the Leri and third Sunday of every month, incrition. Health College, Free college, Full truction, Prof. J. E. Campbell having entable like superior Vilapathic system and created college, now intribute scolege instruction free size, end the American Health College, Failmount, American Health, College, Failmount, College, Instruction, Iree, Standay, College, Failmount, College, Instruction, Free, Standay, College, Failmount, College, Instruction, Free, Standay, College, Failmount, College, New Science, College, Statistical Science, Statistical Science, Statistical Science, Science, Science, Science, College, Science, Science,

American Also prescriber for the si American Health College, Palmour Ohlo, Also Sunday free religious men-

ings for everybody

CHICASS, H.L.

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COLUMNUM, O.

The First Spiritual Ladies' Aid Society hold their meeting at Masonic Temple on Third street, Wednesday evening. Mrs. H. Colt, Pres. CLEVELAND, O.

CAMBRIDGEFORT, MANS.

Cambridgeport Association of Spiritualists meet every Sunday evening at Odd Fellows' Hall, 345 Main st.

The First Society meet every Sunday afternoor and evening. Mrs. E. S. Loring, Secretary.

PT. WORTH, TEXAS.

OBAND BAPLOS, MICH.

The Progressive Spiritualists Society meet every Summy at 10 a.m. and 550 p.m. at Greenwood Hall 64 Canal street. Mrs. E. F. Josselyn, Pres

INDIANAIVLES, INDIANAIVLES, IND. INDIANAIVLES, IND. The Indianapulis Association of Spiritualists meets every Sundae morning at 1020 send in the evening ic 263, at Manual Hall, cor. Washington and Alabama streets. The Weighter and the Spiritual The Weihnney Home Society meets at Excilible Hall, North Meridian street near the Circle. Sub-day menting at 1020 and in the evening at 720. Thewday evening at 550 o'clock. D. A. Raiston.

LIBERAL, MO. The Spiritual Science Association meet every Sunday evening at 75% and Wednesday night; Ludies' Aid every saturing afternoon. Mrs. A. L. Androws, secretary.

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MINNEAPOLIN, MINN. The First splittust Society holds aervices every Sunday morning and eventing at Odd Fellows bail, 12 and 14 Washington Ave. S. S. Mapnawall, Pres. and 750 p. n. vices at 202 and avenue, south morn-ing conference; by ceans at 12 m.; evening lecture and tests. Miss. C. D. Ponden, Pres. Minnenpolis Association of splittualists meets Progressive Lyceum 10 a. m. for tmeeting II a. m. Progressive Lyceum 10 a. m. for tmeeting II a. m. and lecture at 8 p. m. No admission to any of the meetings. Miss A. A. Judson, Pres., ill isi ave. 8.

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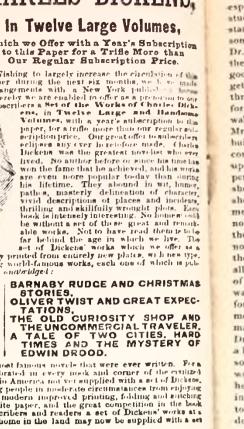
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nechief

DETROIT, MICH, The People's Progressive Spiritual Society holds services at 31 Monroe Avenue every Sunday. Edgar Sutton, Secretary. FITCH BURG, MANS.

First Spiritualist Society has been organ The Ladies' Society needs every Wednesday toon, W. H. Rollins, 20 East Fifteenth st.

Written for The Better Way, SPIRIT COMMUNION A RELIGION.

BY A. M. MUNGER.

Ideas are conflicting in regard to making a religion of Spiritualism. To unto what religion is.

feeling toward God; piety."

Like the sun and ligion enough for him. Yes, and are until the soul takes up the duties of soul life in the joyous realins of eternal life. I have said little but the quotations in the above, but they are worth repeating. The rebinding is what Spiritualists stormy sea. Yet the beauties of the craft strong, but the flesh is weak, ill from ashore, only to be grasped and builded anew into other crafts and under new masts. The truth will survive even the name Spiritualism, and religion shall go on-progressing ever-unto the end of

> A CHEERING LETTER. To the Editor of The Better Way.

I enjoy reading the articles from the vestigation and experiences for the last cern mortality only. It is that which is two years have been wonderful. He be-deathless, eternal life. That which will gan a skeptie, and finished a full-fledged breathe and think and work in some Spiritualist. As he says they have debreathe, and think and work in some Spiritualist. As he says, they have deother sphere, where every soul pulses in veloped nearly every phase of spirit phe-

nomena, That, too, in his own home and under

chance for fraud; he knows them to be

genuine. I sincercly hope skeptics and investigators may read his articles and go and do likewise. There is no such derstand the subject, we must agree as a thing as a conversion to Spiritualism.

People have got to become educated in Webster gives: "Religion-To bind the phenomena, or, in other words, they anew; the recognition of God as an ob- bave got to have facts. And then once jeet of worship, love and obedience; right a Spiritualist, always a Spiritualist, for that is to be natural. Spiritualism is not

I wish it were respectable to reason out the pian

his own conditions. There was no How nature caused this earth to be, and how the law made man.

And if this true philosophy should kill the Bible God,

We wish it were respectable to put him 'neat] the sod.

I wish it were respectable to love all days allke. And not on Sunday preach and pray, and Mon day morning fight, To know that all the week is good, was so by

nature given,

And Sunday not the only day to learn the way to heaven.

VESTIBULED TRAIN SERVICE. Vice Pres. Gineinnatii D. G. EDWARD Broadway. Good speakers and good music more ing and evening. Fact meeting in the afternoor With Dining Car. NEW DEDFOILD, MASS. Chicago and Atlantic. STWENS The First Society of Spiritualists meet every sunday afternoon and evening. Cincinnati, Indianopolis, Chicago In conjunction with the Eric Nystem operates (as) daily vestimiler trains to the assibution of You may travel in the most elegand complete Pullman vestimited trainsversion and complete Pullman vestimited trainsversion and complete Pullman vestimited trainsversion and New Edgand wave Elevicon Sector Verk, Biffol and Ningets, Fais; ElS to Albany and Troy, and Si to Boston and New England Cities. No rival libes offers the advantages of a system of through first and second-came Pullman vestimited by caches and dising cars from Chicago to New York. It is the only libe operating Pullman cars from Chicago to New York. It is the only libe operating Pullman cars to Boston and New England via Albany. Entire trein the lighted by gas, ussled by atoms of the sector of the se NEW OILLKANS, LA THE FAVOR TF LINE The New Original Association of Spiritualists meet at the hall of the Arny of Northern Vic-ginia, 50 Camp street, every Nunday evening at 7:30. J. W. Allen, President. From CINCINNATI TO ST.LOUIS Keokuk, Springfield and Peorla. THE ONLY DIRECT LINE HELWKEN Cincinnati, Dayton, Fuidlay, Linn, Toledo, Detroit, THE LAKE REGIONS & CANADA. Pullman Sleepers on Night Trains Reclining Chair Care On day trains between Cincinnati Ticketa on Mile at all Coopen Ticket Office Ib United states, Canada or Maxico. For further Information apply to J. H. Hyuand, Gen. Agt. Toledo, O J. H. Hyuand, Gen. Agt. Indiamapola, Ind H. J. Riedu. Nor. Pass. Agt. Detroit, Mich J. Basable, Din Pass. Agt. Toledo, O W. H. Whittesery, Cen. Pars. Agt. Layton, O W. H. Whittesery, Cen. Pars. Agt. Chatmoody, Teun J. G. Masen, City Press. Agt. Chatmoody, Teun J. G. Masen, City Press. Agt. Cincinnati, O J. P. Nongh, Tray. Pass. Agt. Cincinnati, O PROVEDENCE, B. L. The Progressive Association meet every Sunday at states: Hall, at 200 and 700 p. m.; By count at 1 G. M. Beach. General Manager; PORTLAND, MR. F. C. Donald, Gen. Pars. Agt. The First Society must every Sunday at Will-lams' Had at 230 and 7.30 p. m. CHICAGO BOCHESTER, N. Y. The Spiritualists of Rochester meet every Sun-day ovening at 5200 clock to Old Fellows Build-ing, North Clinton street. H. T. King, Pres. Dr. Rhodes' ing, North Cunton anten. REDINOFIKLD, MO. The Progressive Splithulist. Association meet every anneay evening at 7.20, in 64 A. R. Hall on Commercial street, opposite Carrk Hotel, W. J. Black, Pres. PURE MEDICINES. Strictly Vegetable. Sugar-Coated. The Better Way A Perfect Liver and Kidney Renovator and BANATUNA, N. Y. Blood Purifier. Cleauses the entire system MAY BE FOUND ON FILE AT The First Society meet every Sunday morning and evening in the Court of Appeals' Boom, Town shall. from all Billiousness and Blood Poisons, from Malaria, etc. And cures Headache, Backache, PARVINS SONS' Side and Stomachache, Diarrhira, Dysentery, TROY, N. Y. The First Society of Progressive Spiritualists holds meetings every bunday evening at 738 in Keroman Building, cortor Breadway and Third streets. Ladies bestelfs and suppersevery Thursday Progressive spiritual Association No. 3 therets at star Hall, corner of Fourth and Fulton streets every suckay. Existence ou Fulton streets. Pains in the Limbs, Lamencas, Numbers ADVERTISING AGENCY, Kidney and Biadder, and all other urinary all-132, 134, 136 Vine Street. ments, etc. Rheumatism. Neuralgia, and in fact almost all the various ailments of Homanity. PRICES: Trial box, 25 cents-by mail, 30 cts4 Where Advertising Contracts May be Made 575, 44 to 5250, 40 A STONTH can be made formed whorean furnish a horea and give their whole time to the builtons Share momenta may be profinably employed also. A few warancies in to own a and citiza B. F. JOHNBOR & CO., 100 Main Hr., Biohmond, Va The Association must sunday scening at 750 second size, 50 cents-by mail. 55 cents; 13 boxes, second size, \$5; large boxes, \$1; 6 large Correspondents are requested to state changes of time and location when made. boxes, \$3. For sale by THE WAY PUBLISHING CO.

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written for The Better Way. THROUGH THE CRUCIBLE. BY J. WHITTEMORE, M. D. CHAPTER XIX. (Continued.)

student who was then in better circumstances than himself, and offered him some assistance. We may call this man Dr. Cleavland, Cleavland graduated in the same class with Harvey and proved a good practitioner. But just as he was getting into a good business he was thrown from his carriage and crippled no opium or tobacco, and kept no dog in preach, to tell dismal stories of souls all he could make out of all other classes selves for want of money. of applicants for medical help. Grant Mission societies were represented by often find no admittance.

put his newly acquired money. Nor sectarian libraries, and so on ad infinitum. were such methods suspended when he entered into a wider and more extended field of benevolent operations. Of course no public notice was taken of these small matters. But this quiet method Worlds, says: as well as benevolence on a large scale desolate homes.

other name of obloquy.

tongue," while God would be laughing forgotten that Spiritualism like any

while in college the doctor became

foreign or domestic missions of any parties are sure to get in range just as it sect. It was absolutely necessary that goes off. these limits should be fixed and closely guarded at the outset. It was easily fores ien that hundreds of persistent beggars would press their claims for contribufor life. He could never after ride or tions for all of these purposes. Especiwalk enough to practice his profession. ally numerous were religious beggars. Mr. Grant offered this man the whole No class of men or women are so perbuilding free of rent on the following sistently offensive as religious beggars. conditions. He and a maiden sister Bible societies sent their most solemn answered for third and fourth requisite. upon whom he was almost wholly de- visaged, oily tongued gentry to plead pendent and who was herself poor, that the dear people were famishing and ject embraces arrangement, diction, colshould occupy the premises. Cleavland losing their souls for want of Bibles, and location of language and a great deal, so should take the office and dispense the agents needed their salaries. Tract that a writer or speaker really requires come will feel honored to be regarded as honmedicine freely to all persons who were societies sent their young and old more than the idea in order to express not able to pay for it, on condition that preachers who had cant and whine it. Yours truly, they drauk no intoxicating liquors, used enough to beg, but brains enough to

the city. Dr. Cleavland was welcome to perishing for want of tracts, and them-

was to furnish all the medicines needed a host of holy men who, crediting their for all purposes. This novel arrange- stories, had forsaken all for Christ and ment was not only a great relief to very God was going to let them starve unless many worthy families, but it also gave they could beg a living out of somebody Dr. Cleavland an opportunity to preach who didn't own the universe, or the Through starry night and sunny day a little temperance and reform sermon, cattle upon a thousand hills. Beautiful sometimes several times a day, which women with large stars of winning was of more real practical value to his smiles and ready fountains of tears hearers than all the ranting of soul-sav- either ready when demanded, could flating divines in the city at an average cost ter the money holder with witching to the people of more than one hundred smiles and weep over the poor, perishdollars for each sermon, besides all the ing heathens when, in some cases at costs of erecting the splendid temples least, their own families need mission in which they deliver their orations- work more than the Congos of Africa. temples into which the sick and poor Then there were churches to be built, Down in the glen where the wild flowers wave others had church debts to pay and par-These are specimens of some initia- sonages to build. Ministers needed tory and minor uses to which Mr. Grant larger salaries, Sunday schools needed

[To be Continued]

RELIGION OF MAN.

Emma Hardinge Brittan in The Two

"We have received from the author a lifted lieavy burdens from sorrowing copy of 'Religion of Man,' and are proud hearts and gave light and joy to many to announce it as a complete answer to That my body may rise and bloom in them." As a matter of course this man who make out that Spiritualists have no syshas so suddenly dropped into the pos- tem of ethics or morality, and no science session of millions was beset on every of ethics. Every one who has ever heard hand for donations. And naturally every the familiar and now household wordsperson who was refused and dismissed Modern Spiritualism-has also heard the empty handed denounced the man as a name of Hudson Tuttle associated with And with a breath of fragrance said, selfish, hard hearted miser, or some it as one of its noblest exponents and most shining lights. Already Mr. Tut-

And when it became known that Wm. tle's grand works have answered the P. Grant belonged to no church and that above named captious pretenses at comhis wife had left the holy Catholic church plaint and fault finding, and amidst his and gone with him into Spiritualism voluminous pages may be found ethics, and kept a medium in the house, his morals and science in their purest and hard heartedness and want of liberality most exalted forms; but the present was all attributed to what was denomi- volume of 320 pages caps all that has nated his infidel notions. It was easy gone before, and would stand out alone for them to say he was a candidate for as a work which ought to immortalize its hell for withholding his money from the author, independent of the many excelchurch. Some day he would find him- lent publications which have preceded self beside another rich man and join it. It is emphatically what its title He is risen from the dead by my prayer, him in crying out to "Father Abraham claims for it, namely, the 'Religion of Through countless change he shall form a part for a drop of water to cool his burning Man.' Our wise and astute author has not And all that he enters shall grow more fair."

votes among the masses, in State Legis- | But what is the use of saying anything latures or in the Congress of the nation. about it? Not one of that class of per-Third. Not a dollar should be con- sons you intended to benefit will take it tributed to establish or foster Popery or to himself or herself. Each one will apany other form of religion. This nega- ply it to some one else. But then it will speaker is constantly growing: his spirittion reaches to sectarian forms of relig- be taken home by another class, a class ual teachers and guides seem to gain confiion. It includes the building of churches, against whom you have no fault. Don't dence and are better able to meet the issues of the hour. The speaker said "the sweet music epecially attached to a bright young cathedrals, and all other religious houses; you see, Brother Melcher, that this is a the support directly or indirectly of sec- gun you cannot train on the parties you presence, led us up to all there is of prayer tarian schools, the support of ministers, want to hit, and some of the innocent

Daniel Webster was once asked what was the first requisite to a great speech? the spirits who love and participate in your

"A thorough knowlege of your subject," he said. "And what is the second?" his intero-

gater asked.

"A thorough knowledge of your subject," he answered again; and thus he But a thorough knowledge of the sub-D. W. HULL

Written for The Better Way. The Child Poet. TO M. J. BY CALLIE HARCOURT "The gate on golden hinges

So calm that Nature seems to pray More lofty prayers than saints repeat; A place where the spirit tries To take from the soul the sting of years. And soothes the sobs to gentle sighs. And shows hope's rainbow through the tears. The graceful untrod grass flows green.

And birds and flowers alike grow wild-A lovlier spot was never seen, For the lovely grave of the poet child, Whose last sweet thought was like a genu "When I am dead, please make my grave. That my body may rise and bloom in them." I stood by the grave of the wonderful child,

Of the radiantly, beautiful, azure-eved boy, Whose heart was a joy of poetical joy, Thrilled by the beautiful, wierd and wild. I knelt by the grassy mound and sighed,

Not for the soul, but for the robe he wore: Sighed that such beauty had lived and died And passed from the sunlight forevermore.

Then I mused on the last sweet thought he gas to the casket that held the priceless gem-"Please make my grave where the wild flowers wave,

the scoffers and grumblers who try to Mother Nature. I cried, O please tell me where Is the snow of his brow and the bloom of his cheek?

A ray from his lips and blue eyes I seek, And gleau from his beautiful golden hair.

A soft sweet breeze sighed through the glen, The wild rose woke and bowed her head. "In us his beauty blooms again.

The gold of my heart, the pink of my face,

From his hair, check and lip drew their richest hue

While his brow fed the fily, with snow and with grace.

And his eyes gave the violet her wonderful blue.

The rose speaks well," Nature said, "I am proud of her still, small voice; but there's more to

tell; He shines in the sunbeam and floats in the

cloud. And dreams in the brook that flows through the dell.

But where dwells his love-lighted spirit? I crie

Brooklyn, N. Y. Mr. Oscar A. Edgarly, of Newburyport Mass, being present at the Saturday evening Conference, was called upon, and gave the opening address in his usual happy vein. This with which we have been ushered into your which is the soul's aspiration for all good and perfect gifts. Being united as you are in these meetings you send out a mighty power which shakes society to its center. We send to

you the congratulations and encouragement of work, which is highly appreciated by those on PLATES ILLUSTRATING LESSONS. our side of life. You are doing your part to wards opening the doors and removing the objectionable obstructions to the hearts of the people in this your city of churches. Your hearts may feel sad and gloom may overshadow you at times. Your efforts may not seem apprecinted, yet let me ask you to continue the good work. You are laying the foundations for a lasting, satisfactory and glorious work. You shall accomplish a victory that will be a source of gratification for all future time, in whick your spirit friends and those yet to orary members."

Mrs. Kurth being next called, under spirit THE PSYCHOGRAPH guidance said: "It is easier for a camel to go through the eye of a needle than for a rich man This instrument has now been thosoughly tested by the numerous investigators, and has proved more satisforty than the planchette, both in regard to certainty and correctness of the communications and as a means of develop-ing mediumship. Many who were not aware of their mediumship thave, after a few sit-tings, been able to receive reliable communica-tions from their departed friends. Price \$1 postage free, with full directions. Address, HUDSON TUTTLE, Berlin Heights, O. to enter the kingdom of heaven." "There are two meanings attached to this quotation; there are those who acquire wealth honestly and who bless others with the blessings thus received. for all such we have no word of condemuation to offer, but, friends, there are grander monu ments than those of bronze, brass and stone the monuments of good deeds of a pure, low ing life; one that reaches out to humanity You are about to crect a monument-a home for Spiritualists and for Spiritualism in your midst in which laudable effort you have the good wishes of the spirit friends everywhere We will work with and aid you in all possible ways, and may your doors ever be open to the stranger, to the afflicted suffering and needy, and to those requiring spiritual culture, wis dom and understanding."

Dr. Newberry gave a further illustration in spiritual science from charts and drawings. Mr. La Fumre accented the congratulation of the spirit friends through Mr. Edagrly in the opening address.

At the club meeting, Friday evening, most of the evening was devoted to arranging plans for the entertainment to be given on December ith, and to sociability and introduction of strangers present, etc.

An illustrated monthly journal, devoted to Spiritualism and Reform. Each number will contain portraits and biographical sketches of prominent mediums and spiritual workers of the Pacific Coast and elsewhere. Also spirit pictures by our artist mediums. Lectures, essays, poems, spirit messages and general information. Mrs. J. Schlesinger, Editor. Dr. Louis Schlesinger, Business Manager. Price, 5.50 per year; single numbers, 25 cents. Pub-lished at 541 Market st., San Francisco, Ca', At the Tuesday evening conference, Mr. Deleree gave the opening address, taking the words of the song, "Happy Greetings to You All; which had just been sung, as the subject of his remarks, illustrating his address with a chapter of recent experiences, claiming that we should be more in harmony with our spiritual guides and teachers if we expect the test results. If, as we are taught, we have our constant spirit attendants from the cradle to the grave, why not devote a specified time each day to communich with those attendants, ascertaining what is best for us, and to follow their directions, at least treat their opinions with ordinary courtesy. Mr. Deleree illustrated this point by giving a statement in regard to a recent experience where he thus followed the advice of his guides to the exclusion of his own judgment, meeting as a result with a desired success that he would have reversed if he had followed the bent of his own inclina-

Published every Saturday by The Golden Gate Printing and Publishing Co., Room 43, Flood Bnilding, San Francisco, Cal. J. J. Owen, Editor and Manager; Mrs. Mattie Owen, Assist-ant. Terms-\$1.50 per year, payable in advance. \$1.35 for six months months. Clubs of five, mailed to separate addresses, \$10, and an extra copy to sender. Send money by postal order when possible, otherwise by express Address GOLDIN GATE, Room 43, Flood Building, San Francisco, Cal. tion. Mr. Edgarly being called, said: 'It was almost incredible that we in this city of churches should have so many good conferences when only a short time ago to be known as 'a Spirit ualist was to be tabooed in good society, in business and denominated a crank generally ostracised, and, in fact, regarded as a fit subject for the lunatic asylum. We feel thankful that such is the case, and that as a result the doors of many hearts are open to us."

Mr. Edgerly opened the meeting at Mrs. Blake's parlors on Sunday evening with a short terse address, after which Mrs. Blake and and Mr. Edgerly gave the audience tests from their spirit friends the balance of the evening, almost every test being recognized. Most of the audience were strangers to the mediums and

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PAGES OF HISTORY.

By the aid and in the light of Progress. Seven-teen articles in prose and nineteen songs, with music, constitute the contents of this book. Among the prose are: "Platform of Principles and a General Basis of the Commend of Vai "Statements of Koot, end a Commend of Vai "Statements of Facts and a Compend of Evi-dence;" "Spiritual Truths Recorded in the lible;" "Reasons for not being an Orthodox Church Member " Of songs, with music, are: "Footsteps of Angels," "Shining Shore;" "We Shall Meet Beyond the River;" "Home of the

THE BETTER WAY.

Forever outward swings, Revealing gleams and glimpses Of Heaven's imperial things." There is a valley so calm and sweet.

at him! What a jolly place the orthodox heaven must be.

But Wm. P. Grant had other plans in view.

way to do the greatest possible good. tury? The responsibility was thrust upon them and they must act honorably and see that it was not diverted from its right and honorable course.

In order to carry out this purpose it which must not be removed. Some negative and some positive. Some things to carry out their purpose. They had ing up to their own ideas of responsibility they drove these three negative the world who can do nothing but stakes:

sary to their purpose of restitution.

for holding party conventions, buying trolled, talked about.

other new and revolutionary idea must

But this man was worth converting, before it can erect the temple of the new, his conversion would turn his vast the great and progressive. Timid conwealth churchward and get a "camel servatism would gladly harness old and through the eye of a needle" and possi- worn out allegories to the car of modern Entranced by the glory. I reached for the child; bly get a rich man into heaven. At any progress, forgetful of the charge to root He smiled, threw a kiss, and vanished in the rate what would serve their purpose bet- up and cart out the unfruitful tree beter, get control of the rich man's money; fore the ground can be cleared for the planting of the new, the true and the beautiful. Strongly recommending such

We have already learned that Mr. and timid souls to study their founder's wise Mrs. Grant were firmly fixed in the con- recommendation not to try to put new viction that the property in their pos- wine into old bottles, or patch old garsession did not by right belong to them, ments with new cloth, we hail Hudson but to the successors or heirs of those Tuttle's opening chapters exposing the whose hands earned it. They consider- myths and allegories from which sprung ed themselves not as stewards of the the now cherished and so-called sacred church or of any God or even of the beliefs of the nineteenth century before whole mass of poor people, but of those attempting to establish the actual and age and my exemption from the controparticular classes whose hands created unanswerable analysis of where true re- versies of the day, I feel it my duty to this wealth -- to laborers occupied in ligion, faith and assurance of immortalivarious industries which create wealth. Ity are to be found, in the facts and itualism. No one should keep silent." To that class it must go back again in a demonstrations of the ninetcenth cen-

> WOULD-BE SPIRITUALISTS. To the Editor of The Better Way

I have just been reading your criticism of prolix, ungrammatical, disjointed, inelegant idea-obscuring writers. We became necessary to mark ont some have hundreds of them; men and women boundary lines and to drive some stakes with good original ideas who cannot be made aware that they have no ability to express them, and hundreds more of that must not be done with the money: men and women who think they are opened to prayer and penitence and and then some things that must be done writers and are fair penmen, if they had faith; I lift my hopes to that immortal ideas to express and the language in life. This view of life spreads for me no hope of meeting the approval of all which to express them. And we have a new light over the heavens and the really good and benevolent people. Act- besides scores of people who think they earth." are lecturers capable of revolutionizing 'Repeat the story o er and o'er."

First. Not a dollar shall be invested And a very poor story it is, too, and badin any stock gambling operations or in ly told with much tautology and lanany corporations or trusts having for its guage innocent of any meaning. And or chance of any legerdemain or fraud object the forcible restriction of honest what makes it worse these same lecturers in the physical manifestations. I am competition in legitimate business, or to who are laughed at by the intelligent aware, even from recent experience, of forcibly limit the price of labor or to community, are supported in their mis- the impossibility of convincing anyone control the values of what labor produces. taken views of their mission by hundreds by a mere narrative of events apparently This was a sweeping negation, but neces- of well dressed, and, one would suppose, so out of harmony with all our knowlfrom their appearance, well educated edge of the laws, but I place these facts Second. Not a dollar should be con- Spiritualists, who will pronounce it on record rather as an act of justice due tributed directly or indirectly to encour- "Grand!" And yet they are utterly un- to those whose similar statements I had age or foster political or party schemes; able to tell what the spirit, if one con- doubted and denied than with either the

Till my over-strung soul caught the echo afar first clear the ground of old effete myths of music that swung the white cloud gates ajar, Revealing the child of my love and my pride "Our poet and yours," said an angel and smiled As she bathed her white hands in the waves of his hair.

air.

Let the wise world laugh and sneer if it will, And say death's space was never yet spanned, 1 care not, my friends return to me still,

When I meet them half way on the sweet bor derland.

My sorrows now rare as snow in May air Melt near the summerland gates that swing fo the music of "Death where is thy sting! grave where is thy victory!" Where?

HOW THEY TESTIFY.

J. H. Fichte, the German philosopher and author, says: "Notwithstanding my hear testimony to the great fact of Spir-Orville Dewey says: "This great school of life I regard but as the infant school of eternity. The pupils, I helieve, will go on forever learning. There is solemn retribution in this system—the future must forever answer for the past; I would not have it otherwise. I must fight the battle if I would win the prize. There is help divine offered to me, there is encouragement wise and gracious; I welcome it. There is a blessed hereafter

Dr. Lockhart Robertson writes: can no more doubt the physical manifestations of so-called Spiritualism than I would any other fact, of which my senses inform me. There was no place desire or hope of convincing others."

audience were strangers to the mediums and to our meetings. Your correspondent has been, when it was possible to do so, visiting different mediums intely. Among others I called upon Mrs, bearborn, at 149 Lawrence street, this city, and from whom I received the most unmistakable assurances of continued life in the beyond. Mrs. Dearborn is on unconscious trance me dium, a lady of culture and refnuement, one whose acquaintance is most desirable, and whose fittle guide, "Starlight," brings to those who patronize her medium the names with in-cidents in the hves of their friends, making

identification positive and convincing. Fraternally,

New York.

The Sunday services at 3 and 8 p. m., of the Progressive Spiritualists at Arcanum Hall, 57 W. Twenty-fifth street, are well attended. Mrs. Amelia Mott-Knight, independent slate writer, of 118 W. Thirty-sixth street, gave another scance Sunday evening, 6th inst, in presence of a committee. All messages with out pencil were fully recognized. This me dium is doing a grand work in this city. Mrs. Jeanerett addressed the audience in ar interesting manner on the 16th inst.

On the arst Mrs. C. H. Kirk, a newly arrived uedium from Philadelphia, Pa.; also D. J. Wil-

liams, each gave many authentic truths highly appreciative. The writer as usual gave scores of undis puted spirit messages at the close of each service, which were readily recognized as unmistakable evidence of spirit return So the good

work goes bravely on. Sincerely for the truth, G. G. W. VAN HORN.

Passed Over,

Mrs. Sallie A. Webb. She was born September 10, 1821, near Newtown, O. She was married to James II. Webb, October 15, 1837. Her hus hand passed away December 15, 1885. She joined the Universalist Church in 1862, at Blanchester, O., and to the day of her death had perfect faith in the final salvation of all mankind, she STARTLING FACTS was progressive and liberal in her views, and always felt that the influences of those passed on b fore helped to characterize our lives while here. She was a faithful, loving mother and her whole energies were for the comfort of her friends and family. Mrs. Richings offi-ciated at the finieral on Sunday last.

Somebody suggests that a Medium's Directory be gotten up by the mediun s FOR SALE AT THIS OFFICE of the city of course, at the mediums' expense, but it will serve as a guide to strangers in the city and compensate itself very shortly. In connection with it, as heretofore, it may be considered un-

ALCYONE.

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Written for The Better Way REMEMBER THE POOR. BY HUDSON TUTTLE

Charity usually stops with supplying food and raiment, but there are greater needs of the spiritual nature which remain unsatisfied or scarcely thought of by the most charitably inclined. Those who are so unfortunate as to be compelled to accept the home furnished by charitable institutions and those who are more unfortunate are held for crime, are supplied freely with the literature of look in their libraries for works on Spiritualism or for spiritual papers. I shall always have the victor and the vanam in almost daily receipt of letters like quished, the fit and the non-fit." the following, from the poor asylum, gages have defeated the hopes of the lamy may bellow a thousand years down these demands and desire to do so to ethics of death will be the same. The spirit-authors of my books wrote that | will keep who can." their words might be circulated. Many in gratuitously sending the books.

One friend purchased a copy for each of the leading libraries in New England I have not been able to acknowledge by letter these favors, and take this occasion to do so.

All the churches have great publishing houses, richly endowed to furnish their literature at cost or for gratuitous go on the same, as determined by the tenets. circulation. The time will come when this laws of nature." will be true of Spiritualism. At present, however, the diffusion of our literature depends on individual effort, and must be attended by more or less of personal BETTER WAY to hold such a fund for the can scarcely be calculated.

and the time will soon come for me to go

convinced by her mediumship, but now I am alone, old and afflicted, and have the poor asylum. I find the company anything but agreeable or congenial, and I am lonesome and life is a burden. I want reading matter, but am too poor plenty of time to read, and should you have symyathy enough for a stranger you would confer a great favor by sending me your last book and other reading matter. J. D. ROBBINS, Terre Haute, Ind.

Written for the Better Way THE SCIENCE OF UNIVERSAL

JUSTICE. BY VALENTINE NICHOLSON

I was pleased to find the name of R. G. Ingersoll announced in this paper as a suitable candidate for the office of Presithat whenever a man shows great anxiety on his own part to be elected to office, that this same selfish desire on his part is proof positive that he is not the right A recent number of THE BETTER WAY contained a caution upon the subject of listened to something beautiful and true.

"Kill and eat is the terrible and tragi cal edict of nature. The lion's tooth and the tiger's claw have their counterparts in every class of organic life. The world is a grand butcher's shop."

the general struggle for existence."

"Henry George has been heard from, the prison, and a great number from the shot off his gun, but the world heeds it progress is the key-note in this age West where it would seem that failure of not; and now 'Looking Backward' has change is not always progress, nor crops and low prices and insatiate mort | come and made its noise, too, but Bel- profitable.

> "I see no possible prospect of a phiseems to be the only possible rule for formers, socialists, anarchists, commun-

The speaker from whose discourse these quotations are taken was J. Clegg Wright. I was present in the audience plan of organization-such as might be and heard that discourse. I was sadly sacrifice. Would it not be well for THE disappointed to hear a discourse from the wisest and most conservative advoone of our own speakers who appeared distribution of books and papers? A to have little or no faith in the improvemite from those who would not feel the ment of the human race. A speaker so this manner of uniting under some gen-loss would form the nucleus of such a far back in the animal plane of life him-eral head and authority. But we are the far back in the animal plane of life himmovement, the good results of which self as to speak with ridicule of the benevolent efforts of Henry George and

Dear Sir:-I have been a confirmed Edward Bellamy. I see that our good Spiritualist for thirty-eight years. My friend Lyman C. Howe, from New York, wife was an excellent medium, but it is speaks very highly of J. Clegg Wright, nineteen years since she ascended to a saving, "His style is in marked contrast happier home. I am three score and twelve with Mrs. Brigham." I could say the same, for I have heard Mrs. Brigham to her where we shall never part again. teach that the law of progress and har-While she was alive hundreds were mony would continue in action until "Peace on earth and good will to all mankind" would be the rule and not the exception. I might add that I also to live on the charity of the people at have heard a lecture by Lyman C. Howe in answer to the question tending to the harmonizing of the present conflict between capital and labor. This lecture was in the city of Cleveland, Ohio. It was a positive prediction that the human to purchase such as suits me. I have race would yet reach the plane of justice, harmony and peace.

Reported for The Better Way. PSYCHIC RESEARCH SOCIETY.

Douglass Hall on last Sunday held a deeply interested audience, if one can judge by the stillness that pervaded the room, broken only by the applause rendered the speaker now and then, as the arguments for absolute good were offered one by one through the lips of our speaker, Mrs. Adah Sheehan. Many strangers were with us for the first time, and still others who had never been indent of the United States. I believe him to side of a spiritual meeting before. One be both honest and capable. I believe also gentleman acknowledging that he had come prejudiced against us and our philosophy, but as the words of love and wisdom continued to fall upon his ears, from the beginning of the address to its man to be entrusted with that office. close, he needed only the reading which followed to convince him that he had

ORGANIZATION. To the Editor of The lietter Way

I recently saw in your paper and have seen in several other spiritual papers reference to the above subject, which leads "The law has been put in this form, me to hope that it is again to be brought 'the survival of the fittest.' Let us for before the public for general discussion a moment consider who are the fittest, and final adoption by the great body of a moment consider who are the fittest Those are the fittest who have the ad vantage of situation and capability in dent to all reading and thinking Spirit-Detroit Free Press. ualists that what was once known as "The ethical standard is the will of Spiritualism pure and simple, is so enthe strongest, and in human society the cumbered with hypnotism, ethical the churches, but it would be in vain to strongest are the rich. This struggle science, Christian science, mind cure will never lead to social equality. We and other issus that are constantly com-

> ing to the front, that if there is not something done soon old-fashioned Spiritualism will be lost sight of. While

Those who have been educated, benetoilers. I have thus far responded to all the ages and still the old conflict, the fitted and regenerated through spiritual philosophy are reluctant to see its brilthe fullest extent of my ability. The man will take who has the power, and he liant light dimned or obliterated by new theories, new fancies or fallacies. While I believe all Spiritualists recognize the friends have contributed and thus far I losophy changing the process of nature. right and duty of investigation and achave no more than absorbed the profits The ethics of the survival of the fittest cepting all that is proven to be true in science or religion under their respectmen and nature. So long as the charac- live heads, there are many who seriously ter of the former does not evolve the oppose a combination in which Spiritattributes of the archangel, social re- unlists shall occupy second place or be made a convenience of. It is this class ists and nihilists may fulminate anathe- who are anxious to effect an organizamas against order and society, but the tion by which they may declare their process of change and civilization will faith and publish to the world their

> It is not necessary for me to enumerate the advantages that might be realized from a thorough and well considered expected from a congress composed of cates of the proposition. It is not to be expected, neither is it necessary, that all Spiritualists should approve of only sect or representative body in Chris-tendom that I am aware of, that has not some recognized head or formula of principles, by which they are known. The result is, we are threatened all the time, our platforms are invaded and our circles aunoved by radicals, frauds and humbugs, which, to say the least, are no credit or advantage to the spiritual

philosophy. Modern science is constantly developing new facts, new theories, new thoughts, and there is abundant room for new organizations, new doctrines, new platforms. But there seems no good reason for invading or extending the limits of spiritual philosophy sacred which has for its cardinal principles, the doctrine of the immortality of the soul and of spirit communion.

As it is only through the influence of the press that new and important measures are effected, it would be gratifying to the friends of THE BETTER WAY to know it would lend its powerful aid in bringing about this much needed protection, and of declaring its sentiments on the sub-E. W. GOULD. ject.

MIND HEALING. J. W. CURTS

Mind as a curative agent is not recognized by the medical profession, although some French and American physicians have psychologized patients for the purpose of producing an unconscious condition during a surgical operation. Christian scientists know that mind can be utilized as a healing agent. Spiritualists have learned that mind can be employed in spiritual manifestations, but to use mind as a sole factor in relieving the sick is only a dream so far as the average public are concerned. The laws of thought must be learned before mind can be utilized as a healing agent. To some careful students of psychic knowledge it is plain enough how mind can be used; to less careful students the science of psychic healing is regarded as visionary or imaginary. A fright will change the action of the blood for the time being: a severe shock will produce a like result. The mind can be trained to shock the system. Drugs shock the system and produce a change in the action of the blood. By careful training every person can treat themselves mentally, the clogged cells, ducts or pores can be opened and disease removed; a crude operator may fail, a trained operator will be sure to succeed. The sentient fluids can be directed through the organism by a careful operator just as water can be directed through a sewer Each action of the brain will cause a loss of brain-force; the eliminated brain force can be utilized to remove disease. The mind which is known as the soul-force in man, can bring each part of the organism under complete subjugation, if allowed to do so; then psychic healing will become a possibility and a reality. A disembodied spirit can control a medium and precipitate spirit matter into the organism of a sick or diseased person in sufficient quantities each day to open up all the cells, ducts or pores that were clogged by disease, and the mind of the patient could do the same thing if properly trained. Mediums are now curing diseases by that method, and more mediums should be developed for that purpose, as the field is unoccupied and thousands could find profitable employ-ment.—Progressive Thinker.

PUNCENT PAPAGRAPHS. It is now claimed, that Columbus was a Jew. That is to say, he has advanced from a banaus seller to a second-hand clothing merchant.

Presbyterian—Do you believe in cremation' Spiritualist—Ves, I'd rather burn here than ver there.—Hawkeye.

THE SADDEST PART TO COME

AN UNPOUNDED RUMOR

Passer-by-1 heard there was a schism in our church recently, Uncle Joab. Uncle Joab-No, sah' no, sah' dey ain't no Uncle Joab-No, sah' no, sah' dey ain't no rule in that story. We foun' a hornet's nes' in e pulpit has summer, but I ain't seen no sech nimal as dat one you speak of sence I be'n de exton. -Puck.

Where are you going, my pretty maid?' To milk the brindle, sir, ' she said; To infig the orthogy match? 'May I go, too, my pretty match?' The cow might cat you, sir," she said -N. Y. Snu

A FUTURE CROESUS.

Rosensheen – Mein sohn, you vas tervendy me to-dny, unt 1 maigs you a bresent. Isidor – Vell, vat vas it Rosensheen – I dakes you into bartnershins. Isidor – Unt you vas goin' to fail nexd veek Rosensheen – I vas. Rosensheen – I vas. Isidor falling on his father's neck – Fader. Jot vas munificent'-Judge.

· · · Prof. Rowland's thermometer, at the Johns Ropkins University, Baltimore, is the most perfect instrument of the kind in the country and is valued at \$10,000. The graduations or the glass can only be read by a microscope they being too fine for the naked eye.

Maine seems to be hendquarters for centenrians. They number twenty at present, som of whom have passed the century by several years. The women belonging to this ancient quad outnumber the men nearly two to one which somehow seems to upset the "weaker

ex" notion, physically, at least. The Indians engaged in ghost dancing, it i claimed, are crazed by religious fanaticism How long is it since the white man ceased to

he crazed by the same subject?--Ex. . . .

HE GOT OUT OF IT

HE GOT OUT OF IT. A middle-aged geutleman, who was crossing Union Square the other afternoon with his wife, pulled his handkerchief out of his over-cat pocket, and with it a dainty letter. A boy who noticed the circumstance ran after him and called: "Hey, mister, you dropped this letter." "A letter?" asked the man as he stopped. "Yes, and it's directed in a woman's hand-writing, too." "Give it to me," said the lady. "Boy, you go on!" warned the man, "I know you, sir, and I'll put an officer on your track! Come, Lucy, it's the old freight bill dodge you've read about so often in the papers." They walked on, and the lad uttered a whistic of surprise, made up faces after them, and was perhaps a mile away when the gentleman came hurrying back and asked of an idler who was walking around: "Have yon seen anything of a boy about so tall, dressed in a brown suit, with a letter in his hand.-N. Y. Sun.

tall, dressed in a oronin his hand.-N. Y. Sun.

PROOF.

First Britisher—There goes the Duke of Muddy Water. He's an absolutely worthless ellow. enow. Second ditto-Worthless? Oh. I don't know. First Brutisher-Yes, he is. He has been re-used by three American heiresses. Second ditto-You don't say so. Well, he dou't say so. Well, he

must be worthless .- Life.

China has 136 telegraph stations. The sys tem is mainly controled by the Government and the operators are all Danes.

A BROKEN IDOL

I GROKEN HOL. I once found a preacher to suit me, He was cloquent-sound as a rock. But the feature that tickled my fancy Was the way he ronsted his flock. Such a one was dishonest as blazes. Such and such, undescrying the name; Of course no addresses were given. But I knew 'em, you bet, just the same. I had thought to unite on probation. But before I could bring it to pass This ideal preacher got on to my trail, And sketched me in full as an ase. -N. V. Herald.

If the body after death is worth \$100, \$1, or a

nickel, why bury it like a dead cat, dog, or horse, or cremate and entirely waste it, rather than donate it to science, or sell it and give the proceeds to the poor .- Twentieth Century. . .

Mrs. Langtry is playing Cleopatra in Lou-don. A dispatch says that Charles Coghlan makes a bad Antony. But If Antony wasn't bad what would Cleopatra want of him?—Texas Siftings BETTER LEFT UNSAID.

Miss Elderleigh-No, Mr. Sissy, there is no



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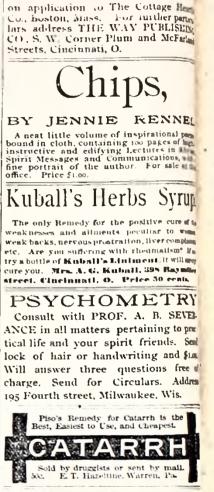
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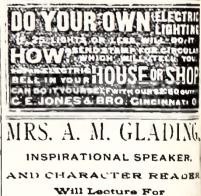
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"Praising Mediums.

Having been interested in the subject from the earliest date of commencement of Modern Spiritualism, attending the conventions and listening platform during many years, and never met with one among them who seemed to me to be teaching erroneous opinions until the last year in the city of Cincinnati. And it is a remarkable fact that this same speaker had been highly spoken of, and praised as one of the most interesting and instructive in America.

And his name is very often mentioned by writers in the spiritual papers in terms of admiration as one of the most capable of public speakers.

When any person is accused of advocating mistaken opinions there can be no better way of deciding the matter by the words which the accused has nesses

The following extracts are taken from of the readers of this paper at present were not taking the paper at that time it may be worth while to reproduce them here, in order that all may read and meditate upon the question, whether there is as yet, among all the numerous sciences, any such thing known and understood and taught, as the science of universal justice, due to every member of the human race. If there is such a science who among the many of our speakers would you recommend as the the multitude up to the line of kindness quotations:

Thus week after week rolls by, and we see now and then such evidences as this that our efforts as officers and members of spiritual societies are not lost. Would that every Spiritualist upon hearing to various speakers from the spiritual such expressions as the above fall from the lips of the new investigators, would be stimulated into greater workers for our cause in the new year that lies before us. We may all do something toward spreading the truth; if we are not speakers we can take them to hear some one else speak; if not mediums for the phenomena, physical or mental, we may at least point the way to those who are, place a BETTER WAY in their hands and with a kindly word direct their thoughts to

It was announced from the platform at this meeting that Mrs. Sheehan would be with us all of January, but the month of February would take her to Indianacorrectly than to leave it to be decided polis. As a people who had ant under her voice for two years, we can truthfulspoken in the presence of reliable wit- Iy say we have not had enough yet, and regret that we must again see her go. while we are glad for Indianapolis, a lecture delivered in Grand Army Hall The Psychic Club give their regular in Cincinnati, Ohio, during the winter of dance in Entertainment Hall, January 1889. The discourse from which these 14. All are invited to participate in the extracts are taken was published in THE evening's enjoyment. Regular Sunday BETTER WAY at the time, but as many meeting at 3 o'clock in the afternoon Admission free. EVA SAGMASTER.

truth.

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

Indianapolis. William S. Elliott, a veteran postal clerk, who has been twenty years in the service, was caught stealing packages last night by Inspector most likely to be successful in educating Vickery who prepared a decoy. When searched stolen jewelry, valued at several and justice? Please to consider well and hundred dollars, was found upon him. carefully the opinions contained in these Elliott is fifty years old and does not deny his guilt or offer any excuse.

Ivory in Stacks.

"Much money made now in the West?" "Yes, I made \$500 in ivory last week." "Come off. Ivory? You have no elephants in the West."

"No; but we play lots of poker out there."-Chie.

It is easier to pick a thorn up by its rose than it is to pick a rose up by its thorn.

Answerherighter and a set of the set of the

The leaning tower of Pisa is one hundred and ighty-three feet high, and is, if the coraice be included, thirteen feet eight inches out of the perpendicum, thirteen feet thick. perpendicular. The walls at the base are

BIBLICAL TERMS. The Hebrew Standard explains the following

Biblical terms: A gerah was a cent. A cab was three pints. Au omer was six pints. A shekel of gold was \$5. A firkin was seven plats. A farthing was seven cents. A talent of gold was \$13,809. A talent of silver was \$538.30. A bin was one gallon and two pints. Exectal's reed was nearly eleven feet. A cubit was nearly twenty-two inches A shekel of silver was about fifty cents. A mile was less than a quarter of a glass. A plece of silver or a penny was thirieen cts A Sabbath day's journey was about an Eng lish mile.

An ephan, or bath, contains seven gallons and five pints. A day's journey was about twenty-three an

one-fifth infles. A hand's breadth is equal to three and five eighths inches. A finger's breadth is equal to

one inch. The astronomers of the world are puzzled over the strange phenomena in the planet nurs. It is said that the seas which the tele scope reveals on the planet show that they have become crossed by straight lines, which are thought to be bridges constructed upon an enormous scale by highly enlightened beings it is also thought that the land is marked by buge canals.

... He--Why should you refuse him on account of his not being your equal? Your grandfather signed the Declaration of Independence. Don't you believe that all men are horn equal? She--Ohl yes, of course 1 do, but some men deteriorate after birth, you know, - Lite.
 A Boston clergyman has been making in-

quaties of many young men as to their reasons for not attending church. Some of them say for not attending church. Some of them say that the trouble is with themselves, but by far the greater nomber find fault with the church-es. We do not see that the clergyman is any nearer to the truth now than he was before. Whether the young men have good tension to blame the churches, or merely offer that as a convenient excuse, remains yet to be declord. -N. V. Sun.



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