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EDITORIAL.

THE misuse of one man's genius brings more suffering than a hundred men in war.

WISDOM is the quintessence of thought of philosophy to make a grain of common sense.

At the recent Socialist congress in Germany, a clause was added to the Socialist program demanding repeal of all laws subordinating a wife to her husband in public and private relations.

THE World's Fair Department of

Chilian affair to again sue for damages. As we will probably have an account against our southern neighbor, we advise Uncle Sam to send Italy a check on Chili.

THE greatest annual rainfall in the United States takes place at Neath Bay, Washington, the average being 123 inches. The least is at Fort Garland, Colorado, where the average is only six forty inches

tan, a way was found which led to a subthousand years old.

LIKE a flower unfolding its petals to the light of the sun, imbibing its magnetic showers and giving forth sweet odors instead, so the human soul expands by spiritual growth unto the sunimbibes its truths through the process of intuition and gives them forth as stands forth as a prophecy: genius or inspirations.

vocate says, that modern man has recognized that the search after truth is greater izes life. Possession often stands for decline, and absolute certainty often chills, but does not chasten, kills but does not revive.

CHIEF Justice Chase once said: "The wicked men are not in the penitentiary. they are in the Churches. The criminals we convict are not wicked, they are simply weak-weak in character and weak in intellect. The meu from whom society suffers are the cold, selfish, calculating creatures, who not only keep clear of the courts, but seek the Churches and deceive others as they deceive themselves and hope to deceive the Almighty."

FIGHTING soloons with their own weapons is a novel idea. Yet a large church congregation in Jersey City has inaugurated a movement which points in that direction. A commodious and cheerful resort is to be erected where temperance drinks and cigars are to be sold, and the place furnished with reading matter, bowling alleys, billiard and pool tables. And to attract patrouage, prices will be placed at one half the figures charged by other first-class resorts of this nature.

A BELIEF in the supernatural, says Ironclad Age, is evidence of insanity and should disqualify for the jury box or the bench. But before undertaking the latter, eliminate the supernatural from the box and bench as ordered by law in the form of bible-kissing. Or, better still admit to neither such who require orthodox physic to make them "tell the to law.

closes over them before distributing among benevolent institutions a certain proportion of their wealth, and liberality" is sorely needed.—How alike are God's creatures, whatever their re-

INTEREST in the investigation of psychical phenomena seems to be growing. The English edition of the Review of Reviews also makes the announcement and experience. That is, it takes bushels that it will in an early number devote a considerable amount of space to the subject of apparitions, and makes an appeal to its readers for facts concerning the same, that have come under their notice or form a part of their experience. Spiritualism will probably soon be given a new name.

PROFESSOR Goldwin Smith, in a paper read before the Reform Club of Toronto, Electricity is making on effort to secure thinks annexation the inevitable desa complete collection of historical electiny of the Dominion, regardless of the trical apparatus, in order to show the desires of her people as to political reprogress of the science from early times. lations with Great Britain or to the United States. Canadians must share ITALY is taking advantage of the this continent with Americans, and, in order to possess security and prosperity, must be bound up with them in hundreds of ways that are inconsistent with remaining an English colony.

WHILE mediums should be given every consideration to enable them to act out their inclinations and thereby furnish the conditions needed for perfect manifestations, whether physical or mental, inches. Ohio and Indiana average about they, too, should forget self for the time being by laving aside partiality in order to give other spirits a chance besides EXPLORING a cave in Russian Turkes- their own, and not dictate to the spirit world by having preconceived opinions terranean city, with regularly laid out on subjects at hand. Prescribing constreets and squares surrounded by houses ditions to mediums is also a form of dictwo and three stories high. Effigies and tating to the spirit world, but it is no inscriptions marked an era over two worse than the other. The purest Spiritualism is obtained when both sides conscientiously obey the dictates of their inner voice—intuition.

> SHORTLY after the first conflict bedivine nature (the spirit world), following editorial comment on it which seems to have been verified and now

Hiring out convicts has never been productive of good. Honest laborers believe them-EMIL G. Hirsch in The Reform Ad- selves barred out by such a system. If the State must realize an income from convicts for their maintenance, let it be done out of sight and in State institutions erected exclusively privilege than the possession of truth. for convicts, and where honest workmen will Such implies growth. Growth symbol- exhibit neither ambition nor desire to go. The recent disturbances in Tennessee give another example of the banefulness of this "convict-system," and can easily prove that one day's riot may cost a State more than it does to maintain all its convicts a year, even without any labor whatever from them. Hiring out convicts to labor side by side with citizen laborers is a false system of economy, so far as the State is conerned.-August 1, 1891.

> THE secular press gives notice that another sool has taken his own life deliberately. Nineteen fools in Bridgeport Conn., many years ago, formed themselves into a suicide club. Sixteen of hands. The seventeenth, a German by himself and joined his suicidal partners. Two remain to ponder over their own folly, and to become morbid over their own pledged fate. We suggest the erection of a decapitated headstone for the entire seventeen, on a hill where vegetation refuses to grow, and upon which a Connecticut Yankee will not pasture his cows for fear of starvation; the inscription upon that broken stone to be a quotation from the old Jewish scripture: "Died Abner as the fool dieth!"

A YOUNG girl who had been inveigled into a mock marriage and then left to tensions, this seems silly and discloses shift for herself; and, who in her despair strayed from the path of virtue, was tarred and feathered by the highly Christian community of Glenn Gardner, N. J., because she in turn, for the wrongs done her, enticed the young men of the village into her meshes. Not one of the gentry engaged in the smut-business, nor any of the women who inspired truth"; etc., and do their duty according them to the act, perhaps, thought of their Master's injunction to let him or her who A JEWISH weekly also complains of is without sin cast the first stone. the neglect of rich men in their ranks While the girl's actions need not be con-

treated to a similar dose as a lesson to we fearlessly guarantee the fullest liberteach him a little human sympathy.

CHARLOTTE Corday, the beautiful sensitive, whose life-act is recalled at inmany others but the victim of public hypnotization-being influenced by the masses. She was but twenty-three years old and generally regarded as a handsome young woman. She was "strong and yet graceful, elegantly natural, modest above all, and still of a compelling presence." Her hair was of a beautiful chestnut tinge, which escaped from the fluttering laces of her Norman cap and fell in torrents on the white closedrawn kerchief above her shoulders. She blushed very readily, and that with her admirers was a great attraction. Add to these a strangely musical voice, singularly silvery and childlike, and an expression of ineffable sweetness, and you may conceive something of that Marie de Corday whom men loved at Caen. There was nothing "half-demoniac" in her appearance, or in the essential qualities of her character. Nature may have intended her for a martyr; it was the times that made her a murderess. Strange, indeed, was the destiny which forced a dagger into the hands of this gentle French girl and bade her plunge it into the neart of that dirty, dwarfed half-maniac, who hailed from the Rue des Cordeliers, and who is infamous in history as the Triumvir Marat.

THE ISSUE.

Spiritualism, so-called, is an organization of men and women associated by one common bond on which there is no dispute, all ready to assert their unquestioned belief in behalf of that which led them into this union. But so far tween miners and convict laborer, in this union, or, better termed, brother-Tennessee, The Better Way had the bood, has no official recognition further than what has been given to it in the form of local societies and camp associations, chartered by the respective States in which they exist. Now, it is proposed to form a nucleus for a more general or universal organization. To accomplish this a call has been made to the editors and publishers of all the Spiritualistic journals in the United States, or their selected representatives to meet in conference: place and time of such to be determined by correspondence. This conference is then to consider and decide whether an organization is demanded and desirable.

Such are the arrangements as they are booked for the present, with all indications favoring the movement, and which so far have met with no opposition. And as there are earnest souls, who have nothing but the welfare of Spiritualism at heart, endeavoring to make this movement a success, it is to be hoped that the members have died by their own they will be encouraged in the work and aided in a manner that will cause Spiritthe name of John Kopp, recently hung ualists to rejoice when the work is finished.

> \$200 have been subscribed towards the carrying out of the plan, but as more will be needed those interested are importuned to donate and manifest at an early date. More anon.

RUDINI AND THE POPE.

The friction between the Pope and the government of United Italy does not abate. At every opportunity, "His Holiness" takes umbrage at what is implied, or said, or done by the ministers of the government. But for his boasted prea state of chronic weakness.

The latest exhibition of this chronic condition of irritation on the part of the Pope, comes by cable as late as the 9th inst. Premier Rudini in his address to the Italian Chamber, alluding to the Vatican, said: "We have in our midst the Papacy, which sometimes assumes a threatening attitude, but its sphere of action is limited to the exercise of spiritual powers, not only by a law which opposed to the prison as a means of recan not be lightly contravened, but also by the almost unanimous consent of to aid the needy prior to their demise. doned-for two wrongs never make a those who thought themselves most re. though its creed is barnacled with errors shrined within it?

ty in Rome.

The lynx-eyes of the Pope and the cardinals, discovered in this innocent statement, the intent to make the Pope only tervals by similar tragedies, was like the first subject of the King and the Italian government, and not an independent integer in Italian affairs. A prevailing thought and desire of the sharp note from the Pope, in reply, is

promised. The decadence of papal power in civil The late fete at Nice, where the statue of the patriot Garabaldi was unveiled by wasp in the Pope's bonnet. Garabaldaism in Europe is a holy terror to aspeople and emancipates the popular conscience from the dogma of the divine either to direct or oppress. We have no fears that the popular king, Rudini, or vatican in their civil capacities, to kiss the Pope's toe. The revolutions of the people which emancipate are not going speech. backward.

STRAY THOUGHTS.

There is a too evident trend in some minds to condemn and reject any system, faith, philosophy, or practice which, to the critic, seems tainted with the least And yet no one is beyond- the possibility of error in his own reasoning and judgment, nay he is not beyond the possibility of being deceived by some one or more of his five physical senses, and of being thus led to accept as true that which is really erroneous or false. It is our very liability to error which should lead us to the exercise of patience with and charity for others.

A rejection of everything which has an imperfection or blemish upon it would under the eaves of his barn, burning barn and stock, because of his hatred of hornets, immortalizing his folly by giving a name to a political party, was as unwise as he was thoughtless. The barn was a good one and his stock was valuable. The hornet's nest did not compose a part of the barn, but was an annoying excrescence which the barn could well have dispensed with in serving its ends.

There are many things, with weaknesses and blemishes attached, in themselves good and serving good ends. The element of fear, though unpleasant in exercise and never exalting to the ordinary, intelligent, well-balanced man, is often a the services of the sanctuary? How powerful restraint and corrective to long has it been since the laws which many others. The child nature that obeys through fear of the paternal rod, is restrained. The result is secured, and therein the rod has an important place and functions, even though it is rights of poverty and the claims of an emblem of barbarity. Another child neighbor-love, to their iron-ribbed, selfish obeys through its love of the parent, and therein discloses the more perfect char- has become an unwritten law of the minacter. The difference in the two natures | istry of the Church that u.iuisters in its is as the difference between love and pulpits are not to interfere with gam-

the good of society through their restraint; but the hell 'which they have of their wrongfully acquired plethora? been taught, the hell of their ignorant belief and imagination. Thus even their ignorance and credulity conserves wellordered society. Love and purity joined by opening libraries, museums of art, to intelligence, would be better, grander and international exhibitions, the pulpit forces in working a proper restraint, but can thunder as hotly as it can condemn if there are natures not amenable to love the old Jews of 3,000 years ago, the Auand purity as moral forces, would you therefore destroy the only restraining speculators of the apostolic age, and element within them, if you could? Jails commerce in the pews grows rosy in its and prisons are hardly types of the highest possible civilization, but would you destroy them and let vicious criminals for. But are these Churches of the Nazand murderers loose upon society to ravage and murder, because you were straint?

Is not a church in a community, even

The Reform Advocate prays that such right-it should have been remembered ligious. Italy will not fail in this respect and falsities, better than a drinking-sawill resolve not to wait until the grave that she was the victim of a scoundrelly owing to liberty of conscience and religion and a brothel of nuchastity and dis- from the Christian pulpits of to-day. A act, and that the man who brought her jour toleration. It is our boast and pro- ease? And yet some good people see voice which rebukes the sins and wrongs to this was more entitled to the degrada- assion that pilgrims from the whole only the errors in the creeds, and never of to-day. A voice which would create tion than the woman; and that to tar and world may be confident that the laws will look for or approve the work of Church a commotion among the guilty who A. F. MELCHERS - - - - EDITOR thinks that a little more "aute-mortem feather a woman is an outrage that can protect them on coming to Rome to pay organization, which work is good in make their own laws in opposition to not be too strongly condemned. Every devout homage to the Pope. Strong in spite of creedal errors. The thought in the spirit and laws upon which the one engaged in this outrage should be the present and confident in the future, our mind is, should we not approve and Church is ostensibly founded. But we conserve the good for the good's sake, wait in vain. The sins of the old Jews eradicate the errors? In other words, hammer blows of eloquent denunciation. hornets without destroying the barn.

TO THE CHRISTIAN CHURCH AND MINISTRY.

How long are the so-called Christian Churches to remain in abject submission to the purely commercial heart and intellect? The grasp of commerce upon affairs is the fly in the pot of ointment. the machine Church tightens, and there are no indications that it will be speedily released or even modified in force. the comradeship of Italy and France, was These Churches are not, professedly, founded upon commerce, but upon a system of religious philosophy taught king over the life; if it is permitted to sumptions, because its force elevates the by one of the wisest and best of the race, whose very exaltation over the best and wisest has led these commercial Churchright of civil and ecclesiastical rulers, es to crown him with the nature and attributes of the supreme deity. And yet they exalt commercial methods, laws, the Italian parliament will appear at the and ends over his most emphatic negatives, sharply illustrated and enforced by the plainest, practical figures of

These Churches and their selected, plane of being where commerce is alone cial greed with all its unjust and degradearthy. This subordination was also de- the homage of the heart. lead to self-rejection, because none are manded because the lower acts of intelperfect. The man in New York State lect, heart, and life, commercial acts and criticism evoke our largest pity. They who, years ago, set fire to a hornet's nest relations included—create spiritual chare are true, but pity 'tis that they are acter and condition the future status of If the Brother of Nazareth, whom the the being and its conscious development | Churches worship as God, could become on the eternal lines of happiness or mis- incarnate again, another weeping scene

to an independent ministry of Christ's lament over Jerusalem, so would be ex-Church been set aside and natural gifts claim with tears: "Oh, Christianity, how of intellect, supplemented by an educa- oft would I have gathered thee as a hen tion in theological schools, founded and supported by commerce, taken their but ye would not. Behold your commerplaces? Since when has the pulpit cial houses are already left spiritually ceased to be independent, and commerce, sitting in the pews or voicing its wishes and laws in the vestry, the meetings of the trustees and managers of the temporal interests of the Church shaped control commerce, finance, speculation, business-craft and the whole enginery of worldly acquisition, have subordinated the spiritual laws of the Nazarene, the demands? And how long is it since it blers, speculators, and task-masters who It is a fact in society that the fear of daily rob their poor brothers of a necesan eternal hell of fiery punishment re- sary wage, provided this class of modern strains ignorant, brutal natures. It is Pharasees own and occupy the best not the hell of fact which thus conserves pews, and give a most generous tithe to the support of churchly institutions, out

Against ordinary venial sins, against stealing a loaf of bread, against profanity of speech, against Sabbath-breaking aniases and Sapphiras and all the trick zeal, and self-compiaisant in its posses sion of such eloquence, bought and paid arene? Are these teachers the mouthpieces of the sandal-shod son of poverty crowning of a pure character, because it had a warm, sympathetic, just soul en-

We have waited for a spiritual voice and bear with or help enlighten, and so are and have been under a rain of tripsave the barn for its uses and fight the while the sins of modern Christian Jews, sitting in upholstered pews before the speaker, if touched at all, feel only a velvet-faced, elastic hammer, which only causes a smile of derision, and a private caution against intemperance of speech, to the surpliced servant of commerce.

If that is a spiritual Christianity, dontinating the life, elevating and purifying man of selfishness, establishing justice, equity, mercy, and love on the earth, or in an orthodox heaven, then black is white and white black. If commerce is make its own laws and defy the rights of all others; then say so. The world honors manliness and courage. But this being a slave and prating of independence; this practical subordination of eternal life to the demands of moneygetting and calling the craven silence of both the Church and the ministry, a part of the duty inculcated by the Nazarene, is too transparent a falsity.

Because this surrender of all that is salaried teachers, selected by commer- spiritual, just, equitable, equal, and savcial minds and hearts and renumerated ing in high spiritual character has given with costly offerings from commercial place to low commercial greed and paspurses-profess that the Church is of sion for the acquisition of earthly things, divine appointment as a spiritual insti- the era of the spiritual has dawned and tution; that the call to its ministry, or its dawning is timely. Commerce in the teaching, is a spiritual call heard in the Churches, or out of them, may resist its heart, in order that such ministry or mission, but it has come to do its full teaching shall be above and independent work. The race will learn from the exof a lower commercial life, an earth- carnate the folly and wrong of commerborn. The clear teaching of Jesus of ing results upon the spiritual nature. Nazareth was that commerce and com- The Church of a true spirituality, voiced mercial laws must ever be subordinate by the higher excarnate teachers, will be to moral law and spiritual life, because the Church of the future; supplanting such spirit nature has continuity of ex- the present Churches of commerce, and istence, while commerce is of the earth these new spiritual teachings will claim

These plain statements of truthful would be enacted over his own professed Since when have these spiritual calls Churches, and as he poured his tearful gathereth her chickens under her wings, desolate!"

OUR TRUE MISSION.

Challenging mediums against tricksters s akin to inviting a minister of the gospel to hold divine services inmidst a circus performance. The exercise of mediumship is not intended to be exhibited as a show, nor is the phenomena of Spiritualism sent to mankind for the purpose of exalting mediums as phenomenous. No true medium will expose himself to such degradation of his gifts, though a thousand dollars is offered as a bait, as the proprietor of a theater in San Francisco has recently done. The latter may deem it a victory to find no medium to accept his challenge, but it is only a cheap and short-lived one. Earnest investigators are not debarred by such incidents, but are more inclined to reverence Spiritualism for it, and give it their respectful attention instead. People who delight in slight-of-hand performances are not ripe for a higher philosophy of existence than to be tickled for an hour or two as a pastime. Such have not felt an inner longing for the bread of life-the spiritual. Let such challenges pass by unnoticed, and let seekers after the marvelous or mystical enjoy their theatrical performances, minus the mediums, until a higher call is manifested within, when they will most likely crave admittance to a spiritual scance in the privacy and sacredness of the family circle, and where their heart-hunger will be stilled instead of the mere fancies pleased surrounded by a jeering and hilarious multitude. Spiritualism is not here to amuse, but to instruct and who exalted his poor associates to the elevate to a higher moral and spiritual plane, and those who know best how to use it, are foremost in the line of progress, wisdom and understanding, and content with life accordingly.

Written for The Better Way GOD-SPIRIT-WHAT IS SPIRIT?

Has a Spirit Weight and Density?

"God is spirit."-Bible.

Spirit is a substance in which thinking knowing, doubting, and a power of moving do subsist."—Locke.

"All are but parts of one stupendous whole Whose body nature is, and God the soul."

I desire to announce in the start-off that I am not a Bible Spiritualist, a Christian Spiritualist, or a sectarian Spiritualist. My creed is formulated in the following stanza:

Bound to no party, to no sect confined, The world my home, my brethren all mankind: Love truth, do good, be just and fair with all; Exalt the right, though every ism fall.

But I do wish it to be understood that I am a materialistic Spiritualist, however much this may strike some unthinking readers as paradoxical in the extreme. Spiritualism I consider to be a science, and not a religion. Religion may be briefly defined as right-doing and right-acting, which always brings its own reward, and needs no Bibles, Churches, or long prayers and creeds on or by which to establish a criterion, while on the other hand science is the demonstrable knowledge of facts relative to nature and the laws that govern or are inherent in matter.

In the nomenclature of Modern Spiritualism we hear and read much about spirits materializing and de-materializing, which, of course, is understood to mean that excarnated beings are enabled under certain conditions of rendering themselves tangible to normal mundane sight. But did it ever occur to the unenquiring reader that a spirit to be anything must be matter? This almost universal idea that spirit is nonmaterial, or an undefinable essence distinct and separate from matter, is the ignis fatilus that has led humanity in its upward groping for truth concerning immortality into the many quagmires of doubt, superstition, folly, and error in whose manifold labyrinths the sectarian world is floundering to-day, not to say a host of so-called Spiritual ists whose superstructure is faucy, based upon phenomena.

Now let us all turn materialists and undertake for a season the study of matter per se, and perhaps by following the investigation we may possibly arrive per sallum to a correct conception, if not understanding, of what constitutes spirit, and if so, God.

As a sentient being man knows of nothing but matter; i. e., his knowledge does not extend outside of it, and of this matter, in his present unfoldment. he knows comparatively little. But as a great fundamental fact science has dem onstrated that matter is indestructible, and, being so, it is prima facia evidence that it always existed and hence there never was any use for a creator to perform that miraculous and most marvelous feat of making a something out of

Another fundamental fact demonstrated by science is that matter fills immensity and that the atoms of which it is composed are controlled by laws inherent to each, and hence there is no room as well as no use for a God outside. Of the matter which constitutes the universe science has for conventional, as well as practical reasons, denominated that which can be weighed and measured as pouderable matter, and

ured as imponderable. In the present domain of chemical science the ponderable matter has been divided and classified into sixty eight elementary bodies and half of this number have been discovered and added to the list within the last two centuries, previous to which several, although glad to see a recommendation in a pracknown to exist, were considered as im- lical form for formulating a national to make the acquaintance of the author ponderables. In fact, hydrogen gas was organization, and especially as a liberal of that book and render to him my poor denominated "spirit" by Van Helmont, donation was proposed as a nucleus for meed of praise. its discoverer, in the early part of the further subscriptions for the same obseventeenth century, and it was not un- ject. In order for success we should go his note book and, as a newspaper retil 1813 that this self same "spirit" was slow and cautiously, as there are many porter, took down the words verbatim as introduced and utilized to light the fac- doubts and misgivings as to the final re- they came direct from the mouth of Job tories and streets of London, when it sult by a large number of sincere Spirit-land his three friends, I am not entirely elements of nature. The same can be number I recognize the importance of said of oxygen, which was discovered by every step being taken judiciously. Dr. Priestly a little over a century ago, and yet, strange to say, one half of this think I detect a minor error, which can globe of ours is composed of this gas, be easily corrected. I presume others elements. Ozone, a peculiar gas, supventor of gun cotton, in 1839, and was considered one of the imponderable of January next. agents until 1880-only eleven years ago -when it was successfully liquified and hence became one of the pouderable ele-

Among the remaining imponderable by science, respectively follow electricity, magnetism, ether, and spirit. These are but provisional names given to express distinct qualities of what is commonly understood as individualized matter, which same may, perhaps, be truthfully said of the ponderable elements. Still, we are conscious of their essential this fact let us be pardoned while we briefly dilate upon their known characteristics.

What electricity, magnetism, ether, and spirit really are remain unsolved problems, but modern research has, however, indicated the lines along which increasing knowledge will undoubtedly lead to the true solution as regards each. qualities, are well-grounded facts, yet, that they are material, undisputed, as much as oxygen, hydrogen, or ozone are.

A commonly known fact regarding electricity is that it can be collected, bottled up and transported, proving that glass is a non-conductor through which it can not pass. But magnetic fluid does not possess this characteristic, since a magnetic needle is attracted and operates as freely when poised and hermetically enclosed within a glass case, as when outside of it, proving that it is a more attenuated substance than its consort-electricity. Another fact regarding these two elements is that they without them organic life could not sub-

But what is ether? Since it has bebe that substance or fluid which fills the interstellar spaces. This matter has been approximately ascertained to be gestions, as I have understood there has surface of the earth. Sir Isaac Newton by members named on the executive asserted, as his belief, that it was "a subtile fluid approximating to spirit matter," and the great Baron von Humboldt any good reason why a representative prove, while there is deductive evidence rules and the modus operandi by which the devil. lief, if not to substantiate the fact, that into operation. both these material elements of nature ramify and permeate every other atom of water, or electricity permeates the atnosphere.

Taking and accepting the authority that the luminiferous ether is 7,200 times more rare than the air we inhale, let us proceed to mathematically consider the weight of spirit, assuming it to be even 10,000 times more rare than the atmosphere. As a quart of air weighs seventeen grains, it is obvious that it would require 10,000 times the bulk of spirit matter to equal the weight of the quart of air. And as it takes 860 quarts of air to equal the weight of one quart of water, it would consequently require 8,600,000 times the bulk of spirit to become equivalent in weight to one quart of water.

In consideration of this, is it any wonder that the Atheist can not conceive of an immortal existence? Is it any wonder that the orthodox Bible-worshipping sectarians have grave doubts concerning immortality and a future state? Is it any wonder the ignorant and superstitious skeptics find it hard to realize that they have an inner nature differing in matter from their carnal organizations as much as the gases differ from the crude earth upon which they tread?

It seems to me, though it may not to others, that those would-be sky-scrapers, who devoutly cross their hands and roll their eyes zenithward and offer up longwinded prayers to an imaginary and unknown God, would advance human knowledge more by applying some of their spare time to a consideration of the evolutions of matter and heed the gard to the matter. admonition was "Man, know thyself."

PREPARATORY TO A NATIONAL CONVENTION. To the Editor of The Better Way.

In your issue of October 31st I was

In the proposition submitted by you I which no one has yet been able to see, will see corrections that should be taste, smell, or hear. Yet it is neverthed made. If so, there is no reason why less matter-a substance-which can and they can not be at this early stage of the has been weighed and measured, and preliminary steps, and if such amendtakes its place among the ponderable ments will secure harmony the more reason for adopting them if not obviposed to be allied with electricity, was ously impracticable. The change I would discovered by Prof. Schonbein, the in- suggest is in the duty of the executive committee to meet in Chicago on the 5th

I think it should devolve upon that committee to select the place of meeting ry, and the Reverend Talmage, at the of the general convention and to name laying of the corneratone, would deliver the date. Both of these have been fixed in the call and may be confirmed by the be sold at a good, fair profit to the secular elements of matter, thus far recognized executive committee. But between now and the time of meeting of the committee considerations may present themselves that will change altogether the devil disputed over, there are some present view. An interchange of views things that really do need explaining. through correspondence will easily cor- Did Dr. Talmage read the third chaprect in time.

that the place selected should be more ter? difference, and since science recognizes central than St. Louis is. My opinion has been that Washington, D. C., would hell," as does the ordinary orthodox pro-

ville, or Indianapolis.

While St. Louis is geographically more leads me to the conclusion that those That they are all extremely attenuated, living in the Bastern States do not feel elastic fluids, possessing differentiated the necessity or recognize the importance of national organization as we mu nevertheless, let it be borne in mind the West and South do. And yet we zations obscure from their observation, in some degree, what those living in more sparsely settled portions of the country realize as a great necessity.

Our friends in the West and South convention, as many representative men and women both, go East every summer. And this fact may have some weight with the executive committee in deterare co-existent in all organic as well as mining the time of holding the convenin nearly all inorganic substances, and tion, as well as the place. The first Tuesday in March is not usually the most agreeable season of the year for traveling or holding conventions. But come an established fact that a vacuum those are minor considerations. What can not exist, science has defined it to is far more important is to have har mony and concert of action.

It is for this reason I make the sug 7,200 times more rare than air near the already been captious objections, rais d declared that it was perfectly analogous man from any spiritual paper, or from in which other philosophers have coin- all of them, should not be entrusted with upon which to predicate the firm be- a convention shall be called and pat

> the 5th of January. E. W. GOULD.

St. Louis, Mo. Vritten for The Better Way. SOME QUESTIONS FOR MINIS-

TERS TO CONSIDER. M. P. ROSECRANS. I see in looking over the secular pa-

pers that the Reverend Talmage some time ago preached a sermon on "profane swearing." In this discourse he refers to a man who was so extremely pious that he would not curse or swear under the most provoking circumstanceswould not curse even to please his wife at a time when she politely requested him to do so. From his account of that man I think his neighbors considered him the most patient man that ever lived on this planet, and that he regarded his losses as calmly as a good deacon regards a light contribution after passing the hat around in a large, aristocratic audience. I have been greatly interested in reading the history of that man, who was said to be so full of piety and patience-for it is a history that I have no doubt that antedates the writings of Shakespeare many years; though we have some doubts in regard to the author of those writings.

I think the claims of Francis Bacon and Adam Bordeau to that honor are barred by the statute of limitations. Perhaps Congressman Donnelly or the Reverend Talmage can enlighten us in reinjunction of the old philosopher whose man is that he was called "Job" for short. and his history is entitled the "Book of Job." Dr. Blair, an eminent critic, says, "that without doubt, or exception, the Book of Job is not only equal to any other of the sacred writings, but is superior to them, Isaiah alone, excepted."

If Dr. Blair is right, how I would like

Whether the writer was present with to have the manuscript prepared as General Grant did for his, for the press. in book-form, or how the same got in that form is a mystery to me. In this matter we are all left in the dark.

Were ministers of the gospel to inves tigate the book of Job with the same discover fraud that they manifest when investigating the spiritual philosophy, I have no doubt but the author of the same could be discovered and brought to light. Were the author thus discovered, I have no doubt but Congress would make an appropriation of many thousand dollars to erect a tomb to his memoone of his most sensational discourses to

papers, to be read in every household. Still, with all this talk and all this reference to the man that God and the ter in the book of Job? Is there not My own preference and opinion is some tall cursing by Job in that chap-

It is true, be did not "damn his soul to be a proper place to hold a national conthat washington, D. C., would bely as does the ordinary of though proselection. If that is too far East suppose that he was a Materialist and took no dently and kissed and fondled it and derstood, but until people are taught to Phocylides.

we select Pittsburg, Cincinnati, Louis- stock in such a hot place. Under this state of facts he just cursed his own existence before he was born. He cursed curse his enemies in the 109th psalm, and as Dr. Blair truly says: "His lan

guage was eminently sublime." I can't help thinking ofter reading the whole book of Job that the pious man want and need this co-operation; hence did nothing but dig in the ashes, scrape I would endeavor to secure it by meeting his boils with a piece of an old pot, curse them more than half way for the first and whine all the time while the sores meeting at least. Their numbers and were coming to a head, and his three sent your proffered condolence as an infacilities for meetings and local organi- friends tried to comfort him and keep trusion to her sorrow; but if you send him quiet. They had no opium and to- her a copy or two of THE BETTER WAY being a religion, but more properly a bacco in the house, and there was not a registered pharmacist" in the neighborhood.

As God and the devil, or Satan, got will send delegates East to a national into a controversy over the moral ask if it is God she has been worship- for in the economy of nature. But recharacter of Job, we often wonder who acted as umpire and decided the case beween them, or whether the devil gave it I would like to learn just where it was

themselves before the Lord, and how the devil just happened in at this tea-party found knowledge would flow back upon ning us what should be the action of without an invitation? Were the presentations on the part of God's sons be- priceless benison. Are you too neglifore the Lord, made before or after the gent or too selfish to do this kind of great war in heaven? Will Dr. Talmage work. Then go on hunting phenomena be so good as to inform us just who until you find something that forcibly those sons of God were? Whether they were the same fellows that cut up such a committee on account of the origin of muss with the daughters of men, and the call, etc. I can not see for my life raised such a lot of wicked giants that God had to drown them all, as a boy do it. That is miserly. Keep them in would so many kittens? About how many sons did God have at the time of papers coming every week, filled with cided. Now there is no evidence to dis- the preliminary steps of preparing the that great controversy between him and fresh and interesting facts, and you have

If we poor sinners could only find the eporter that wrote this matter up, and I trust no petty jealousy or ill-feeling interviewed him, he, no doubt, would will prevent a cordial co-operation of all give us satisfaction. It is a wonder that cosmos-the same as caloric permeates our friends who have been named on the neither the reporter nor the learned executive committee, and that they will preacher said nothing about how many give us the benefit of their counsels and sons were present, or how the parties advise at their meeting at Chicago on were all dressed; as they were, no doubt, select and composed of the "godly arislocracy.'

> There is another matter connected with the history of this man, who would not curse in accordance with the principles of orthodox theology of the present day. It is said in the wind up of this controversy that the "Lord blessed Job with 14,000 sheep, 6,000 camels, 1,000 voke of oxen, and 1,000 she-asses.

I would like to know how the Lord furnished Job with so many animals? Whether he made them all at one time, full grown, and placed them on Job's is often good policy to send two copies picture of the star and no trace of the farm, as he did the lice on the heads of the Egyptians, or the frogs in their pantries? I would also like to know what these animals were worth in the market, and whether there was not an "overproduction," or whether there was, at that time, a stringency in the money market; and whether the keeping of this stock paid better than four per cent. bonds, or national banking.

Why can't the reverend doctors of the sickly divinity look these matters up and give us the full particulars. They ation a blessing, you will be doubly all seem smart enough when they expose Modern Spiritualism, and I see no reason why they should not explain their own phenomena, and make it plain and simple, so that even a fool need not err therein.

So far as my knowledge extends, these could make 1,000 yoke of oxen and place do it cheerfully, and you will not go un- throughout the whole exposure, in some them on Job's farm to pay him for his cursing and whining, he could show off to better advantage in this nineteenth century to put a good, fat sheep, nicely dressed, in the pantry of some poor starving widow, that calls on Him day after day for a dry crust of bread. To the Editor of The Better Way.

IN A QUIET WAY. C. H. MURRAY.

nature are carried on in a quiet and undemonstrative manner. Although the the philosophy of life, is well able to mad lash of the sea may be eloquent, and the forked flash of the storm poetic, was classified as one of the ponderable ualists. While I am not among that positive; and whether Job paid as much these are but the subordinate incidents spiritual, and when we lean to the Church has to be allowed for and corrections in the great achievements of time. The development and growth of the most valuable and beautiful is the uprising of silent forces that make no flourish or excite no applause. Their eloquence is in accomplished results; they act, and behold in awe the petals of the rose and scrutiny or with the same disposition to perfume of the violet. I commend these facts to the isolated or non-mediumistic persons who are anxious to do of life, producing fruits that will live something for Spiritualism, but feel discouraged because they are not gifted or more favorably situated. Have you ever considered how much can be done in a quiet way? What use do you make of your copy of

THE BETTER WAY? Do you kindle the fire with it, clean the lamp-chimney or put it in the bottom of the basket to throw dirty potatoes on? Can not you dedicate it to higher purposes, and make it a messenger of gladuess to some poor benighted soul? Instead of putting the paper under the baby's plate to keep the child from soiling the cloth at breakfast, had you not better send it to that mournbabe, and who believes that a Presbyterian God has sent it to an everlasting incandescent hell; that it is even now

weeps now without consolation; for the central, the great body of Spiritualists his surroundings at that time about as majesty of law has been fulfilled and an The self-poised man needs no brother are East of this point, my observation vehemently as did another holy man angry God has been appeased by the for a teacher, but will read as he runs, everlasting damnation of her darling; for to John Calvin's God there is no music so sweet as the scream of an infant in hell. You need not reply that Spiritualism has shown you that the infant is safe enough. It is the mother that demands your sympathy. Most likely if you all religions, as far as I can understand would go directly to her she would reshe may take it to her closet and find something in its teachings to re-assure her; a new light may fall upon her grief, and required to how down to none, worand with a fresh-born courage she may ship being unprovided for and uncalled ing or the mad fancy of a cadaverous dyspeptic; and, prompted by the natural ents strongly striving for its supremacy yearnings of her heart, she will seek to over state of affairs, in which efforts, if up that he was beaten of his own free know by investigation if her child is they succeed, the fires for herectical will, and thus acted manly in the matter? safe and in good care. If you would would be kindled again, and perhaps achieve one triumph like this by a little this time in our own country, and again that the sons of God came to present quiet work, the very uplifting of that would the rope be tied for the hanging mother's heart and the joy of her newyour own life and rest in your soul as a brings you to a realization of the relation you bear to Spiritualism.

But, says one, I file my papers away; I want them for future reference. Don't volved which threatens directly our most circulation. There will be more good no time to turn back and read old papers. Keep your face to the future.

Be discriminating in trying to spread the truth. Remember about the swine Jesus mentioned. Never mind the pigs, if you are sure they are pigs, for life is too short to experiment on them. They'll come squealing by-and-bye. Also give your preference to young and middlepliant and susceptible of receiving new truth, and when they do they are more likely to stay here awhile to aid you in WAY, or have any pamphlets or books that are useful on this subjects, set them agoing. They will do much more work silently than you would suspect. A onecent stamp will carry two neatly-folded copies of THE BETTER WAY through the mail if they are wrapped together, and it nebula, it will result in a good sharp of different dates at one time. It would not forget if you would have them do up the papers and direct them for you. They would soon be pleased to do it if light. When the eye looks upward with you would show them how once. The publishers of the paper are sending out hundreds of copies gratuitously. Can't you help them some? If Spiritualism has true, do not keep it all to yourself. If you think truth is valuable and its disseminblessed if it is spread by your assistance. Perhaps you would like to be a renowned ecturer on the rostrum and stand before many people and have their applause. This wish is your own vanity you would like to gratify. Or has the desire its origin in the real good you could bring to genuity has been spent upon the prot-'has beens" are worth but little when put mankind? If you wish to enlighten lem of keeping the light from a star on in contrast with the "do nows." If God some one, then do the best you can and precisely the same part of a plate rewarded, and the recompense will not cases lasting for hours. he any less sweet if it does not come immediately.

IT STANDS ALONE. To the Editor of The Better Way.

Waisbroker takes the conservative Spiritualists to task for indulging in emotional Christianity, or pandering to the The most stupendous operations of Church side of religion. I think her water; and as the stars get higher above blows well deserved, for Spiritualism, or the horizon, or nearer to it, this refracstand alone, and has all in it necessary for human progress, either material or side of religion we but turn our face backward and attempt to draw comfort from the past or support from a lower

plane of life. Yet the emotional side of life is an essential side. Intellect is cold when running alone and exhibits no love. Love should stand side by side with intellect, thus forming the complete condition

forever Spiritualism has a love side as well as an intellectual side, and it is the barmonious blending of these two sides or forces that leads the world along, consequently we should lean towards these forces and forms of progress, rather than towards the forces and forms of conservatism.

Would it not be well for the Bible scholars of Germany, England, and America in their attempt to reconstruct the writings held sacred by the Christian world, to lay all those old books aside and form a new Bible based on the philosophy and phenomena of life? Even ing mother who has recently lost her this would not be necessary if people of former times had been taught to take knowledge; and its nature is sinned a common sense view of things. In such case the Bible of nature, the only true screaming in agony, and must so etern- guide for man in existence, or ever will

would not permit even the winds of take this common sense view they must heaven to visit its face too roughly, have a book to point their way and perhaps some one to explain it to them. in the open book of life wherein is contained all the wisdom of the universe.

It seems that the Buffalo convention of German American Catholics but voiced the despotic feeling and sentiment of the religious world to-day, for them, are conservative and look to a master to guide. In this sense I do not include Spiritualism, for I doubt its philosophy. The philosophy of life, wherein every man is his own savior ligion being conservative and its adherof witches. With these dangers threatthe citizen voter?

It is true we have no moral right to vote against a man for a political office because of his religious views, but when these views are pressed for the purpose of subjecting our present form of government for one of despotic tendency, then there is a political question insacred rights, and no voter should be at a loss how to act in such case unless we watch these things closely and stay the tide of this despotic tendency with the ballot, we will surely have to do so with WM. PHILLIPS. the bullet.

TELESCOPE AND CAMERA.

Look at the Pleiades with the unaided eye and you may see six or seven or a dozen stars; look at it through a threeinch telescope and you may see perhaps 300. Study it through a telescope for aged people. Generally they are more three years, as M. Wolff has done, and map the stars and their places and you may record six to seven hundred stars on a strange background of nebulous disseminating it. If you take any other light; expose a sensitive plate for an spiritual paper besides the THE BETTER | hour and more than twice that number are revealed; lengthen the exposure to four hours and you have a picture of 2,326 stars with a different and more extensive background of nebulosity.

If the chemical retina looks for four minutes at a bright star and a faint nebula, but expose the plate for four be a good lesson that the children would hours and the stars show as an indistinguishable patch, while the nebula shows as beautiful clouds and streams of hazy a telescope or without, the same view of the stars can be seen again and again, however often we shift our eyes, if only we gaze at the same place. They write brought you comfort, and you believe it their image time after time upon clean tablets, from which the former images have been removed; but on a photographic plate the image must always fall upon the same place; it must trace with absolute accuracy over the lines of the previous image, for if successive images vary in the least the result is a blurred picture telling a misleading or imperfect story; and inexhaustible in-

As the earth turns round, the stars rise or set, and this movement has to be counteracted by driving the telescope by clock work, so that it points throughout to identically the same part of the In your issue of October 10th Lois sky, and not this only; the rays of light as they pass through the earth's atmosphere are refracted or bent aside, just as a stick appears bent when placed in tion varies in extent and the variation itself varies according to the distance of the stars from the zenith, and all this made, so that the light from any given star falls always upon identically the same spot on the plate.

And by means of electrical control from standard time-keeping clocks and other exquisitely ingenious arrangements, this can be done so accurately as not to vary the twentieth or perhaps the hundredth of a second in an hour .- The Westminster Review.

LITERARY.

United States Money, by Reginald P. B. Johnson. Contents: What Money is and is Not. Single and Double Systems. Review of United States Currency Legislation. European Currency Laws. Silver Nations. Present Position of the United States Money. Results of Unlimited Silver Coinage. Consequences of Passing to the Silver Standard. Arguments for Unlimited Silver Coipage Considered. Conclusion .- Price 5 cents. Twentieth Century Publishing Company, 7 Clinton Place, New York.

Every mind was made for growth, for against when it is doomed to ignorance.

Persist not in celibacy, if thou wouldst be, would have been easily read and un- not end thy days abandoned by all.-

Written for The Better Wa TEST OF SPIRIT POWER.

I hereby give my testimony to be recorded with the many others given of the fact that Spiritualism is a wonderful

In the month of August last, I pur chased two common school-slates at a drug-store in this town, Riverside, Iowa. I asked the druggist, Sanford Foster, if he could screw or rivet and seal those slates in such a manner that they could not be opened without his detection. He said he could. In my presence he washed them, when I wrote and placed between the slates these words:

To our spirit daughter Electa ; to father and mother Ford; to brother Albert Leonard and Orly, and uncle Orin, Can you one, or all come with messages on these slates,

Then Mr. Foster fastened the slates together with ten screws and sealed both ends with scaling wax and pressed his private seal into them, and all in such a manner that they could not be removed without breaking them up beyond repair and consequent cause for suspicion.

In this condition the slates were sent to Dr. Stansbury at Onset, Mass., on the day of their purchase, and on the 10th they were returned. I had the druggist who sealed them to open them in order to have him examine them for the purpose of ascertaining whether t'aey had in any way been tampered with. Before breaking the seals preparatory to unscrewing the slates, he emphatically declared that they had not even a scratch on them, showing that not even the attempt to open them had been made. I. however, was nervous, anxious, and doubtful about results. But how astonished was I, and the druggist much more so, when finding that the one slate inside was full of writing and the other had the portrait of an aged lady on it. Under the portrait was written: "One who is often with you in spirit," and on the slate was this message :

To W. B. Ford and Magdalene Ford the latter, is my wife's name: We all come to-day through the assistance of the guides here, and present ourselves as one band. This is the best that we can do with the present conditions, but hope, later on, to have the opportunity of communicating with you individually We all rejoice with you in the light and knowl edge of a blessed immortality. The guides present is picture of one you know, which will be confirmed to you through another medium. our spirit home is beautiful beyond description. We have everything for our enjoyment and advancement. We often visit you at home, and will soon report to you where you are go ing to. We shall go with you, and be there to assist you materially and spiritually. Signed Father and Mother Ford, Albert, Leonard, Orin and Uncle Orin, Electa L. Ford.

The tests in the message are that they named my wife correctly, although I had neither mentioned her in my letter to Dr. Stansbury nor in the message; also giving the middle name of my daughter ; and that we were going where we intended to have communion with them through other mediums. For on the 13th I and my wife started for Lily Dale, N. Y., as was our plan. The denouement came in time. On the 16th of August we called on a medium, Mr. Sprague and asked for the name of that spirit friend as a test. We were told it could not be given then, as conditions were not favorable for the spirit to bring sufficient power to operate and manifest perfectly, but that we would get it through another medium. We next had a sitting with Mrs. Moss, from Cleveland. lowing evening at my sister's cottage tests were unfolded. Finally I requested a test, I wanted that name given. "Won't you wait till I am ready," answered the spirit through the medium. But in a few minutes following, she suddenly turned to me and said: "Aunt Polly!" It was correct.

Next we called on Dr. Mansfield, an able and cultured gentleman with excellent medial qualifications. While there I called on eight or ten of my spirit friends, and got messages from them on slates held on my lap, being able to hear the writing. I also asked a number of special questions of my daughter. When through, as I thought, I made ready to go. But Mr. Mansfield said: "Wait, they are not quite finished." Then taking a slate and holding it towards me, I heard the writing inside. When finished there were three raps given, as it is usually the case in slate-writing phenomena. I then took the slates from him, opened them, and to my surprise read:

Father, I forgot to answer one of your questions. That spirit friend is your Aunt Polly Griswold. It is as good a picture as the artist

The name was right, and these are the facts simply stated. They can be verified by others to show that they are not the effects of hypnotic experiments, or an ble spice of what might be termed illusion or delusion practiced by tricksters; for the mediums alluded to are of scrutinizing our countenances was above suspicion and well known to be highly gifted with medial powers. But grand cause-Spiritualism-is based. have remarked what she afterwards con They assure us that our loved ones are fessed to, namely, her unmitigated ternot dead, and thus give us reasons to | ror of the whole proceeding, by gruffly live a moral life in order to be re-united observing, "Old lady is frightened-very with them in their happy state, and not never mind, ma'ma, you've got to be inilose sight of them by being attracted to tiated." After about three-quarters of dark spheres through selfishness and an hour of as considerable a pandeintemperance. Purity and love, they monium as could be got up in so narrow tell us, are the principles that lead to a space, the invisibles called out, "Look future happiness, and it is the love we out! be still! We're going to untie the bear to them that impells us to obey boys!" and before one of the party could their injunctions.

The Davenports have submitted to the disgrace of imprisonment in several instances.

On one occasion they had, as usual, been tried and convicted of the felony of proving immortality, and sentenced to thirty days' imprisonment in the Oswego jail.

On a certain Monday evening, I, in company with my mother, a lady and two gentlemen, who ranked amongst the oldest and most respectable citizens in the town, went to visit the boys in their cell, they having expressed a desire to see me during my stay in Oswego, where I was delivering Sabbath day lectures for the Spiritualists' society. Shortly after my arrival, I was introduced, with my friends, into the cell by the warden of the prison, Mr. P., who informed us that, though after hours, he was willing to oblige us beyond his custom. Our party completely filled the cell, and Mr. P., the jailer or warden, who seemed on friendly terms with Messrs. Davenport and my companions, stationed himself at the open cell-door. I had not been seated over five minutes, when I perceived, in the glowing light of the evening, several spirits in our midst, whose company was both unlooked for and unknown to the rest of the party. Amongst them was one of particularly grotesque appearance. He looked like what they call in New York a regular "rowdy;" was dressed in an old tarnished military suit, much too small for him, but worn with ludicrous affectation of finery. On his bead appeared an old, battered general's hat with a broken feather, and, altogether, an odder or more comic-looking genius I never beheld on any stage, while the swagger which he assumed in strutting about the cell completed a marked and singular individuality. On describing what I saw to the Messrs. Davenport, they at once exclaimed: "The figure himself General Murch. He is evidently dressed up in honor of you, and his presence and readiness to appear betokens that he wishes us to hold a circle." At this intimation, Mr. P., our worthy iailer, declared that his feelings were so hurt by our irreverent mention of spirits, that he must withdraw, and thought the best thing he could do, in

the absence of a magistrate to commit,

was to lock us up, adding, however, that

in respect to me as "a Spiritualists' min-

ister," he would leave us some instru-

ments of music to amuse ourselves

with; thereupon he pushed into the

cell a guitar, tambourine, horns, a drum,

and several other instruments commonly

used in such circles. Before quitting us

he expressed his decided opinion that

we should all eventually come to be

hanged, and to illustrate this belief more

forcibly, he threw in a large coil of new

rope, as suggestive of our fate. This

done, he shut, locked and bolted the

door, leaving us with the instruments

aforesaid, a lamp, and a box of matches,

all of which looked as if the said jailer

was pretty well aware of what was to fol-

low. All "secure," however, we proceed-

ed to make the best use of time, the

that of my two gentlemen friends, one

of whom was an old sea captain, was to

must have felt the slightest movement

magistrate, one of my male companions,

or the venerable, and skeptical sea cap-

seance, invisible, numerous, and very

strong hands were there busy enough in

ments at once, whirl them in the air, and

ble feats of the usual character at these

circles, with a power and rapidity mar-

fun instead of cowering in tremulous

which still confined the boys to the iron

rings, etc., carefully inspected. The

spirits favored us with some conversa-

dressed to myself, whom they politely

styled the "big preacher." Their re-

marks, though highly complimentary in

character, were seasoned with considera-

"slaug," but that they had some means

evident, for though my mother never

said a word, or expressed any fear of the

statu quo.

made by either of them.

ANOTHER PHYSICAL MEDIUM. To the Editor of The Better Way.

tion, has been most wonderfully exhibited during the past two weeks by Prof. Harry Archer, in Grand Rapids, Mich. There has been five seances in that time, and upward of sixty different spirits have manifested, some of whom came out several times. This does not include the cabinet spirits, who assist the others to come, as they have manifested at every seance. Peggy John son, the medium's control and little Jimnie are the ones who are always on

Among the others, whose names will tie the Messrs. Davenport to their chairs, ling, are E. V. Wilson, Katie King, and I again asked for the name of that spirit. and then again to staples in the wall, Amarona, Carrie Miller of Brooklyn, It could not yet be given. On the fol- all of which consumed nearty thirty Miss Roberts, of Philadelphia, are there minutes, so resolved were we to secure every night. Carrie Miller brings out the Mrs. L. Sage, Mrs. Moss called. Being ourselves against any imposition. I entranced medium, and shows that there importuned to give a seance, many fine must reiterate my assertion about the is no personation. Miss Roberts takes size of the cell; which was so completely a handkerchief from one of the audience filled up by our party that I, who was and makes lace of so find a texture that crowded in between the two mediums, it resembles a monster spider's web. Aunt Peggy transfigures the medium in-Unless, then, my very much astonished shows a coal-black face. She answers and considerably frightened mother and any questions from the audience in relady friend were the performers, or the gard to the phenomena, and gives the names of those spirits who materialize, but who are too weak to speak for themtain the other, turned jugglers for the selves. On Thursday evening, there which was given under more strict test that cell to play several of the instru- conditions than the other seances were, and so I could write more particular of

Mr. Archer requested the writer to select two gentlemen to examine his velous enough had we all engaged in the clothing. I chose two who were skeptics; one a Catholic and the other a Materialist. They took Mr. Archer into a room Several times, at the request of the and, in the presence of the writer, stripspirits, a light was struck, and the knots ped the medium of all his clothing and examined it carefully for any signs of wigs, lace, or anything with which to disguise himself. The cabinet, consisttion through the horn, principally ad- ing of heavy curtains, stretched across one corner of the room, on the second floor of the house. It was opened for examination by all present. There were twenty-eight in the circle. Twentysix spirits manifested to their friends, E. V. Wilson and Charles Forster, who were recognized by a number present, went around the circle with a hand shake and greeting to each. Several materialthey are the phenomena on which our invisible performances, they seemed to ized outside of the cabinet and then demateralized; some slowly, others instantaneously. Was this all a farce in which deft trickery invoked the solemn and tragical to minister to greed; or was it a proclamation that when the ghost has laid aside the clay by which it is shrouded, it can answer affirmatively the conundrum of Hamlet. Yours truly, CHARLES M. POTTER.

SPIRITUAL MANIFESTATIONS IN which had accupied nearly half an hour to knot up, were untied, and very gently, but with incredible swiftness, wound around my neck and waist, until, when the light was struck immediately after a loud signal rap was given, I was found Worlds.

THERE IS NO DEATH.

To the Editor of The Better Way Mrs. S. Seery has just closed a week of very successful circles in Anderson Ind., at the residence of R. H. Williams, No. 16. West Ninth Street, and many of our best and most intelligent people were converted to the faith. On Friday evening. November 6th, we had the pleasure of attending one of her circles, and we certainly got the most convincing proof "that there is no death," we ever had, notwithstanding we have been a believer in spirit manifestations for de Grace, and Commander of the Legion years. Over sixty spirits talked. There were two trumpets in the circle, and evey often two spirit friends would be talking was in the dining room of the family at the same time, and to one another. On Saturday morning, before Mrs. Seery took her departure for home, Mr. and Mrs. Williams had a slate-writing, in which they received the following messages, one from their little son "Lee," who has been in spirit life about four years, and was a poetical contribution.

Stepping out of earth's shadows, Into a purer light, Stepping behind a curtain, Getting a clearer sight. Laying aside a burden, This weary mortal coil. Done with its trials and vexations, Done with its tears and toils.

Dear papa and mama: From Lee. God bless

This froms Mrs. W's sister:

Dear sister: Remember the second of No. ember is the day I passed away to my beauti ful home over here, it will be one year. My love to my dear children and my dear husband-

Another from Mrs. W.'s father was in you describe must be a spirit who calls German, and when translated, reads as

Dear children: I am so glad that I can visit you, it affords me much pleasure to-HENRY BESE.

The above was received in a lighted room, two slates bound together with the point of a pencil between. The slates were then held by the three people, for about five minutes, at the end of which time, the signal, three raps, were given, that they were done. Mrs. Seery lives in Dayton, Ohio, and is one of the best in her particular phase of mediumship,

is the general opinion here. REPORTER.

That strange phenomena, materializa first occupation of which on my part and deck.

be familiar to Spiritualists of long stand to a negro woman, and comes out and was a seauce held at a private house perform noise, music, and indecriba- that.

Years in there rapid flight are ever finish the counting of seventy, the ropes, robbing us of some portion of ourselves. A FRENCH CHOST.

It is a singular fact that the French nation, usually so skeptical, and so given to mock at the supernatural, should have seen an important group of scientists take to the investigation of psychical sitting between the mediums in a perfect phenomena with an ardor not to be surcoil of ropes.-Emma Hardinge in Two passed by their English or American colleagues. A special periodical, entitled "Annals of Psychical Science," has just made its appearance under the direction of Dr. Darlex. Four numbers have been issued, from one of which I take the following extraordinary ghost story which, in view of the fullness with which the names, dates, locality, etc., are given. and the social standing of the parties concerned, is one of the most remarkable in the annals of the supernatural.

The narrator is Mlle. I., Isnard, daugh ter of Dr. Isnard, former professor in the Military School of Medicine at Val of Honor. She relates that one evening in the month of January, 1878, she residence, No. 88 Rue Jacob, with her brother, her sister, and a gentleman friend of the family. At one side of this apartment was the bed-room of Mine. Isnard, who had been ill for some four mouths, but who seemed that day to be much better. It had just struck nine The little group was assembled around the table, which was lighted by a shaded lamp. The door leading to the invalid's room was glazed in the upper half, and within could be seen the wavering gleam of a night light. The weather was close and rainy, and the night was intensely dark and still.

Suddenly, at the depth of the corridor there arose a blast of wind, accompanied by a peculiar moaning sound. The outer door of the dining-room, closed only by a latch, was blown open, and the two divisious of which it was composed, were loudly slammed. Surprised by this gust in the midst of the profound calm, Mile. Isnard looked around. She beheld standing at her mother's door a vague form like the shadow of a woman, which detached itself from the portiere and glided noiselessly toward the door leading into the corridor. "I saw her vaguely at first, but more distinctly as the form was relieved in profile against the wall," states Mile. Isnard. "The figure was of short stature, the form slightly bent, the head bowed, the arms crossed upon the breast.

The head and shoulders were en veloped in a sort of suit of ashen-gray veil; the face was entirely hidden. The apparition entered the corridor and disappeared in the darkness. A second gust of wind, less violent than the first losed the door behind it. That of my mother's room had shut without noise. I looked auxiously at my brother; he, too, had seen the figure, as his astonished expression clearly betrayed, I hurried to enter my mother's room. She was asleep, but her night-light had gone out, and I hastened to relight it." The friend, M. Mennon, had also seen the apparition, and gives his testimony concerning it. which coincides in every point with the statement of Mlle. Isnard. A few days later the sick mother died.—Philadelphia Telegraph.

PHENOMENA INCREASING.

To the Editor of The Better Way. On the evening of the 29th ult., I at tended a developing circle for materialization at Grand Rapids Michigan, being the medium. This was the second circle held for this purpose; they were begun at the suggestion or Edgar W. Emerson, who was here last month with the Progressive Spiritualist Society, and did a grand work. There were nineteen friends present, to most of whom this strange phenomenon was new, and the few, only five, who had seen any thing of the kind before, were more than pleased with the seance. There were thirteen forms that came out in full, and several whose names were recognized by those present, who were only partially developed, not having strength enough to come out in full. The cabinet-coutrol, Aunt Peggy, an old colored woman, who is the medium's personal control entranced the medium and managed the seance, came out several times and showed a face as black as ebony. Jennie Johnson, a child-spirit, Carrie Miller, and Amarona, the last is one of Mrs. Carrie M. Sawyer's controls, came out and assisted the others. Carrie Miller good birthday or Christmas gift. came out with the medium to show that it was not personation.

Dr. Rice's two sisters, girls about ten years of age, came out together and satisfied the doctor that they were really present. One form materialized under white spread that the cabinet controls furnished and spread upon the floor in front of the cabinet, Dr. Rice and Mrs. Weaver placing their hands upon the two outside corners. It grew up under the spread until it was about five feet in height when it was thrown off and the form announced that it was Walcolm Cooper, a young man who was drowned at Grand Haven this summer.

These seances will be continued each week, and I will endeavor to give you some word of what is done.
CHARLES M. POTTER.

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This volume, among literary minds, is e sensation of the day. There has en in the air not only before, but subquent to the tragic death of one of merica's greatest thinkers, statesmen, id executives, a suspicion, au uncrystalzed or nebulous sentiment, a half beef, that he was subject to abnormal intence and mental impressions. If extent, these were what gave him almost airvoyance, or the clear sceing of the ul, when he sought the proper eluciition of intricate and difficult questions ncerning civil and military matters d his relations to men connected with ose affairs.

Besides this there was an element of ower in all his writings and speeches hich coerced the minds and hearts of e country, not alone into the support himself and his administrative measres, but carried their love and their esem. No president has been loved by e American people as Abraham Lin- Written for The Better Way. olu was and is now loved in memory or in his great simplicity of heart and erfect frankness in expressing his real osition he became so transparent of

urpose that even his political enemies ere won to do homage to the man. His greatest, his most marked charcteristics, were his deep insight, his unounded sympathy, and his simplicity f character and life. From whence did he first of these powers come? They cemed to dominate all his administraiou. His courage was unquestioned; it

illed with the courage of his convicions when those convictions were fairly eached. But how did he reach them? looking backward now we see where even his friendly partisan critics did bim gross injustice, because to them he moved tardily to the end which his own

spiritual prescience had outlined as a nec essary sequence of such a war against the integrity of the government. But from whence proceeded this re markable insight, which often proved

prophetic and never a delusion in his truths of creation became idols incare? Was he a medium? a Spiritualist? a disciple of that philosophy? an enquirer into its truth or falsity? Did be, too, how at the open door of communion with the excarnate and receive his answer in advice, in direction, or in warning, just as the king of ancient Israel sought, received, communed with, and listened to the message of Israel's form with all of its hideous significaexcarnate, but beloved judge? If Saul, tions, became a part of the very being as the head of the Israelitish kingdom, and constitution of man. The more on the eve of a disastrous battle, did that and learned the truth of the excarnate Samuel, why should not Abraham Lincoln, the president of the modern reand Douglass the results of their clearer

* Was Abraham Lincoln a Spiritualisi? or ,\$24. \$1.50

of Mr. Lincoln to turn away from any source of information which would aid him in guiding the government safely through its trials and preserve its autonomy,

This intensely interesting volume opens a chapter in the life of President Lincoln hitherto unknown or only sur-Maynard, nee Colburn, from childhood possessed medial powers. The intelligent phenomena, manifested through the trance condition, or hypnotic sleep of the natural body and the subordination of the brain to the uses of other and independent intelligences. She was, while very young, brought before the public. lectured, and gave examples of her mediumship. When the late war commenced, in April, 1861, she was lecturing in Albany, N. Y. Governor, then Secre tary, Seward, of Mr. Lincoln's cabinet, had made repeated public statements that hostilities would end in sixty days. But at the close of one of Mrs. Colburn's lectures a gentleman asked: "How long will this conflict continue?" Entranced, the spirit friends made reply: "It will continue four years, but it will require five years to end it." The names of the hearers of this prophecy are given.

In a strange way Mrs. Colburn was led to Washington. In a still stranger way she was led into the presence of Presilent Lincoln, and by as strange and unexpected methods, unplanned by herself or friends, or by Mr. Lincoln himself, these seauces were continued, until Mr. Lincoln sought them, arranged for them, and tested the efficiency and the truth of the communications which he received. These seances are detailed in this volume and living witness attest their correctness.

We had known many of these facts before the volume appeared, even before we knew that Mrs. Maynard was engaged in giving to history these remarkvisitations of Mr. Lincolu and some of his councilers in the government, to Mrs. Colburn for these seauce purposes; for this officer, with his detail of men, guarded the house from surprise and acted as a body guard for these illustrious seekers after knowledge.

We cannot make extracts where all is so interesting. We advise the reading of the book. No careful, critical reader will arise from its perusal without being fully convinced that if Mr. Lincoln honest, devout enquirer into both its truths and its phenomena.

The charm of the literary execution of the book lies in its simplicity of narradetail. The author has dictated it-her memory refreshed by memoranda and by living persons—from a sick bed from which she does not expect to arise until clothed upon with immortal life. Hers was a grand mission, and this is a grand closing to a fruitful and helpful life.

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THINKING, DOING, WHAT AND HOW.

W. WINES SARGENT.-NO. 11.

As previously remarked, materially symbols, ere this, should have performed the greater part of their work in piloting the individual consciousness to, at least, a partial apprehension of its relations to universal mind and life.

A comprehensive and careful reading of the initial steps of the human race, in advancing to intelligent expressions of human thought and emotions, one must be convinced that materialized vas natural. He was Abraham Lincoln thought of the universal mind, as made lways and everywhere, the sturdy soul manifest in symbolic form, has been the great educator of the human mind in all ages and at all times. The civil observance and religious rites of ancient people, where the intellect had not reached any considerable degree of development and discernment, were dependent on object lessons, which symbols presented to direct the intellect to rays of light, thought, and hope. But that which was intended by the universal mind to aid the inner consciousness of man to grasp and comprehend the stead of educators. Men became worshipers of the form instead of appre hending the facts which the forms con

tained and were intended to teach. With all symbolic gods were associated wrath, vengeance, terror, and perhaps a minimum of love. So that through the laws of heredity, the worshiping of the crude symbol worship, as mentality quickened, gradually merged into allegory and legend. These were the advance steps from subservient idolatry. In public of the world, seek from the living the absence of ability to give direct ver-Washington, Jefferson, Webster, Clay, bal expression to a thought or emotion, vision as excarnate spirits, yet retaining to simile, or mental painting of pictures both their experience and their patriot- illustrative of the truth.

Herein will be noted a distinctive feacurious revelations from the life of a trance medium. By Mis. Nettie Colburn Maynard, tality. Had there not been developed

expression to impressions, mankind today, as in primitive time, would be worconsideration later on.

The reader must have sensed ere this velopment, endeavor, and destiny. The endeavor in every case is pure, the destiny sure; the accomplishment of the result rests with the individual in boarding the best equiped train of progress.

The train running parallel with the universal mind is the one to be sought, and as cause and effect is the master chair of logic in all creation, the mind most successful in approximating the natural processes of reasoning will succeed best enriching its soul with divine truth.

variance. The terms are synonymous. Free religion is the result of right reasoning, right reasoning neccessarily finally results in the fruition of truth. just as the generic causes of spring march on to the golden harvest of fall. The exigences of the times demand that individual minds be awakened to thought, and to the proper methods of thinking. It is now ceasing to be Chr smind seeking for, aye, sees and feels the universe of light and love vibrating from aggregated spirit, in which, the

man-form, but in the principles of love that produced the man, and in the golden future which succeeds him. The present is a warfare of prejudice; not of piety-of presumption, of perfect promise. The advent of the Christian era, able records. We have had from the or the Christ in the person of Jesus of lips of a military officer, now living, the Nazareth, drawing near to the consciousness of the individual mind, was the most pronounced advance of mentality as to spirit interpretation, of all special periods that preceded him. His birth and tragic death was, or, at least, should have been, the closing scene in the long drama of idol-worship. His adeptship approximated perfection. He realized the dual form of existence-the physical and the spiritual.

He apprehended the trinitarian relationship between man, physical, spiritwas not a Spiritualist he was an earnest, ual, and the universal one. Standing on the mount of intuitional discerument, the glowing sun of universal love, light, tive and its evident truthfulness in every and truth in the beyond, proclaimed to the multitude—God is a spirit (not a form). I and my father are one-ye are my brethern.

These three random extracts, said to have been expressed by the man Jesus, which to build the religion of mankind, herent forces. and it is the province of modern interthe exegesis of the teacher. Mentality being, at that time was not prepared to accept demonstration of spirit truth, which Jesus in a marked degree possessed Hence arose the necessity of the method of parabolical teachings which Jesus and his gifted disciples employed, by drawing mental pictures illustrative of spiritwhich He and they were ablaze. We now see, in the present decade, mentality wooing the spotless bride of spirit in tuition.

With sweetest accent in reply she says, I love thee, e'er with all thy devious ways: E'en where the foster-mother seems to dread, That God and man by reason should be wed. I'll love thee, court thee still, and silently pray That foster-mother speed the nuptial day. for, thou alone are not the wooing one, The greater love is in the central sun And universal mind projects the love-lit day Like shyful maid, I tap at altar's shrine, Beseeching layman, worshiper, divine, Ope wide the door, the aisles with flower

strew, Let love and reason sit in every pew Ha! ha! they listen-hear-and now they see, The love which I can give by wedding thee, -Oh! man-mind immortal.

WHENCE INTUITION?

In a recent number of the Journal the question was put: "Who is there in these days so bold and ignorant as to nomens. It asks why do these phreno deny innate mental capacity displayed through a large well-formed brain?" Now for information I would ask, are there really innate ideas?-any indubitable evidence on record of such functions pertaining to mind and brain? Let us think on the problem.

It is a question whether the brain is but the instrument of mind; whether in its throbbings it thinks per se or retains ideas any more than the eye sees or the car bears and retains impressions. To me it seems that it is the mind, whatever that is, looking through and permenting the intuition of the human soul resorts these organs that think, see, hear, and retain impressions. If this view be cor-

Ratered the Post-Office at Cincinnati, Ohlo, as ism? It was not in the known nature versal mind, aiding intuition in giving entity. However that may be, it is true there is something called mind which is dependent for expression on the potency shiping idol form. I make mention of of external influence and without which intuition in connection with mentality mind has no existence; just as there can incidentally. That will be a subject of be no sound till vibration impinges on the drum of the ear,

> Mind so constituted, not unlike the the point I am preparing to make, viz : flame evolving from the concussion of mised. Its author, Mrs. Nettie Colburn thought, harnessed with the various steel and flint, has the power of generatprerogatives of reason, is the real en | ing thought, and by heredity, in a measginery propelling the train of human de- ure, conditions being favorable, transmitting acquired, not innate ideas. The limitations of mind, anent ideas, may be illustrated:

> > Suppose a child, born of intellectual parents, were, if possible, isolated from human society until adult age; it is impossible to conceive that such a being so deprived of human association could speak, think, or transmit ideas, save, perhaps, of a vague sort, and that might be doubtful, from the fact that from infancy the brain had been in an inactive It is a grevious error to suppose that abnormal condition; but more from the right reasoning, and true religion are it absence of the essential elements, as noted, that enter into the constitution of active mind. It is apparent from this view of the question that the unseen something, if non-existent, is at least quiescent until it is evoked by the potency of circumstances and the influence of experience. How these operate is unknown.

It may be suggested that ancestral experience imprinted on the retina may tian, to be cruel to one who possessed a call up dim visions; probably they may do so iu some peculiar cases. No one doubts that past experiences in a general way are transmitted and aid human proform doth prove to be but an index gress. But how rare are the instances of ability or genius in lineal descent, as Christ is now being found, not within far as can be traced, transmitted from parent to child.

> But, on the other hand, it may be asked, What of the musical performances of a "Blind Tom," or of the intuitive calculating powers of a George Bidder? who in quickness and accuracy outvied learned arithmeticians. And what, too, of the amazing knowledge Shakespeare possessed of human nature, as it were, by pure intuition? These and like exhibitions of mind, as seen in some departments of art and science, seem to approach very near intuition, or, perchance, come by a mysterious strain of natural differentiation. After all, such instances seem but to imply that there and painless surgery; gun-cotton, nitroare conditions of susceptibility in the unseen which, now and then, from unknown causes, become excited into unusual brilliancy.

While it is pertinent to inquire if there be innate ideas, is it not equally so as to with the ages of idol-worship, moaning the origin of ideas and faculties, not inwith scrificial distress, at his back, and nate, therefor acquired, and how so? And hydraulic elevators, vestibule cars, canthe inference comes, that where there is animation, there is instinctive emotion, knowledge of the physical constitution feelings of pleasure and pain, which it is of planetary and stellar worlds has been fair to assume are the initial premonitions of mind. Thus it would appear that life and mind are nearly coeval, and both have risen up by the aid of circumstance are all sufficient within themselves, upon and experience as means in evoking in-

Varied conditions and dissimilarity of ualism, by demonstration and reason to the surface inborn powers, as exempli-

ual truths, or perception of truth, with piness. Thus the sentiment of right exist. Ages can not add one bit of starjustice dawned, and has grown to the ologist has denominated conscientious-

> In like manner may it not be that religious sentiment, based on fear of the anseen powers, has grown? Optimistic views coming into activity that comprehended the higher purpose of life saw only manifestations of love in the uni verse as in the beauties of spring, in other blessings of life, for which men reverently render thanks and adoration. From simple beginnings the faculty of ship for the Great Supreme, may have grown.

So of benevolence, hope, ideality, won der. There is that in the human mind which addresses Nature, thence obtains ideas, formulates conceptions, looking to life and mind, their origin and phe logical indications have a place in philosophical inquiry? The reply is, because they are true to Nature, and that such knowlege is instructive in this

"Man, if thou wouldst understand, learn to know thyself."-Phrenological journal.

At Pisa, Italy, a few days ago, a mob attacked six Austrian pilgrims to the Vatican and compelled them to shout, "Hurrah for the king!" Prof. Ackerle among the pilgrims, mysteriously disappeared and is thought to have been as sassinated by the anti-clericals.

The bishop of Cahors, having refused rect, it follows that mind precedes brain to celebrate a second mass in the church and that the latter is a result, a necessary of the village of Mutat, France, on Suninstrument of mental action, through days, to convenience far-comers, the which the various phenomena of mind whole village in consequence have bemid-power or mentality in man, to are displayed. This implies that the come alienated from Catholicism and publisher. 1831. 12mo. Cloth and gold. pp work in comparative unison with the uni-

NEWS ITEMS.

The waters of Lake Erie are to be piped to Cincinnati, taking in many other cities en route.

A Southern genius is credited with the discovery that a very fine article of sugar can be made or distilled from the long-despised cotton seed. The product s claimed to be fifteen times the strength of an equal quantity of cane sugar, and wenty times the strength of sugar made

The Catholic Church in Chicago wants o make an exhibit at the Fair and has applied for 75x75 feet of space. The exhibit, according to the request, is to consist of, first, kindergarten work: second, primary grades; third, grammar schools; fourth, colleges and academies fifth, industrial schools, orphanages, and lenf and dumb institutes.

Three lads in Kalamozoo, Michigan, named Collins and Pfeiffer, have been accused by the Very Rev. Frank A. O'Brien, of St. Augustine's Church, of crucifying a cat. The boys were playing 'Ober-Ammergau," and nailed the feet of the cat to a cross; the tail interfering, was cut off. Humane Agent Merrill is investigating the affair, thus making a State affair out of what formerly would have been a Church affair, although cruelty to animals is in verity a greater rime than so-called blasphemy.

Seventh Day Adventists are indignant and with good reason, over the imprisonment and fine of one of their faith in Tennessee for ploughing his field on Sunday. Like the Jews, he kept "the seventh day" of the commandments as the Sabbath, and like them, this seventh day man has a right to claim that his religious convictions must be respected in a free republic. The United States Circuit Court should find better work to do than expounding mediaval law .-Boston Investigator.

The Homiletic Review says that within this half century the following inventions and discoveries have been made 'Ocean steamships, street railways, elevated railways, telegraph lines, ocean cables, telephones, phonograph, photography, and a score of new methods of picture making, aniline colors, kerosene oil, electric lights, steam fire engines, chemical fire extinguishers, auxsthetics, glycerine, dynamite, giant powder, aluminum, magnesium, and other new metals; electro plating, spectrum analysis, aud spectroscope; audiphone, pneu matic tubes, electric motor, electric railway, electric bells, typewriter, cheap postal system, steam heating, steam and tilever bridges." It adds: "All positive attained within this period."

THE HOPE OF IMMORTALITY.

Allegory and metaphor at best are poor supports for the fainting soul perishing for hope in immortality. The sublime hope that lives within the heart pretation of spirit truth, called Spirit- experience form character, bringing to of man rests upon a surer foundation than the delightful imagery of the poet. prove that Jesus should, as a teacher, fied in the pioneers of civilization, and It is founded upon the eternal rock of have given such expressions if he did at the present day in men of command. truth and will grow brighter and stronger not. All else associated with the eximple intelligence, who are the leaders with the years. Life is a wonderful, pressions of those truths, was simply from low conditions to higher planes of beautiful mystery, contrary in itself to all visible laws of the universe, and The primitive savage perpetrated in | therefore owing its existence to some discriminate attacks on the rights of his unseen and incomprehensible power. fellows. Indeed, might was right until We know that it is a part of the divine a clearer, higher order of brain taught plan that man should exist, and the hope that such conduct was wrong, in that of future existence is therefore based it destroyed the unity and harmony upon an actuality. We further know necessary to human well-being and hap. that all things change, but none cease to dust to the universe, nor take away one proportions and forms which the phren- atom of the ether in which the worlds are supported. Who can believe that while gross materialism is indestructible, the soul, the intelligence, the master of matter, can be fitfully summoned from nowhere and as suddenly annihilated? We live to-day, imprisoned in a material cell. We shall not cease to exist when in the course of nature that prison-house is no longer able to withflowers, autumnal fruits, and in the many hold the strengthened and triumphant soul from the sublime destiny willed for it by the supreme Ruler of the universe. It was not a part of the divine plan to veneration, in its highest form, as wor- demoustrate the future to mankind, but you from Miltonville, Kan., while you instead to cheer his fainting spirits with were in Florida last winter. Well, I had the bright star of hope of immortality. There was a time, before the divine spirit that God has implanted within the breast of man had learned to conquer the animal instincts, when this star shone fitfully and with uncertain light, had failed to do anything except to but as the man comes nearer to his God the star shines with a refulgence and a glory that no pessimism can dim, no in-

Deafness Can't be Cured

Spokane Review

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafuess, and that is by constitutional remedies. Deafness is caused by an in-Eustachian Tube. When this tube gets in-flamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deaf-ness is the result, and unless the inflammation health good for many years, for such a normal condition, hearing will be destroyed forever, nine cases out of ten are caused by atarrh, which is nothing but an inflamed condition of the niucous surfaces.

We will give One Hundred Dollars for any case of deafuess caused by catarrh that we can not cure by taking Hail's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & Co., Toledo, O. B# Sold by Druggists, 75c.

Contributions received: W. R., O. E. M., E. D. B., O. W. H., M. H. C., F. E. A., F. F. C., Inv., J. C. W.

Mrs. Elsie Reynolds has gone East and is now located at 36 East Thirty-second Street, New York.

The Independent Pulpit, of Waco Texas, is a live and progressive liberal paper, replete with good reading matter, and should be well patronized by all iberal-minded thinkers.

Luther R. Marsh was once a business partner of Daniel Webster. On the 24th inst., commencing at 7.45, Mr. Marsh will deliver a lecture at the Tremont Temple, Boston, on the "Life and Characof Daniel Webster."

John Wetherbee, in an article on Organization, in which he expresses himself in favor of it, closes with the remark that "any organization that may be formed must rest on sensuous phenomena, which are the only distinguishing feature of Modern Spiritualism."

A supper and social will be given by the Society of Union Spiritualists, at G. A. R. Hall, 115 West Sixth Street, Thanksgiving Eve, Wednesday evening, November 25, 1891. Tickets for both 25 cents. Supper from 6 to 8; social from S to 11 o'clock.

Brother Sidney Dean passed his seventy-third mile stone during the past week; and while we most heartilycongratulate him, we must say, we have never met one of his age so full of mental vigor with the accordant physical constitution accompanying it. May he be ours a while yet in the mortal.

Dr. J. R. Monroe, editor of the Irouclad Age of Indianapolis, Ind., passed to the beyond on the 9th inst. His doubts concerning a future life will have been removed ere this. He died consistent in his belief as a Materialist, but was a worker in the cause for the uplifting of humanity, and will be rewarded in his new birth accordingly. We extend our sympathies to those who mourn his loss.

The Banner of Light says of the Hon. A. B. French:

It gives us great pleasure to be able to announce, on due authority, that this eloquent lecturer and genial gentleman has so arranged his business that he can give an occasional lecture and answer calls to attend funerals within two hundred miles from his home at Clyde, Ohio. Parties desiring his services upon much time as possible, and telegraph him at the earliest moment. He will also do as much work at the camps next season as his time and bodily powers will admit. Brother French is "a tower of strength" for the New Dispensation, and we are sure this announcement concerning his proposed work will be read with satisfaction by Spiritualists everywhere

CHARACTERISTICS OF THE ANT-

The Antartic seas are well known to whalers for their sharp gales of north and northwest winds, and the difficulty of navigating these ice-bearing seas is intensified by the dense fogs which so frequently obscure surrounding dangers, and the almost constant precipitation of rain and snow also tends to increase the miserable surroundings of those illfated mortals whose lot in life marks them out to battle with the elements so far from comfort and civilization. To accentuate by contrast the extreme coldness and loneliness of these dreary wastes, nature has bestowed on it a brilliant burning mountain over 12,000 feet in beight, which has been named Mount Erebus. It is situated in seventy eight degrees south latitude, near the supposed location of the southern magnetic pole. A peculiarity of the Antarctic zone is the fact that the vegetable kingdom has no representative-not even a lichen or a piece of seaweed growing on the rocks, and no land animals have been observed. The Antarctic regions are remarkable for the uniformity of their low temperature, - N. Y. Commercial Ad-

FROM A GRATEFUL PATIENT.

Dr. A. B. Dobson, Maquoketa, Iowa: You, without doubt, think me either dead or else without gratitude or true appreciation of what you have done for me. You no doubt remember me as the man given up to die with a combination of diseases from head to foot, who wrote been suffering with kidney, bladder, lung, head, and skin diseases for nearly six months and was almost a walking skeleton when I applied to you for help, as the M. D.'s, with their accursed drugs, make me worse. I received your diagnosis (which was very correct) and the box of remedies, and obeyed implicitly your instructions, and began to feel improved sidious assaults of unbelief conceal.within forty-eight bours, and by the time my month's treatment was through all my diseases had vanished. Still, I should have taken it longer, for I was quite weak. Do you think I had better send for another month's treatment? I flamed condition of the mucous fining of the expect to be at Clinton campmeeting next summer and will see you there. I can be taken out and this tube restored to its healer as you are is truly a blessing to humanity. D. C. SEYMOUR. Liberal, Mo.

See ad, in another column,

Are you with us: Lemember THE BETTER WAY is the cheapest and best Spiritualist paper in the world. Read it, subscribe for it, circu-

Correspondence.

Brooklyn, N. Y.
The semi-annual memorial services of our conference took place Saturday, November 7th. The hall was well tilled, and the platform beautifully decorated with flowers. The meeting began promptly, with President Bogert in the chair, by singing: "Home Over There, "the audience remaining standing.

Mrs. Gridley offered an invocation, which was followed by singing of the "Home Quartette"

joining in the chorus.

Mr. W. C. Bowen gave the opening address duciling on the words and sentiments of Alfred Russell Wallace, who maintained that at times it was impossible to conceive and believe transient, yet after all the wonderful phenomeus he had seen, and proof after proof coming to him, he could not help but believe in a com-munication of the two worlds. Being memorial service, Mr. Bowen very feelingly spoke of those who had been with us, but now stood in spirit near and around us, mentioning the names of Professor Kiddle, Mr. Wm. H. Reiners, Wm. R. Tice, and others, extending at the same time not alone the speaker's, but the sympathies of the whole conference to our vicepresident. Mr. S. S. Gordon, whose aged mother had the day previous passed from this life into the great beyond.

Mrs. Walton, the oldest Spiritualist, of Brooklyn, "our Mother Walton," as the conference pleases to call her, made a few touching remarks, after which her grandmother, Mrs. Earl gave a very beautiful recitation, the audience calling for an encore. She replied by reciting the poem "Hello,"

Mr. Charles R. Miller, another veteran and and read the week previous of Henry Kiddle, concluding with some timely remarks. Mr. Cole rising made a motion, which was duly seconded and carried, that Mr. Miller be requested to send a copy of Henry Kiddle's mesage for publication to THE BETTER WAY, Banner of Light and other spiritual papers.

Mrs. Gridley, under control, spoke in a highly interesting manner about the conference, the work it has done, and especially the work of our good president, who has by his continued ill-health for over a year still stood at the helm, in this way proved the words often spoken by him, that Spiritualism and its great cause were bread and meat to him. The audience singing two verses of "Nearer My God to Thee." Mrs. Gridley gave the benediction, and surely everyone present must have taken home a heart and soul full of divine and spiritual E. F. K.

Mrs F. O. Hyser opened the meeting at Con servatory Hall, Sunday morning, November 8th, with questions from the audience, and as she has a nappy faculty of selecting one principal question for her lecture; and embodying a reply to each of the others in her general reply to the one selected, it would seem that the audience loses nothing that they would not enjoy if the speaker selected her own subject. I have not the questions, hence can not give a fair abstract of what the speaker said, but as Mrs. Hyser's whole life seems to be one grand poem, which she gives forth to the audience in language that appeals to their purer, better, more refined natures, her lectures can only tend to elevate, to purify those fortunate

enough to hear her, On Sunday evening Walter Howell delivered a lecture before the Brooklyn Spiritual Home Association at their hall, 270 Fulton street, taking for his subject "Generation and Regeneration." The speaker saying in order to do justice to the subject, although he did not wish to hurt the feelings of any one, yet in order to speak the truth it might be necessary to call things by their right names, and in doing so some one's pet corns might get crushed. The old quotation, "ve must be born again." we recognize as a religious truth which can not be set at naught, and while it may be nece-sary to be born again, yet it is highly essential that we be well born the first time. We love a truth, come whence it may; if from a Church it matters not which one, we are just as ready to accept a truth from one Church, or from one source as from another. Churches, asa rule, are simply tombs for creeds, but, if you are only honest in what you have to offer, we are ready to accept your truths and give you credit for it, but if you are a creedest, let us ask you to be honest and observe your rents that we do to our stock, and we would thus advance the race, both mentally and physically. We recognize the great good the Church has done in the world, but we can not believe the idea that any individual can be a devil one moment and a saint the next. Jesus supposed to be in a dying condition, in reply to the request, "Lord remember me when Thou cometh into Thy kingdom." "This night thou might mean a political offender against the laws of his country, and if a thief, there is no means of knowing what was the grade of the offense The term 'we must be born again" may be in terpreted as do our theosophical friends term it reincarnation, but with this view of the subject we do not propose any criticism to-night but being born again, as our Christian friends claim it means, to evolve, to unfold some Chris tian virtue heretofore lying dormant within us. Before we can unfold anything we must have the germ of that thing within us. Now one of the highest and most necessary attri butes of our being to be unfolded is our moral nature. If we are ever to reach heaven and meet our God, let us be prepared to look our God in the face and claim what we are about to receive as our just right, and not hide our selves behind the skirts of some better indi vidual, and thus cheat our iway into heaven and by our act make heaven so objectionable that the better class of humanity would pre fer an orthodox hell to such a heaven. If you make a sudden resolution to be a better man you must not expect the mere act of resolving to do better to be aufficient, but you must car ry that resolution into effect by doing better. Bring your life to a point where your religion enters into your every act, and you will then be regenerated. Regeneration does not apply to the other individual, it means you every time. If you sow broadcast seeds of kindness, you will reap the result in blessings to humanity and to yourselves. Many possess a moral and intellectual nature that requires elevelopment; this is being born again, and this begins a process of regeneration that will be unending.

Praternally,

St. Louis, Mo.

Reports of meetings in St. Louis this month arevery encouraging The audiences have great ly increased under Moses Hull's ministrations A new society has been organized, and the propect for an era of such spiritual prosperity as that city has not seen in many vears.

No STAMPS taken in payment for eithe *ubscriptions, advertisements, or books

Detroit, Mich.

after my work closed in Detroit, and took in the various doings of spiritual interest. Reed Stewart preaches for the Unitarians and their affiliations. While he announces himself an independent, his work is broad and high, and many Spiritualists support him. We hear the echo from superficial sources that "the world is preached to death to day, and facts. and not assertion, are what we all need." Yet gle attempt at phenomenal demonstration that "Bringing in the Sheaves," the sudience is absorbing the life, interest, and financial support of the most cultured and substantial Spiritualists in the land. Preaching without phenomena seems to be a success among wellbalanced, progressive people who care for human weal, and seek to advance along rational in a spiritual existence. The astronomer can lines of use and mental improvement. If such only speak of the physical, the material and the had the corroborative evidence of the nearness transient, yet after all the wonderful phenomedoubt that their resources would be greatly en-larged and enriched. But they hold the class of Spiritualists who want mental and moral selves that the facts exist, seek instruction and high communion where intellectual opportu-nities invite them. If Spiritualists ignore this need and waste their time and energy in quarrelling over phenomena, instead of studying their laws and import and using them for in-struction, they have no reason to complain because the larger portion of believers ignore them and give their support to such diberal Churches as supply intellectual and moral pabulum, and leave them free to seek comfort from spiritual communion as they choose. If they prefer to be "preached to death," what right have phenomenalists, who starve the in-tellect and stiffe moral instinct, to object or complain? When the great body of Spiritualists will recognize this higher demand and well-known workerin the spiritual field, again make provisions for it in a substantial way, in gave to the audience the message received a permanent and progressive system of co-operative work, they may recall the hungry thousands who have left the ranks for more congenial associations; and the work of education may rise to a commanding position that will insure Spiritualism recognition among the leading agencies that the world respects and looks to for guidance. The moment a thinker suggests the application of knowledge and a careful discrimination in the phenomena selected as the basis of spiritual science; and intimates that jugglery ought not to be counted in as essential to mediumistic success, a class of chaotic critics, with more buncomb than brains, denounce him as an enemy of mediumship, opposed to phenomena, jenlous of the success of phenomenal mediums, and obstructing the progress of the cause. Well, all this will work itself clear. People will make their own selections, follow phenomena and use them for instruction, witness them as they would a Punch-and-Judy show for the mere funwould a runchandy and show the mer into of it, and learn nothing or care to learn. Such are easily "preached to death." They will elect to support a free Church, and gather information and spiritual strength from intellectual associations and liberal preaching if it suits their natures, and no amount of criticism or scolding will change their actions.

The only way this large class can be induced to sustain the spiritual movement in its distinctive character is to make the movement attractive to them. Nearly all of them believe in and occasionally seek phenomena. But they will not be held to the support of a body of people who make the abe's the end and aim of all effort. They will not pay their money liberally to support spasmodic efforts that have no promise of permanence, and discount the preaching, which to them is more than a peri-odica; repetition of facts which they have witnessed a hundred times before.

In Detroit this preaching seems to have greater charms for the majority of Spiritualists than the "facts," as usually presented. Hence they "pay their money and take their choice. Nevertheless, there is a spiritual society that has done good work and ought to grow and command support. On November 1st Lena Bible spoke to a good audience and surprised many. Rarely have I heard more valuable thought crowded into one lecture. Not one in ten of the lectures that are widely applauded contains as much thought or is constructed with better genius or more accurate language. and in some of her flights the audience were manifestly thrilled and enthused. Mr. and Mrs. Ormrod made their debut in Detroit Octoan air of evilent candor that left no sense of Dr. Dustin is a healer of strong powers and doing good to the afflicted. Mrs. Bande was there and may do more public work for the soclety. If this society gets through its first year there is hope for Detroit. Mr. Matthews is an organizer and his plan, as far as I have said to the thief on the cross, when both were digested it, seems the most feasable of any yet presented in all these forty years. It is broad, liberal, and means business. We have something to do If we would have the best fruits of shall be be with me in paradise," and yet this new revelation to the world. We can not there is no explanation given of the exignt of fold our arms and loaf and leave all to be done his crime. It is stated in other places he was by the spirit world. If we do we go down and a malefactor. This might mean a thief or it out. Yours for the work, LYMAN C. HOWE.

New York, N. Y.

Mrs. Clara H. Bunks discoursed for the First ociety of Spiritualists on "American Modern Spiritualism." The fecture was a fitting tribute to the knowledge that all Spiritualists have of immortal life. At the afternoon meeting the president, Mr. Newton, read a telegram from the mother of Miss Maggie Gaule, of Balimore, saying that Miss Gaule was sick with rheumatism and could not keep the appointment with the society to day. A later dispatch received to-day stated that she would fill the appointment next Sunday.

Mr. Newton made an opening address on the phenomens of Spiritualism, commencing first with the primitive man down to the present day of Modern Spiritualism. His arguments were from a scientific standpoint, able, and effective, with an excuest appeal to the support of the phenomena of Spiritualism, and among other things, said, some Spiritualists say that they have grown out of the phenomena. The speaker said: "Such people did not care to hear from their father, mother, brother, sister and other triends that had passed on before. Mrs. Banks spoke on the same theme, saving that "the emphatic, logical, and wise words of Mr. Newton" left but little for her to say. Gen eral Boulard, of Saratoga, spoke on "Knowledge vs. Belief," H s remarks were frequently applauded. In the evening Mrs. Banks die coursed upon the subject, "One day never Home." The lecture was very fine and gave great satisfaction to the large audience pres ent. This ircture closes Mrs. Banks' presen engagement, and there were many regrets that she could not remain longer with us. Nex Sunday Mr. Walter Howell will occupy the platform at each session for the day and Miss Maggie Gaule, of Baltimore, will give tests. PATTERNON,

What only \$1 a year! Yes, sit. THE BRITER Way is on a boom, and can afford to give the best paper for the least money. Try a three months' subscription and convince yourself of

Illinois State Spiritualists Associa-

tion.
After an extensive correspondence and sever al meetings held in Chicago, extending over the past six months, the Spiritualists of Illi-nois, through representative men and women. have organized a State association under the laws regulating religious and educational so cieties. The following constitutes all that it has formulated as a substitute for a creed.

Being desirous of forming a religious and

scientific association under section is of the corporation laws of the State of Illinois for the year 1883, we announce that the objects sought places has its opposers and antagonists. But by the Illinois State Spiritualist Association of this does not deter them in their investiga-are: The advancements of its members in tions, as they have a fine trumpet medium, Mr are: The advancements of its members in the practical knowledge of life and its duties; in scientific truth and the principles of justice in the promotion of general intelligence, good morals, and liberal religious ideas; to encorr age intellectual, moral, social, healthy physical and spiritual growth; to bring the rapidly increasing number of persons who are welcoming and accepting the phenomena and teachings of Spiritualism into closer commution and sympathy; to make the Individual ef-fort more effectual by concert of action; to open the way and gather the means for a wider diffusion of the influence of the education recrived in relation to the continuity of life after the death of the mortal body, as embraced in the scientific deductions from the phenomena, philosophical, moral, and religious teachings of Spiritualism, to encourage, protect and developing class this week and give a series o support speakers and spiritual healers of the public seauces, as there are many who are seek sick, and to do such propaganda work as it ing to investigate, while others desire to de can to effect the organization of nuxillary societies: to receive donations and bequests from knowledge and influence of Spiritualism, and of by the friends and investigators of Spiritwho desire to aid this association in its work unlism. to educate mankind in all that pertains to its phenomena, philosophy, and a religion that is

based upon the facts and teachings of science It will issue membership cards to those who are accepted, the annual dues being it; it will ship to such persons as its teachers, ministers may deem worthy and necessary for the best interest of the asso iation; these certificates will bear its scal, and their holders will be put upon the same basis before the public so far as legal power is concerned that all Christian ministers occupy, so that they may perform the marriage ceremony.

The following persons constitute the present board of directors: George A. Black, Canton Ill.: I. P. Wheelock, Moline: S. M. Seeley, Ster ling; J. L. Clover, Gardner; J. P. Ransom, Wilmington; Hiram Eddy, Dekalb; O. J. Howard, McHenry: Edward Green, Lacon: Mrs. M. M. Newton, Rockford: W. D. Jones, J. R. Francis, George McEntyre, James Bruce, Roy Van Horn, all of Chicago, Ill. Term of office of five of the directors expires every year, and the vacancies are filled at the annual election of all the other officers. The officers of the present term are G. S. L. Jeuiser, President, 220 West Monroe street, Chicago: first Vice president, H. S. Golden: second, Rev. Dr. Martin: third, Mrs. G. A. Black, Cauton; Recording Secretary, Mrs. D. Bruce, 206 Henry street; Correspond ing Secretary, Prof. J. H. Randall, 269 California avenue; Treasurer, Dr. G. A. Bishop, 498 West Madison street, all of Chicago.

At a regular meeting of the association held in Chicago recently, Prof. J. H. Randall and Mr. George A Black were appointed State missionaries. The Spiritualists throughout Illinois de-siring lecturers or mediums and are willing to co-operate with this association by organizing and having public work done for the cause of Spiritualism, are requested to make their wants known to President Jenifer, or to the undersigned. PROF J. H. RANDALL, Cor. Sec'y 269 California Ave., Chicago, Ill.

Rochester, Ind.

Sunday af ernoon, November 1st, Lyceum Iall was crowded with an appreciative and intelligent audience. Every denomination in the city was represented, even the Jewish. The cause for this outpouring was Dr. S. S. Terry, an old and prominent citizen of this place, gave his experience in the investigation of Spiritualism, he having been an avowed Spiritualist for shout eight years. Previous to being able to harmonize with them on the "total depravity" question, he went into the Christian Church. About eight years ago his ber 25th, and gave a lecture and test seance at wife passed to spirit life. The following win-Fraternity Hall. His tests were fine. I was ter he spent at Los Augeles, Cal. Meeting an wife passed to spirit life. The following winquite surprised and pleased at the readiness old friend there who related some wonderful and accuracy of his readings. There was, too, tests he received through a medium in San old friend there who related some wonderful Francisco, the doctor decided to look up this creed. To be born properly we should give the distrust as to the genuineness of his gifts. He same attention to the proper mating of the pa-blds fuir to rival Emerson as a test-medium, voyant, he paid her a visit. He got such wonderful tests that then and there he resolved to investigate thoroughly its claims, which he has from Boston to the Pacific Slope, and from Milwaukee to Incksonville, Fla. A touching wife said to him through a medium in Chicago; and during its recital one could notice many handkerchiefs going to the eyes in the audience: it was very touching. "Husband, if you will go to Roston I will materialize-you must go you know we worked hard and were say ing that we might have enough to live comfortably in our old days. But I had to go, and you now have planty of time and means." He left that night for Boston; and at the scance of few nights after his arrival, she kept her prom ise, and his heart's longing was gratified-the dear wife stood before him in all her spiritual beauty, speaking in the same loving voice.

Now, far in the autumn of life, our dear old friend is calmly waiting for the time when the good angels shall lift their veil and he shall meet his loved ones. He is loving, kind, and generous, and the faults he may have are hidden by many virtues.

Mr. Charles Peters still continues as our speaker, and is creating such a commotion in the town as never before. He is well liked, ven by our enemies. He and Brother Henkle have given some wonderful tests at the hall. wick he holds one or two dark seances to which he admits many skeptics. The Methodists have a counter-attraction-a revival and singing evangelist-but it does not stop our from making "converts." THE BETTER WAY is growing better and better.

Columbus, Ohlo.

Mrs. Adah Sheehan lectured for our society fuesday evening, November 10th, in the parlors of Mr. II Colt on South Third Street. Both skeptics and believers scened equally well pleased, and not without cause, for her arguments, combined with her eloquence, were grand Mrs. Sheehau chose her own subject which was an instructive lesson on Spiritual

During her lecture she referred to the state ment that is often made by our orthodox friend-, which is to the effect that Spiritualist had an easy time of it aluce they had disposed of hell and banished the devil. She said it was simply a lack of knowledge on the part of those who made this statement; that when we dis-posed of the devil and hell we made man an individualized being, dependent on himself for salvation, and not a weakling that needed aid to make him honest

Mrs. Sheelian promised us that she would try to give us lectures at regular intervals after the first of the year, and I am sure she will afford to renew for a year, send in a half yearly togive un lecturen at regular intervals after find Increased audiences continuously.

Yours,

C. S. Musgrove writes that while in Cincin nati recently he attended one of Mr. Willis' seances and had unmistakable evidences that he communed with his parents and a brother. The latter took him by the arm and walked him around the room, while an illuminated spirit face preceded them. Others of his friends and neighbors also materialized and gave him the

best of proofs that spirit life is a reality.

Bethel also has a spiritual circle where friends of the cause congregate to enjoy the John Addy, who holds regular circles and gives satisfactory proofs of the presence of spirit friends.

The writer favors organization, and would like to see every Spiritualist wear a badge in token of his convictions.

Springfield, Mo.

The work here is progressing finely. Prof. J . Wright is here, and is creating a deep inter est in the minds of the people. He lecture Sunday mornings and evenings of the present month, and Mr. Allen and myself lecture and give platform tests Sunday afternoons and evenings. Both, Professor Wright's and our lectures, are well attended.

Mr. Allen and myself expect to organize developing class this week and give a series of Sittings daily for information and tests velop their own medial powers.

THE BATTER WAY is much appreciated here, and we are pleased to hear it so highly spoken Fraternally,

MRS. M. T. ALLEN.

Oakland, Cal.

The Mission Spiritual Society, which was re cently formed, is a success in every way. Our regular meetings are all well attended, and on last Sunday afternoon we had a very interesting meeting, having many excellent test mediums and speakers on the rostrum. In the evening Mr. Harland, of San Francisco, delivered a splendid lecture on Spiritualism and gave some lests. The members of the society are jubilant. All mediums coming to the Pacific Coast are cordially invited to come and see us. We meet at the Native Son Hall, 918 Washington Street, Oakland, Cal.

K. THOMPSON, Sec'y

Elgin, Ill. Brother G. H. Brooks writes, that after get ting settled into his new home, 38 Lawrence Street, he looked around for a congregation Finding a number of good Spiritualists, how ever, it did not take him very long to centralize them, and after a few lectures at the Pythian Hall, he now has a regular Sunday attendance, with all indications of having a good society started ere long. Has also lectured during week evenings in neighboring towns with good success, and is open for engagements Address as above.

Clinton, lowa.

We wish to have the readers (especially the mediums and speakers) of The Better WAY know that we have a spiritual society here, which meets every Sunday evening. We have an average attendance of 100 or more and steadily increasing interest. We would like to get a good materializing medium to give some seances here this winter and also speakers of known ability, who can make it convenient to stop here for a short time. They will find it for their interest to do so. John A. Balley.

Fort Worth, Tex.

The Spiritualists of Fort Worth have organized under the name of United Spiritualists of Fort Worth, Tex., and wou'd like to be recog-nized by our spiritual friends in all parts of the United States. The following named offi-cers were elected: Mrs. H. T. Wilson, pres. Mr. E. B. Sawyer, vice-pres.; Mrs. H. C. L. Gorman, corresponding and financial sec'y, and treas. : Dr. I. E. Fleming, chaplain : Mrs. H. C . Gorman, corresponding sec'y.

Greenfield, Mass.

The Spiritualist Society here assembles at nion Hall, every Sunday in the year, ex cept during the mouth of August. On the 8th inst., I had the pleasure of addressing an audieuce of about one hundred. The subject given was "Spiritualism in the churches." An extra meeting was called for Tuesday the 10th for the purpose of having my experience when a member of the strictly secluded order of Trappist monks. I also spoke Sunday, the E. J. BOUTELL

Walla Walla, Wash. Jules Wallace, the Australian medium, writethat his meetings were not as well attended a they might have been in the above locality and thinks it mainly due to the fact that a bogus medium preceded him by a few weeks and carried off the harvest, thus throwing away money that might have been devoted towards raising a fund for the building of a temple Bolse City, Idaho, and Denver, Colorado, are his next points.

Salt Lake City.

John Stubbs writes, that Mrs. A. F. Donay is lecturing to intelligent audiences there, and is much appreciated. The local organizationou known as the "Progressive Spiritualist Socie ty." is working harmoniously and in accord with the teachings of the cause. The officers are: Mrs. Peabody, President; D. Baker, Vicepresident; John Stubbs, Secretary Communicotions concerning the society may be addressed to the latter at 313 South Avenue, West

B. F. Poole, Clinton, lowa

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Women's Department.

Written for The Better Way.
How the Devil Got Into Heaven. ST, JULIAN.
One evening at the pearly gate. St. Peter sat, though somewhat late When unlooked for a rap was heard, Accompanied by the mystic word-That gains one entrance into heaven Though but to church pew holders given

Arising, Peter, in his pride, Now opened heaven's portals wide, And wondered what should greet his sight At such late hour of the night When peering forth into the gloom-Where all as silent as the tomb-He saw then to his great surprise Forth from the portal's shadows rise A boy with unwashed hands and isce-Of whitened robes no single trace-And asked: "Who art thou, little man, That hath escaped the Church's bon For that thou art not one of those Is forthwith noticed by thy clothes And they'll no password give to men Who belong not to the upper ten

The applicant, then somewhat coy "I'm the printer's office-boy My master to the upper class Did b'long and had the heavenly pass But one day mad with politics-The losing party paying 'nix Whence he, too, had accounts to come For printing ballots—quite a sum. He swore and hoped they'd go to hell— That ne'er a soul to them would tell The password that to heaven should lead And in his curses did not heed, To utter as I overheard, The pass to heaven-the mystic word.

"Well," said St. Peter, "be it so! Your master's lost the pass, I trow And you, my boy, must take his place, For he has fallen in disgrace! But what a joke on Papa, dear, Who'll find that after all his care The 'devil,' too'll, be at roll-call-Got into heaven after all !"

Written for The Better Way.

THOUGHT-AN ESSAY. TANNIE E. LAMB. One will ask, What is thought Whence comes it? And again, who ever can not be seen with the material vision or sight; before its birth into your material plane of existence. No more can you see a foctus, before conception and formation; nor yet as fully comprehensive, until after its full development and birth. Yet of thought there is mental conception, without which it could have neither development, birth, nor fulfillment. With the clairvoyant perception, a foctus can be seen; yet in embryo, this is a thought, in order of development, as also with some phases of clairvoyancy tains a condition for the highest fulfillcan thought be seen as it passes on copulating through waves of color in space, but as yet we think not understood, at least by many. Thoughts, my friends, place through the process called death, surround you everywhere. Each minute hour, and day are you the witness of a thought, or the outcome of the same Every thought is a something perfected to a degree; but as progress is a law of nature, every thought embraces within it a possibility of greater development. The result of every thought or purpose of thought, is that thought perfected. Every invention is a thought projected, dropped into the organic human germ to the higher degree. Gathered the spirit depend, upon an elevation, exby nature's invisible though active force pausion and growth of the soul. This is of intelligence, passed from brain to brain, until finally planted within the mind of the one who stands before hdmanity as the honored, the great inventor. For from this last mind is it destructible something. The structure Bonis. produced from a thought may be demolished, but the force of thought that constructed it, never. Thus every invention is a thought culminating in something and thus you behold with the material sight, a thought perfected. Humanity is a thought, from the great universal oversoul, copulated, gestated, conceived. coagulated in the great womb of Mother Nature, with the active force of the Father principle (for with the Motherprinciple and the Father principle combined, is the unal force or power, with out which nothing could be perfected). Parturition, and behold, humanity, a developed thought. Through ages of various degrees of evolution and development, passed this stupendous force of thought, ere it reached what you now behold a varied creation, harmonizing in its variety. Chemically all thought passed through the same ordeal in the atmosphere ere it reaches the material and again a query. Does all thought come with you in this way, direct from the infinite principle or, as most would say, from God? We answer thus: As the infinite principle, the great first-cause, permeating all things, acting through one condition and another, and so on ever reaching to produce a higher conprinciple called God continues to operate through every advanced condition for a more perfect result, putil the ultimatum is attained. Every invention being a culminated thought, every inventor is a reincarnated principle of invention, proceeding from the overshadow ing of the spirit; and from the overshadowing of the spirit comes the intellect. As in the order of human birth: first copulation, gestation, conception, congulation, then development and growth of formation, then parturition, and, behold, you have before you a creation.

tion or motion in the atmosphere. And thus is thought projected degree by degree through the same creative process gressive process in the material plane. Tis as the horticulturist, in the propogation of his plants, planting and replant perfected beauty and fragrance is obtain-

Again we say thought is and was, be living germ and stands first, hence thought in accordance with the mystic signification of numbers stands 1, 1, 1, without a covering of any kind, having been formed through motion. Thought having entered into protoplasm or celllife of active organic motion, in the significant order of numbers stands 2, 2, 2 This denotes to the scientific of the Christian world of to-day protoplasm or first-form of formation of the atmosphere into animal matter. Animal coming into the knowledge of the unity or the triune aspect of divinity in order stands 3, 3, 3. As all new life must coagulate into formation, through four powers and three essential chemicals, 4. 4, 4 signifies unal power of coagulation, chemicals being united to the cohesive powers of the eternal principle. Sun the symbol of life and the eternal circle. God is both matter and ether, else

there could be nothing, no power or force of gestation. Spirit and matter, saw a thought? We say to you, thought defy separation. Yet spirit is not matter but becomes an individualized entity in organic matter. Soul which is an emanation from certain conditions of matter (elsewhere explained in article Spirit. Soul, and Mind) is an aura, united with respect as well, lies in our daily living pirit. The individualized entity in the organic human structure. They become sighing after unity, after the spread and indissolvable, inseparable. Therefore spirit and matter defy separation, when once brought into their relative positions as designed by the infinite wisdom. Spirit as the inner force of all things, atment of the divine purpose through the organic human structure. When dissolution of spirit and material body takes the soul envelops the spirit forming the outer spiritual covering for the spiritual body. The spirit retaining its identical semblance to the material body, embraced within the soul aura, is the electric force, the psychological power, the mesmeric power, in which there is a distinction without a difference, and this is the Holy Ghost power, to which theology hath given the divine personality Mind also an aura, encircling the head brain, acted upon through the functional externally, is an emanation from the powers of spirit, and developed from the union of spirit and soul. The purity of have been the children of ignorance.

progress. Hence an illumined mind. We have endeavored to be plain, as explicit as possible. Hoping exceptions patronized constitution of faith. We are will not be taken with terms or words used in this essay, we promise more brought forth a tangible, pouderable, in- anon. But this we know, Omnia liona,

Brooklyn, N. Y.

Written for The Better Way. V. F. HEATH

Cold and dismal is the river That the winter bridges o'er, But its span unites forever Autums to a vernal shore.

Autumn with its golden splendor To the summer's border-land, Where the birds sweet authems render, Where the flowers of spring expand.

Written for The Better Way

MY IDEA.

ELLA L. MERRIAM.

Glancing up we perceive numberless meteors dashing in many and opposite directions across our spiritual sky, disturbing its serenity and beauty somewhat. Some of these are apparently quite new to the beholder, while they appear to be of earlier inception, and not a few are so close that their characteristics are quite discernible. Right here is is clothed in flesh. Now comes with you a stupendous one, bearing in flaming cause for shame. Genius misapplied colors the word "General Organization," another, "Christian Science "and still an other, "Theosophy."

Reincarnation is inscribed on this while trembling and rolling about in all according to their original aim or intendirections, is an immense body, styled. "Who, where, and what is God?" Here it found birth. Happiness, of course, will is a smaller one and judging from its be the result of a good action-like atdition of thought, and thus the great limited and uncertain movement, it is tracting like in both instances. quite new. It recommends brillianthued badges for the "designation of there is no absolution except to drive Spiritualists!" "Obsession" seems to be them out. Physical weaknesses are quite at home in this fiery display, and many others, representing kindred subjects pertaining to the uncertain past, or the impenetrable future, among which "mediumistic phenomena" of all shades come frequently into conspicuous notice. Any and all of these etherial bodies, in their wild and unrestricted revolutions, are liable to come in contact with plodding mortals, upsetting tempo- the daughter of a Unitarian clergyman. rarily his or her mental equipoise, not Though infinitesimal in parts, yet the unfrequently to the neglect of regular universal whole, with the highest possiand important duties. I wonder if it bility of the perfected principle, which would be policy for us to stop and con-

creation, so in the same order out of weigh their merits, adopting such for chaotic conditions, was and is the first our luminaries, as seem plausible, and creation carried on through chemical ac- peculiarly adapted to our inclinations and necessities, rigidly denouncing all such as are not in harmony with our views as useless and spurious, and give in nature, until becoming through other | ing but small spiritual credit to such of and higher degress pro-creative on down our fellows as disagree with our oping through the line of descent. This in ions and claims! Or, would it be wiser. your plane is called hereditary. We call to brighten up and practice those init pro-creative, degree by degree, until trinsic truths we have received, whose the proper condition is produced for the genuineness and truthfulness has been overshadowing of the spirit for a higher vividly apparent in every word, thought, or the highest results to be attained in and deed wherein applied? For, is it your material sphere. This is the pro not possible, while we are delving into the mysteries of the meteoric display. overleaping the finite in seeking knowledge of the infinite, whether he has a libit ing, producing and reproducing, until a head and two feet or is the shape and size of creation (?), quibbling over the possibilities and impossibilities of reincarnation, and the flights of that new fore it was clothed, in the flesh. It is a departure called "Christian Science," puzzling our brains in framing a code of belief that will meet with the approval and needs of a multitude of varying minds and swaying opinions, disapprove ing of those who can not yet grasp and sanction the general idea, and the sever al fundamental principles to which the are to swear allegiance, that our spiritu al progression may be neglected?

Might not those golden moments of cupied in gazing at those moving bals of speculative conjecture, be put to more practical use? In the meantime might not a procession of needy souls pass our doors, to whose hungering hearts out touch of genuine sympathy, and b whose discouraged minds one kind look or word would be far more valuable i them and to us, than to sail on upon the shoreless ocean of uncertainty?

Dear readers, do not consider me opposed to organization, nor to an means whereby the greatest good to the greatest number may be accomplished But I believe a general organization, un der the present incomplete spiritual unfoldment, is premature. I believe the swiftest, surest, and best route to power, to social and national recognition and I believe, nay I know, that if each soul perpetuity of spiritual truths, and the consideration and regard of a people, would put into his and her heart and lives, in darkness as in light, in weakness and temptation and calumny and scorn, as in the sunlight of prosperity, in minute as well as in conspicu<mark>ous</mark> deeds, the principles of our philosophy, the darkness of unbelief would speedily yield to joyful knowledge. The real worth of truth, now so concealed, would be revealed, and our blessed teachings would prove the redemption of the erring from bondage into full and abiding peace and progression. When we have wrought order out of chaos within, when we can sit in smiling calm upon varied passions, then, and not till then, will an organization of love, sanctioned and blest by the angels, come to us, not we seek the organization! Fear has maintained Church consolidations. Creeds Ours must be a step higher-a plane broader and safer. Love! We are not here to preserve a name, nor to demonstrate or boast of a well-received and here to live our best each day. To bless all with whom we come in contact, by a pure, sympathetic influence. Kingdoms and empires have thriven and fallen. Christendom is tottering on her superstitious foundations. It remains for us, for those who have come in rapport with ingel messengers of truth to man, to do for humanity what neither Church nor sect nor organization has never yet accomplished, viz.: live our belief! And then soon,oh,how soon,would we unconsciously become a band of brothers and sisters, united by holier and stronger ties than man can build—the impregna-

Los Augeles Cal. STRAY THOUGHTS.

ble law of human love!

Who is the crank—the one who refuses

your advice or he who forces his own on you?

An unwise law is sometimes made be cause proposed and given prominence by a talented individual. And while it may temporarily bring said individual to the front, it will give his ancestors reads sorrows untold.

Gothe was inspired to say that every wrong revenges itself-i. e., effects react upon the causes which conceived them

Prejudices are invited guests, thus sometimes excusable because the soul is too much hampered by its material surrounding to regulate its external life. But prejudices are often hugged like gold by their miserly owners.

Mrs. Mary K. Montgomery, who has just taken the highest honors at the University of London, is twenty-two and

Adeliade Ristori, although seventy years old, is still erect and strong. She sttributes her good health to always havis the infinite source of life. This is pro- sider these phenomena singly, scan and ing slept well.

ereturies of societies will please for manner, place and hour of meeting

as to make hits diffectory as accurations possible.

Hanton: Dwight Hall, 514 Fremont street, opposite negacity. Splittinal meetings at 250 and 7.30. Mrs. 1r. Heath, conductor. Office, Hord Simon Street, 1r. Heath, conductor. Office, Hord Simon Street, 1r. Heath, conductor. Office, Hord Simon Street, 1r. Heath, conductor, Strickly and Tennon. Tennon-Tennon Street, 1r. Heath, Control of School Street, Sprittinal Temple, corner of Newbury and Excler Streets. Meetings every Sunday at Hamad 250 p. m. Wednesday every Sunday at Hamad 250 p. m. Wednesday every street, 1r. Hall, 368 Westlington street, Sprittinal Inciting at 1630, 7.30 and 7.30. F. W. Mathewanning at 1630, 7.30 and 7.30. F. W. Mathewanning scales.

Alpha Hall, Es — street; services corey sunday t losen in 2,50 and 730 p in; also The isotay, 2,30 a c. Dr. Lifa M. (logglison, 6) Carcadon street

ductor, at the model of Washington street; mertings gy sunday at , et and 7 30 pm.

the Lad oct Irodistrial Succept meets weekly, usday after noon and evening, cor. Washington Ducer streets. Mrs. that P. A. Wirthock, prosit, Mrs. H. W. Cishman, accretary, 7 Walker of , that bestime, they

Briter, Charlestown, Wasses

Brooklyn, N. V.- The Brooklyn Progressive
burriual Conference most at Bradbury Hall 29
rution street, every saturday evening al sordock.

President, Sam, R. Bogari.

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Lang J. Weller, President.

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Children's Eyecum, meets sunday afterhoon at do'clock at Bradbury Hall, 20 Fulton on at do'clock at Bradbury Hall, 20 Fulton street.

Buffield, N. W. The First Solitinal Society meets every Sunday In A. O. U. W. Hall, corrors ourt and Main streets, at 236 and 7,30 p. u., Win. F. Pileffer, president, H. Eaton, secretary, 236 Sunkilos atom.

Cruck Tented.

Chiefmant. O. The ground row aren society meets every sunday aftermon at Doughos Castle Hall, morthwest corner Sixth and Walmit, at 3 o'clock. Admission free, Good speakers.
The Society of Union Spritualists meets at 0. A. R. Hall, III W. Sixth street, every Sunday morning at 1000, and in the evening at 700, tool speakers and mists. Morning services, free! evening, 15 cents.

The Spritual Progressive Society meets at Engler thall, or architect Sunday of every month.

People's Spritual meetings every Sunday, 2.50 pm, at the American Health Cellege, Pairmont, 410 come.

Chienge, 111.—P. O. S. A. Hall, corner of Wash beginn houtevard and Ogden as enue, M. s. Cora L. V. Hichmond, speaker, at 10.55 a m and 7.45 p.m. The People's Spifting al Society, under the super-sistent of Mr. Jenfler, will find sorrise at Brick-leyer's Hall, 38 Smithay at 2.91 and 7.99 p.m. at 68 West Loke et. A. H. Williams, president, The First Spifting Culture Society of Chiesgo will hold a meeting at 2.90 p.m in the build H. North Ada 8t. Ada st.
The Philosophical Spiritual Society meets at Ar-lington Hall, indiana ave, and Thirty-first st., a-

10.4va m. The First Son'n Side Spiritual Society will hold services at 77 Thirty-rirst street, at 2 ≫ p.m.

Chelsea, Mass.—The spiritual Ladies' Aid hold meetings in Phyrim Hall. Hawthorn street, after-soon and evening of the first and third Thosdays of every month. Mrs. L. M. Dodge, secretary...

Columbus, O.—The First Spiritual Ladies' Ale Society hold oneir meeting at Masonic Temple of Third street, Wednesday evening.

Cleveland, O.-The Lycenn meet at Memor al Italy services every sunday evening. Thomas

Lees, Secretary. Colorado City, Colo.—The First Spiritualis's Society of Colorado City will hold services every Sunday at 3 p m.

Sunday at 3 p m.

Day ton. O, "The First spiritualist society meeters you day in Grand Army Hall, 25 and 27 N Main street, at 16:30 a m and 7:50 p m. Good speakers, seafs free, Wm. E. E. Kates, secretary, 12:6 West Fourth street.

Detecti, Mich.—The People's Progressive Snir uni society meets every sunday at 10,30 a m and 7.30 p.m., at 36 Minmi ave.

Grand Rapids. Mich.-The Union Societ negts every sunday evening at 7.30 in Kennedy megts every Sunday evening
Hall.
The Progressive Spiritualists Society meet every
Sunday at 1930 a.m. and 739 p.m. at Eiks Hall, 28
N. Jonla street. Also on Thorsday night at 730
Mrs. E. F. Josselyb, Pres.

Indianapolis, Ind. The Mansar Hall Asso-ciation of Spiritualists meet every stoday at Man-aur Hall, corner East Washington and Alabama streets, at 3 and 735 p.m.
The Indianapolis Association of Spiritualists meets every Sunday morning at 10,39 and in the evening at 7,35, at Lorraine Hail, cor Washington and Tennessee streets.

Louiss ille, My.—The First spiritualist church meet sunday at 41 a m, 3 and 7 p m, at Mt Euclid Hall, West Jeiferson street above seventh.

Liberni, Mo.—The Spiritual Science Associa-tion meet every Sunday evening at 7:30 and on Wednesday night; Ladles' Ald every Saturday afternoon.

afterment.

Minneapulls, Minn.—The First Spiritual Society holds services every Studay marning and secrifing at Old Fellows bath, I said.

Acc., Sorth, at heavy mark, I said Washington Acc., Sorth, at heavy marning and second spiritual Society hold services Sanday maring and evening at 2 a 2nd accome, and the Miss. C. D. Proden, Pres. Minneapulis Progressive Spiritualists mest every Studay veching at 170, at CR Henniph account Lacture and tests. Miss A. A. Judson, Pres.

Milmankee, Wis. - Liberal Club meet every

Sattonal City, Cal.—The First Spiritual Society of National meets at Griffith Hall, corner of Fifth Avenue and Eighteenth Street at 19-38 sm, day m-radows and Thesday evenings at 7.30. Lycs and 0.49 Sunday northings. Mr. Herbert s. Dimock, ares of at; Mrs. Mary I. Dimock, secretary Mr. F. Griffith, conductor of Lyccum.

Mr. P. Griffith, conductor of Lyceum.

New York CHY, "The First Society of Spir Bullists convenes every Sunday at Carnegle Music Hall Building, seventh Avenue between Salin and Sith streets, entrance on 5th street, at 1033 a mand 735 pm. Henry J. Newton, President ine Propies Spiritual Meeting every Sunday coning at Mrs. Morrells parlor, 1al Lexington avenue. Mediums' meeting Threaday at 8 p. m. The New York Psychical Society meets every widays eventue at 14 W. 14th st. Soenkers and mediume always present. The public invited. J. R. Sulpas, receiver, 20 Houstway.

The Society of Ethical Spiritualists meets every smalay at Kirckerlancker Conservatory, Of world Historica, at 1645 an and 17-6 pm.

The society and the world and the spiritualists meets of the properties of the society and the psychical questions. Mr. J. W. Fietcher and other prominent speakers will alpear at each season.

Aroanna Hall, 57 West Twenty-fifth Street, N. E. corner sixth Ayenne, Spiritual services held every Sunday at 3 and 5 p. m.

New Orleans, L.n. - The New Orleans Associa-tion of Spiritualists meet at their halt 39 Camp treet, every Sunday evening at 759, J. W. Allen, resident.

Onkland, Cal. The Mission Spiritualists meet very wands as Native sous' Hall, 918 Washing on street, at 2 and 7.40 p. m.

Omalia, Neb. - First Society of Progressive Spiritimeses of timals holds meeting every Sun-day at 2 p. m., at Marathon Hall, c. rior Twenty-fifth Avenue and Cuming Steet. Mrs. Julia E. Mann'somery, pre-literit; Gos. O. Bitchardson, sec-Philadelphia, Pa. - The First Association of the Print Association of the Print Philadelphia (Philadelphia) in the Print Philadelphia (Philadelphia) in the Philadelphia (Philadelphia) in the

Philadelphia, Pa. - The First Association of Spiritualists meet every Sunday at 10:30 in the moroling at the corner of Eighth and Spiring Garden. Joseph Wood, Press. Reysione Spiritual Contempore meets seek y Sunday atternoon at Wat the northeast contemporary and sunday afternoon at Wat the northeast contemporary from and Spiring Garden at 1. 28. Kowbintham, Press. their chotch on Thompson street below Front every Sunday 2:30 p. m. Conference and Lyceum, Fourth Association of Spiritualists meets every Sunday evening at 7:30 at K. yatone Hall, Third and Girard ave.

Placetains, Pa. - the First Spiritualist Church of Flusteing as as the Conference of Placetains as sections of Spiritualists meets every Sinday and Girard ave.

Placetains as better severy Sunday morning at at 10:40 and in the eventual at Cast. Children's Lyceum at 2 p. m. at wheth gat Cast. Children's Lyceum at 2 p. m. at wheth gat Cast. Children's Lyceum at 2 p. m. at wheth gat Cast. Children's Lyceum at 2 p. m. at their half, Cast at street. J. H. Libumeyer, sec.

Denrin, 11. The Pouris Progressive Associa-tion a core every summy evening at 7 30, at Union Hall, corner Main and Madison street. H. C. Nick, president, Dr. C. T. H. Bonton, secretary.

Manta Crus. Cal. The Unity Sprittial Society Botts in cities every Sunday at Ha. in, and a p. m. at lental Hall tover S one Crus Us. Bank. Pacific Avenue. Sociable every Wadnesday eveang. Sentile, Wash. The American Union of Spir Bundals holds meetings sundays at 2.50 p. m., si

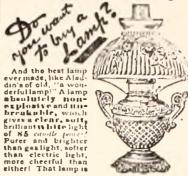
dissente that.
The State Grand Council meets every three months at value of No.

The State transfer.

Westborth, Jinas.—The Spiritu il Association meet every sunday evening at 7.3-in theory Hail, south street. Frank P. Marshall, secretary.

Washington, B. C.-The First Association and Association of Spiriture meets in tenand Army from October till June. At 13.5-a. m. and 7.30 p. m. Lyceum at 10 s. m. Goff A. Hall, secretary.

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TESTIMONIALS.

CHICAGO, ILL, July 21 SO. I have just read your reproduction of Lee's Warmons. In spirit and your reproduction of Lee's Warmons. In spiritualism a good sorrow.

Mr. Lee Man, Y.—I am wonderfully pleased with the hook.

Mr. LEE MAN, N. Y.—Sparkling with gens more preclous than gold, it is the record of a wonderful wark. One of the finger marks of Goldentias and with since has taken place, is still occurring and with since has taken place, is still occurring and more than the book.

Mr. Lee Man, N. Y.—Sparkling with gens more preclous than gold, it is the record of a wonderful wark. One of the finger marks of Gold pointing to what since has taken place, is still occurring and within the less fifty years than of the Ones when the messages will be found of interest to all students of psychic lore. One Golden date.

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the music by eminent composers. Among the poems which have attracted wide notice are Budding Rose. Incidents of Life under the Blue Lawe. Parson Smiah's Prophecy. From the Highlands of Heanen. The City of Serrow. Solitoquy of Fulvia at Sicyon. The Holy Man of Kent. Htc.

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Written for The Better Way TOPICS OF THE TIME.

Dr. Richardson declares in the Asclepisd that memory is often a good test of age. He thinks that when a person begins to find the recollection of current and recent work failing, and when he finds the recollection of events of the early part of his life acutely perceptible, "and by a kind of spontaneous recurrent," the evidence is certain that the mind of that person is aging. He finds this fact still further emphasized if, with the remembrance of past days, there is a sympathetic response calling forth a sentimental feeling, either of pleasure or of pain. The reason for these phenomena is probably a physiological one. In early life centers of the brain are filled with impressions and images which have become fixed and for a time quiescent. They remain in this sleep-like condition, while other parts of the brain are charged with new impressions, with remain in activity, provoking the physical body in to new and continued actions. These constitute the life of the individual as it is seen at work-as it really is. As time goes on and under the active life, the brain-centers, receiving the later imprespurposes suspend function and die. This suspension, however, does not include the suspension of the whole of the cerebrial organism. The parts first impressed and imprinted—the parts that carry the latent impressions-remain intact, and when no longer oppressed or obscured by that which has accumulated upon them, begin once more to move and display their activities. This accounts for the easy forgetting of immediate things and persons around old age, and the readiness and accuracy with which long-past events are recalled. Dr. Richardson was once called to see a dy ing man, who was much advanced in life. He was muttering something unintelligible, but when he listened attentively, he caught the words, repeated many times : O Jesu, Agnus Dei, misere nobis." Thereupon he remarked to his assistant physician that he must be a Roman Catholic, as he was repeating a part of a litany. This the other physician denied as he had known him for thir y years as a man of free thought and opposed to the Catholic faith. It was, however, afterward verified that the man had spent the first five years of his life in a Roman Catholic family.

Amid the loud trumpeting of scientific horns, the strong boast of Spencerian impossible-to-know-anything,the following paragraph has some living spiritual truth, which will commend itself to a larger range of readers than is included in the list of readers of and believers in our Cincinnati Christian Standard. Is it true, inquires the writer, that as the light of science advances, bringing the objects of the material universe into fuller view, it shuts out of view the spiritual realities of the depths of eternity? Does it tend to make man oblivious of the existence of departed friends, of angels, of God, as the sunshine makes us forget the planets and stars which are overhead eternally? If it does have this effect, it no more affects the existence of those unseen realities than does the blending sun blot out plainly picture any of these things in the no condemnation or disparament of science, but only a recognition of the fact that some things can be better seen even entirely withdrawn. The recognition of this fact does not settle the quesdoctrine stated by me conflicts therewith tion as to whether, as men become more or with Holy Scripture." enlightened, the faculty to discern spiritual existences becomes enfeebled. The inability to see the stars in the day-time argues nothing as to the ability to see them at night, and the fading of the stars in the progressive dawn does not prove that we are losing the power to see stars: nor does it even render it improbable that the power to see stars is developing. So, then, the alleged eclipse of faithand faith is but spiritual vision-in our day of the sudden and blinding increase of scientific light; this alleged eclipse of faith (which we believe to be temporary, and greatly exaggerated in some minds) argues absolutely nothing with respect to the existence of angels, spirits, and God, or with respect to the growth or decadence of spiritual vision in men as enlightenment advances. Huxleyan agnosticism is but the confession of a child that it can not see by the morning light the moon which it saw at bedtime.

In re-reading my German copy of spirit of gain is manifest so strongly little as well as great things. If we modemize the expression of Schleiermacher, "the kingdom of God," into the kingdom of humanity, love, and truth, not even possibly find fault. Let each man, he says, walk honorably and mkae peace dwell amongst us, that is the important point of now; he who ignores the little Springs.

in spiritual things, and strives only after the great, does not build up the kingdom of God, but undermines it. The man who in the commonest walks of life applies all his talent and powers to the immediate opject of his presence, furthers the work of God, and if one wish could be made and realized, it would be the prevalence of this industry and patience in little things amongst us, and in this way become a people who are progressing on the peaceful path to its destined perfection. At least this is the expressed wish of every virtuous man who knows that all irregularities are caused by a deviation from the peaceful path of doing small things rightly.

Almost upon the heels of the decision of the Andover case comes the decision of the New York Presbytery, dismissing the charges against Dr. Briggs by a vote of 94 to 50. Dr. Briggs, it will be re-membered, delivered an inaugural address at the Union Theological School to which he was called, which threw a live coal of fire into the dry-as-wood circle of orthodoxy. The declaration of his that there were three co-ordinate paths to salvation-the Bible, Church, and Reason-and that the higher criticisms must sions, tire, wear out, and for working be applied to the study and exegesis of the Bible, was heresy. The trial was set for November 5th, and was held at the Scotch Presbyterian Church on West Fourteenth Street, New York City. The public has received ample notice of the trial, and a few minutes after ten o'clock every (seat that had not been reserved for the presbytery was filled, and the doors were closed. Moderator Bliss brought down the gavel exactly at ten o'clock, and after roll-call and prayer asked Dr. Briggs, who was standing up, whether he desired counsel. The accused professor said he did not, and slowly walked out into the aisle and faced the presbytery. He read his answer to the charges in a clear voice, and was closely followed by everyone of his audience. Dr. Briggs objecten to the specifications as irrelevant and insufficient in form and legal effect, because they do not set forth the facts relied upon to sustain the charge; and then, referring to the specifications, said: "If the specifications had pointed to an erroneous doctrine taught by me, if I had been charged with reaching any probation whatever after death, I might have pointed to several of my writings in which this doctrine is distinctly disclaimed. If

the doctrine of purgatory had been imputed, or regeneration after death or transition after death from the state of the condemned to the state of the justified-any and all of these things could have been disproved from my writings. If any insinuation had been made that I had taught that the redeemed enter the middle state guilty and sinful, this could easily have been refuted. But no such doctrines are specified. The doctrine taught in the inaugural address is progdoctrine alleged to be in conflict with it is immediate sanctification after death. It will be necessary for the prosecution to prove (1) that immediate sanctification after death is taught in the Scriptures and the standards, (2) that it is a cardinal doctrine of the Westminster confession, the heavenly bodies which it hides. We and (3) that the two doctrines are in irbelieve the light of science does have reconcilable conflict with each other ere this obscuring result with respect to the presbytery would be justified in conheavenly realiues which must be spirit demning." To specification VI he said: ually discerned, and that if we would "I have taught and most firmly hold and Do not send local checks. Address assert that Moses is not the author of BARRETT & McCOY, Meadville, Penn mind, we must draw the curtain against the Pentateuch and that Isaiah is not the its sensuous glare and construct, so to author of half the books that bear his speak, a mental camera obscura. This is name; but if it be a valid offense it ought to have been made the ground of a distinct charge, and it ought to have been definitely stated what relation Mowhere its glaring light is tempered or ses has to the Pentateuch and Isaiah to the books that bear his name according to the consession, and it what way the

> A prolonged discussion followed when A prolonged discussion followed when the resolution of dismissal of the charges was adopted. The opponents of Dr.
>
> My head has not been entirely free from dandruff till now for twenty years. On: w.ek's use of the "Renewer" did it. My hair is grow ing finely.
>
> Lois Waiser Dokke. Briggs fought hard, but they were outgeneral at every step. Dr. G. W. F. Birch, the head of the committee, announced just before adjournment that an appeal would be made to the synod, and this means that the fight has simply been postponed for a year.

The latest information from the Tennessee mine-troubles state that E. B. Wade, State superintendent of prisons after a conference with Governor Buchanan and Adjutant-General Norman, returned to Tracy City. He was ordered to protect the branch prison there and at Innien. The large force of guards has been furnished with arms and ammunition. Governor Buchanan says that the lessees want him to order a force to conduct convicts back to the mines, but he is satisfied that there exists now no SPIRIT HEALING Schleiermacher last week, I happened good reason for calling out the militia. across the following paragraph in one of J. E. Goodwin, sub-lessee of convicts at his sermons, that applied never so well Briceville, said the convicts would not on the Relations of the Spirit to its Own Or as now, these bustling times, when the be returned unless the State authorities would guarantee them protection. He that it overrides all honor and trust in said there was no use taking convicts HEALTH, DISEASE & HEALING there, for they would be releasen in a few days. The prison inspectors issued an order calling for the return to the main prison of all prisoners serving the strongest aguostic or skeptic can terms for more serious crimes who are now in the branch prisons. There were several murderers among the convicts released at Coal Creek and Oliver

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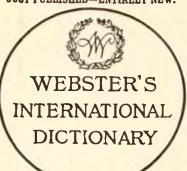
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By Eugene Cromwell, M. D.

. luthor of "The Identity of Primitive Christianity and Modern Spiritualism," etc., etc

Tis an authentic picture of the spheres. In one thou art, in one art soon to be: Its mission is to dry the mourner's tears And ope to light serene futurity."-HARRIS.

That this is a most remarkable book may be readily seen by scanning the abridged table of contents given below. That this book will provoke discussion and the expression of widely variant views is also readily seen. Dr. Crowell, however, is not a fanatic, but an unusually cautious, clear-headed man. The methods by which he obtained the information given in this work were such as to satisfy him fully of its trustworthy nature. In his admirable preface Dr. Crowell says: "Some of the statements contained in this volume are of such a novel and incredible character that I can not suppose my spiritualistic friends will, at least at first, be able to accept them; but I trust they will remember that the truth is not always probable, and will carefully consider and weigh before they reject, for I feel sure that such a course will result in their acceptance of at least some of the statements, which at first they will deem incredible if not impossible."

ABSTRACT OF CONTENTS.

CHAPTER L-THE SPIRIT AND SOUL,-Embodied man is a trinity. The spiritual hody substantial. Exceptions to the rule that all men are immortal. No sub-human or semihuman being in the spiritual world. Accidents to spirits. Death, the birth of the spirit. The changes that death produces. Effects of narcotics upon the spirit. Spirits are born naked into the next life. Treatment of mortal remains. Temporary desertion of the body by the spirit. Mr. Owen witnesses such a case. His description of it. It is attented with danger to the body. Not a common occurrence.

CHAPTER II .- GENERAL VIEW OF THE HEAVENS .- The spirit world and the spiritual world. The spirit world substantial. The relations that spirits sustain to their world.
CHAPTER III.—THE LOW HEAVENS OR SPHERES. The earth sphere. The spirit world envelops us. Arrangement of the low spheres. Condition accurately follows character. Some progress slowly, having no desire for improvement. Many spirits continue to exist on the earth for periods of time. Habits of earth-bound spirits. Their influence baneful Prisons and insane asylums infested with them. How low spirits are governed. Missionaries are sent to labor with them. Condition of the drunkard. The wicked heaven or second sphere. Its cities. Its inhabitants. The "hell" of Swedenborg. Condition of bigoted sectarians. Sects are perpetuated in the lower heavens. Purgatory. Condition of the degraded among Roman Catholics. The Irish heavens. Bigoted and intolerant Protestants. They are placed under discipline. Truth ultimately comes to all

CHAPTER IV -THE HIGHER HEAVENS.-The Indian heavens. The first sphere is an Indian heaven, "where no white man robs an Indian." Description and employment of the Indians. Mr. Owen's visit to the Indian heaven. Description of the higher heavens. The third and fourth heavens. The American and European heavens. The Negro heavens. Condiion of Negro spirits. Mr. Owen's visit to the higher heavens. Means of communication between the heavens. Government in the heavens, An incredible story. Steamboats and

CHAPTER V.-THE HIGHER HEAVENS continued .- Description of them. Gardens. 'urniture. Mr. Owen's description of his own home in the fourth heaven. Employments of spirits. Every desire of good spirits gratified. The manufacturing heaven. Temples, halls,

theatres. Hunting, fishing, riding. Farms in the heavens. Scientists in the heavens.

CHAPTER VI.-THE HIGHER HEAVENS continued.—Sunday observance. Titles ind names in the heavens. The record of a good life above earthly titles. Earthly names perpetuated. The personal appearance of spirits. Ugly people become beautiful. No spirit dwarfs or giants. The complexions of the spirit. Language in the heavens. Spirits communicate with each other as we do, by speech. Many languages in the heavens. Prevision of spirits. This faculty is rare among spirits. A seance in the ninth heaven. Our capabilities are foreseen by certain spirits. The insane in spirit life. What spirits are insane. Infirmaries in the second and third heaven for the insane. They very soon recover their reason. How the spirit is affected when the body is blown into fragments

CHAPTER VII.-THE HIGHER HEAVENS continued .- Wherein spirits differ. No Atheist in the heaven above the third. Marriage in the heavens. True marriage is there a recognized institution. Spirits as match-makers. Family relations in the heavens, Children in the heavens. The conditions that surround them. A grand nursery in the fifth heaven. Bringing children to earth. Animals in the spirit world. They are actual objective existences. Their origin. Their intelligence. As to phentom animals seen by mortals,

CHAPTER VIII.-THE MOVEMENT OF SPIRIT.-Their movement controlled by volition. Certain spirits can trace us. Spirits and the remains of A. T. Stewart. Spirits and the murder of Mrs. Hull. Few spirits visit the Polar Regions. The return of spirits to the earth. The majority do not return. The majority disbelieve in the fact of intercourse with mortals. Do ancient spirits and spirits from the other worlds visit the earth? Difficult question o solve. Ability of spirits to visit other heavenly bodies.

CHAPTER IX.-GUARDIAN SPIRITS.-Every adult mortal has a guardian spirit. hey are our monitors as well as guardians. Their duties and power. Spirits of different planes omm nicate. Difficulties attendant on spirit-intercourse. Why so few communicate.

CHAPTER X.-THE PHILCSOPHY OF SPIRIT-INTERCOURSE.-Method of controlling. Trance mediums. Speaking exhausts spirits. Our memory a sealed volumn to spirits. The memory and knowledge of spirits. A spirit in three years nearly forgets everything relating to his earth life. Forgetting proper names.

CHAPTER XL.-VISUAL PERCEPTION OF MATERIAL OBJECTS BY SPIRITS. Few spirits distinctly perceive earthly objects. Low spirits perceive them best. Our spirits invisible to all disembedied spirits. How spirits are affected by earthly light and darkness. Few spirits able to read written or printed characters. Certain apirits able to read closed books and manuscripts. The ability of spirits to hear and understand our conversation, Ordinarily few spirits excepting guardians are able to hear us converse. When mediums are present they are able to hear us. Power of spirits to pass through solid matter. Most spirits ablo to pass through walls of stone or wood. All material substances are equally sub-stantial to spirits. Transporting small objects through the air. Spirits in relation to the

elements. They are affected by cold and heat. Sensitive to odors and perfumes.

CHAPTER XII.—MATERIALIZATION—Form manifestations. The processes are of a scientific nature. All spirits when visiting the earth become more or less materialized. The methods of proceedure by spirits in cabinet seances. Phantom ships and railway trains. The legendary phantom ship not myth. Spiritual ships are constructed and sailed by spirits of mariners. Spectral men in armor. Rappings and moving of material objects. Neither e ectricity nor magnetism the agent employed. Spirit light, how produced. How levitation is effected. Trance and visions. Trance induced by disembodied spirits. Their obect in producing it. All trance subjects are mediums. Spirits in relation to animals. Certain domestic animals sometimes see spirits. Spirits sometimes amuse themselves with domestic animals. Do spirits interest themselves in our business affairs? Some of them do. Extreme caution necessary with such spirits. Under what circumstances it may be safe to consult spirits on business affairs. There is room in God's universe for all. Where can departed spirits find space in which to exist? We call figures to our assistance. The problem then easily solved. There is room or all. The vastness of space. Conclusion. This is the child-life of the spirit. Our glorious destiny. "Hope on, O, weary heart."

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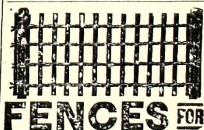
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Cincinnati. O.

Last Sunday morning the services at G. A. R. Hall, under the auspices of the Union Society of Spiritualists, were well attended, an intelli gent audience having presented itself to listen to the iton. Sidney Dean lecture on Spiritual ism. After the usual preliminaries of instrumental music, congregational singing, recita-tion, invocation, etc., Mr. Dean stepped for ward. Before beginning his lecture, however, he referred to the prelude of the Sunday pre vious, and, after repeating what he had said, he again admonished the society to make ef-Nay, more, the society should have a home of tions; a more lasting sociability, greater plause sims and a center for more general local orlittle sacrifice will, of course be needed. Nothing good was ever accomplished without it. But it always brings a blessing at the close. And no man was ever made the poorer for having given alms to his kind, or sacrificed himself for the love for humanity. There is much money foolishly spent, and if half of it would be deroted to the cause, the donor would be apiritually and the cause materially benefitted of the home paper.

The Ladies' Class for Psychic Culture. thereby. Begin to-day by laying aside a mite towards this grand aim-a home of your own. The lecture being one which could not be

abridged, we have secured it in full, and will reproduce it in THE BETTER WAY IN a few weeks. Despite Mr. Dean's admonition in the morning to avoid questionable public demonstations of the spiritual phenomena, which, under those circumstances were hardly possible to be of a genuine order. Music Hall seemed to have had the greater attraction for that evening. For, while the former was crowded to witness what was promised as wonderful spiritual manitestations by a troupe of traveling performers, G. A. R. hall had but a small ism expounded. It proved conclusively that the majority of Spiritualists are yet on a ma terialistic basis, as it were, and cared more for the phenomena, though it was of a shady nature and perhaps only an imitation of the genuine than for the beautiful philosophy that fed the higher soul-nature. However, if not a large audience, it was a select and cultured one that sacrificed themselves for the cause sufficiently to attend the society services, and, consequently, did not spend their money foolishly, as the president remarked, and further, saying that "we have at least the gennine article here -genuine music, genuine hymns, and genuine spiritual philosophy to listen to." And se it proved. Mr. Dean began by saying, it can hardly be alleged that true Spiritualists are not intelligent : for it requires intellect to understand the philosophy that accrues from the phenomena presented to us-though the latter are simple enough for children to comprehend. The philosophy of Spiritualism embraced every thing worth investigating, and among the many things of great importance and interest to mankind is magnetism. No authoritative work has yet been issued on that subject. It is to Spiritualists what electricity is to the physicists. Even they do not know the all of electricity. They can only explain as far as they know. Magnetism is in a similar manner our study. But all of truth on any subject can not be expressed in human language. Many things need new words to convey their meaning, while there are many that belong to the language of the soul exclusively, and are voiceless so far as language is concerned. The latter, too, under goes changes and modifications as time progreases. The science of philology is therefore also needed, and may be regarded as one of the greatest of the age. It aids us to better understand past records and improve on those of to-day. It is one of the levers to progress, because it leads away from erroneous ideas that the paucity of the language of the past caused. And yet somethings remain "unutterable," as the scriptures term it. This may have been meant as a metaphor, yet the Church gives it a literal definition in many instances. The latter we can not accept as authority, because we know nature does not forbid investigation into anything, and, knowing that spirit has a language of its own, we may believe somethings to be unutterable, but not therefore un knowable. Thus everyone can find a reasonable solution as to the future life through his

own individuality-like attracting like. The speaker then considered the subject of translation from one language into another, ences of the Churches and the polemical battles of the scholars and clergy arose from the fact that the Hebrew language was dead, with no clear, absolute expounder. "Would God Christians?" have entombed his will, his law, and his revelation to the race for all its future in a dead

language?" exclaimed the speaker. The "revised edition" was considered. It was a necessity, owing to the growth and change of the English language, and yet creedal bigotry refuses it place in the Churcher because it has given a more liberal meaning and interpretation to the passages upon which

certain dogmas depend. The speaker then considered extensively "the voiceless language of the soul," an abstract of which would do the subject injustice

The bit of word-painting describing the com munion of spirits on the eternal side of life through the medium of the emotions and the spirit language of its exalted denizeus, which closed the address, attrred the hearts of the audience and gave the lecture completeness.

The Ladies' Aid of the Union Society met Wednesday, November 11th. There were great many visitors present, and we are sorry to say they were disappointed, because there could be no seance of any length, business crowding too closely upon the evening entertainment to allow very much time being de-woted to our spirit friends, although there were several good mediums present who were will ing to do all in their power to assist. Our friends on both sides of life must not be discouraged, but come again. Members may be sure of this, by punctual attendance there will be nothing lost, but a glorious work accomplished, which will prove that patience has its reward. Meeting closed early to allow time to get ready for the social held in the evening. Miss Alice Martin held the winning ticket for the castor, which was disposed of by Ladies' PLYSIOUTH WEEKS.

PSYCHIC MEREARCH SOCIETY.

There are so many pleasant things to say of our work in this report, that my pen is eager to begin. An increased membership for the a sciety, in one of the first things that claims our attention. Never in the history of the Psychics has there been so many members or such deep interest manifested on all sides, and this is certainly due first to the speaker and her band of invisible workers, second to the splendid management by the officer, "and last but not least," the welcome that beams from every face, and which is so gratifying to the searcher of good. The lecture of Sunday last,

by Mrs. Adah Sheehan, was beyond the powe of the pen to describe. Every seat in the hall was occupied, and each occupant was hushed into silence by the matchless eluquence of this truly wonderful medium and orator. The spirit guide catching up question after ques tion, and rapidly hinging one into the other in his answers, built a roadway as broad as hu-manity and as long as need be for the unfoldment of all creatures, and in summing un caught up the subject of James Gaffney's death at the Round House a recent occurrence in our midst and with a master hand, pictured this human forts towards obtaining a hall of their own, being a need, and the inefficiency of 'law' or "Church" to meet it. There was not a dry eye its own where it could feel congenial, and in the house at the close of this grand fecture, which, in turn, would lead to harmony-great-er harmony; better conditions, higher emo-under it all, gave at its close most general ap-

President Horman then announced that on ganization. To this end he called upon next Sunday the granting of two certificates gagements, the ladies to make the beginning and thinks would take place, Mrs. Shechan officiating. F. Lashbr the men will follow naturally. A quickening He also announced that permission had been of the heart will result in practical effort. A granted Mrs. Kate Gill, a member and worker in the society, to handle THE BETTER WAY in the hall. This change we feel sure will work to the benefit of the paper in our midst as heretofore the work has been attended to indifferently. Mrs. Gill has proved herself an efficient worker in this direction, having done much in our vicinity for the "Progressive Thinker," and we are glad to see her take hold

> ports through its president, Mrs. Fannie Meyer, an average attendence for the past month of forty-nine, and the closest attention upon the part of all to class-work. All ladies

The fifteenth dance of this society which occurred the 12th inst., proved to be one of the best attended and most enjoyable of the series. and is reported as a complete success socially and financially. The next, or sixteenth one. takes place on the evening of the 26th inst. It is to be hoped that a large attendance will be the result, and all who would combine pleasure with an aid to the society, will surely be presandience to hear the philosophy of Spiritual- ent. Mrs. Sheehan will be with the society the balance of the present mouth. All are invited to attend these meetings, Sunday, 3 p. m. Ad-REPOATER. mission free.

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DISCIPLINE.

Teacher-Keep your hand down, John Billings, when I am ready I will call upon you. Ten minutes later Now, John Billings, I will hear what you have to say.

John Billings-I only wanted ter tell yer that seed a tramp in der hallway hook her goldheaded umbrella.-Puck.

WORKING NIGHTS AFFECTED HIM. He got home late, but his little daughter was till up and was as inquisitive as usual.

He lifted her up and kissed her, and, as he put her down, she said : "Papa, do you have to work nights?"

Sometimes, my dear."

"Why, papa?"

"To get money to buy my little girl clothes." 'And toys?" "Yes, and toys

She thought the matter over for a moment, then she said :

"I don't believe it's good for you to work at

Why not?

"It always makes your breath smell so bad."

MONSTROUS LITTLE TIME.

A colored preacher was called upon to attend the funeral of one of his chief members, who had come to his death by falling from a tree in which his neighbor's fowls roosted. After recounting the faithful life the good man had lived, the preacher said: "Now, bredren, I cums to de del'cate part ob de subjec'. De good man and gave an exhaustive review of the transla- dun clim de tree in de nite, an' dah wuz de tion of the Scriptures from Hebrew and Greek fowls ob anudah man up dah. De rain it 'sceninto English. He gave illustrations from the ded to freeze, an' de sleet cum, an' de foot slipt, Roman or Dougy translation as compared an down e went. Now, bredren, I can only say with the same texts in the King James ver- datif he repented on de fall, he went straigh sion he claimed that much of the creed differ- to heb'n. But I tells you, bredren, he had monst ous little time."

> "Why it is there are so many vinegar visaged "They keep their religion over for use on

Sunday only, and it sours." PIRST AND SECOND MORTGAGE. "Although," said Mike to Pat, "I long Have known the price of beans: Be jabers, if I understand

What second mortgage means." Quote Pat : "It is a railroad dodge, Got up to hide mistrust. The second mortgage is to pay

The interest on the first."

Miss Enticotte-That is our earliest ancestor in this country, Rev. Perseverance Enticotte.
Gammell—What's that in his hand? Miss Enticotte-His old-fashioned filnt and

Gammeli-I see. Just getting ready to light up a witch, probably.

"What is an agnostic?" asked Rollo, who was reading something by Huxley.
"An agnostic," replied Uncle George, "is a man who loudly declares that he knows nothing, and gets mad and abuses you if yon believe

Oh, the maidens, the maidens,

him."-Brooklyn Eagle.

house,

The young and the old, To the House of the Lord they all go To seek for their own and the lord of their

Tis thus why to church they do go.

-bt. Julian The Atchison Globe has noticed that there are two kinds of good women. One kinds brings

One Matron-No, I do not allow my hashand to address me by my Christian name.

Another Matron-I shouldn't mind that at all. in like manner by means of data, fur-It is the unchristian names he breakes out with every once in a while that I object to .- Indian-

a tract when you are sick, and the other kind brings in a bowl of hot soup.

apolis Journal. Fair Malden a summer boarder -How say

agely that cow looks at me.

Parmer Hayseed—It's your red parasol, mum ables us to solve the unknown, at least Fair Maiden-Dear me! I knew it was a little out or fashion, but I didn't suppose a country

MOVEMENTS OF MEDIUMS.

Moses Hull speaks in New Orleans during ecember. He can be addressed 59 Camp St. I November in Chicago.

Mrs. Nellie S. Baade may be addressed for fall and winter engagements at Capac, Mich. Geo. H. Brooks may be addressed for Jecture engagements at 35 Lawrence Street, Elgin III. Mr. Colby Luther speaks for the Progressive direct and objective, and sensuous; but Spiritualist Society of Grand Rapids, Mich, the spirit influence is generally direct, im undays of November.

Mrs. Elizabeth Stranger, fecturer and test mefium, may be addressed for engagements at 171 line street, Muskegon, Mich.

E. W. Baldwin is lecturing during November for the Spiritual Scientific Society of Liberal, Mo, where he may be addressed for lecture en-

Spiritual Society of Dayton, Ohio, and can be addressed at 231 West Fifth Street for engage-

Dr. A. W. S. Rothermel will be in Pittsburg, principal hotels.

evening meetings in Los Angeles, Cal., at Forester Hall, on Main Street. Private address. 1614 S. Spring Street

Miss Lydia A. Grove, of 278 North Nineteenth street. Columbus, Ohio, will accept engage ments from societies as a clairvoyant platform test and musical medium.

Miss A. E. Sheets may be addressed Grand Ledge, Mich., P. O. Box, 533 by parties wishing to engage the services of an inspiritual speaker. Will attend funerals. Lyman C. Howe is engaged to serve in Pitts

org. Pa., the Sundays of December, and Grand Rapids, Mich., the five Sundays of January. His yet free for February. Mrs. Ida P. A. Whitlock would like to mak

arrangements for week-day lectures near Boi ton, Mass. Address Madison Park Hotel, Ster ling street, Boston, Mass. Cora M. Carpenter, the child-medium of Har ribal, Mo., is at present serving the Peoria, Ill. Progressive Association. Societies desiring he

services, can address her at 718 Broadway, Han nibal, Mo. Prof. J. M. and Mrs. M. T. Allen are engaged month of November, whe e they may be addressed for engagements to lecture, care lock

Prof. J. Clegg Wright speaks at Springfield. Mo., this month, the first Priday in December is engaged by the Manhattan Liberal Club of New York City. March, 1892, is open for en-

Mr. J. Frank Baxter is engaged to lecture: Sundays, November 22d and 29th in Lynn, in Grand Rapids, Mich., the Sundays in December For week evenings address him- 181 Walnut street, Chelsea, Mass.

gagements.

Edgar W. Emerson has the following engage ments for 1891: November 15th and 22d, New Bedford, Mass.: November 29th, Haverhill, Mass.; December 6th, Lynn, Mass.; December 13th, Providence, R. I.; December 20th, Salem Mass.; December 27th, Haverhill, Mass.

Willard J. Hull is engaged at Indianapolis for lovember, at Boston for December, at Philadel phia for January, at Norwich, Conn., for February, and at Cincinnati for March and April Will also answer calls for week evening-lec tures while in Indianapolis and other places. Address during November, 183 N. Tennessee St., In dianapolis, Ind.

Dr. U. D. Thomas, of Grand Rapids, Mich. who has just filled very successful engagements at Owosso and Chesaning, wishes to make lec ture engagements for December with societies in eastern Indiana or Ohio. The doctor is an inspirational speaker, holds seances, and gives platform test, being able-under control-to read character unerringly from an affirmative voice. Correspondence solicited. Home address, 264 E. Bridge Street, Grand Rapids, Mich.

A Thanksgiving Plum Offered by B. & O. S W. R. R.

The Baltimore & Ohio Southwestern Railroad will sell excursion tickets to and from all stations on its own line, except locally between Cincinnati, Loveland, and intermediate stations, good going November 25th and 26th and good returning until November 27, 1891, at one fare for the round t ip on account of Thanksgiving Day. This will afford an opportunity for parties desiring to return home or visit relatives and friends in order to enjoy the festivities at this time, and the action of the milroad company in contributing their mile to the many things for which we ought to be thankful, should be taken advantage of by everyone. Tickets and full information can be obtained upon application to agents of the B. & O. S. W.

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Written for The Better Way THOUGHT AND FRAGMENTS. JOHN WETHERBER

I value very highly the physical phenomens of Spiritualism, as being the only sensuous proof that man consiously survives the death of his body, but I do not consider them the usual, or most Texas, recently had a sign placed over important mode of spirit intercourse and communion with this mortal world, your boots blacked, come to Jesus!" the whole importance is their sensuous evidence, enabling us to prove the fact of survival scientifically. There is no discovery so limited as not to illuminate something beyond itself; from a few observations of a comet when it comes within the range of his telescope, an astronomer can calculate its path in re gions where no telescope can reach and nished by the narrow world of senses we make ourselves at home in other worlds which can be traversed by the intellect alone. A known quantity in algebra en-

measurably. Spirit is superior to matter, and closer connection with human intelligence than | Bend quickly, the natural CO. Cinetamatt.

matter is, and this superiority is in constant manifestation in and through phe I nomena, but this through a thorough Mattie E. Hull spends the last two Sundays fare is not the great highway for the spirit world to reach, influence, comfort, help, educate, and bless those yet remaining in the mortal on earth.

Phenomena, so very important, are inpressional; we do not know what whispers to us; we have an idea, it seems to belt into our mind; we think it indigenoss; we claim it as our own; it may be, and it may be from an invisible intelli gence. Imanuel Kant, writing over a hundred years ago, says with truth (and F. Lashbrooke will continue to lecture to the the idea came to him probably through flie great spirit-highway, to which I have referred), "that it will be proven in the future that in this life the human soul Webb City, Joplin, and Liberal, Mo., some time stands in an indissoluble communion between now and the 30th inst., stopping at the with the immaterial beings of the spiritual world, receiving impressions from Florence K. Rich is holding afternoon and them without however becoming humanly conscious of the fact." This seeming assertion seems to be now proved by Spiritualism.

Swedenborg, the seer and medium, says substantially the same thing over a century ago; these are his words: "Dur ing this life man, as a spirit, is present in the spirit world, though not sensibly of my \$19.00 perceiving it, and in his unconscious association with spirits who live permanently in that world. By means of such unconscious association with spirits, affections, thoughts, ideas, and impressions are awakened, formed, modified, and multiplied in man, and unconsciously adopted as his own."

These, then new ideas, were whispered to these two men directly from the spirit world, not through sensuous phenomena, but over that great spirit-highway to which I have referred and which is open with the society at Springfield, Mo., for the to all mankind, and the phenomena is scientific, or sensuous evidence of the fact which have made such a spirit world manifest to us. The spirit world has always been our overruling providence, governed by law the same as mortals are, the fact seems to have gone into gans, and Kindred Diseases. eclipse, and something sensuous was necessary in this scientific age, and the raps and phenomena was the response to man's hungry demand.

> Written for The Better Way REMEMBRANCES OF EDWARD S. WHEELER.

BY FLORENCE E. ALCOTT. During one of the lectures held at Neshaminy Camp, and where the First Association of Spiritualists were holding their summer session, considerable noise and commotion was made by the passing trains and by the chattering of some people in the audience. In the midst of this President Joseph Wood was trying to make clear some preliminary remarks the occasion demanded. As the meeting was largely attended, it required considerable lung power to make those in the rear hear what was said. The demaud, 'speak louder," caused Brother Wood much effort to raise his voice to a higher pitch. It likewise appealed to the sympathies of some personal friends. At his right sat the late Edward S. Wheeler, and I could plainly see that his sympathetic soul sensed the situation and strain placed upon speaker Wood, who was nearing his seventysixth year. Brother Wheeler quickly brought out his memorandum book and on a small scrap of paper jotted down president, when he resumed his seat. Later on it was passed to me for my inspection. It pleased me so well, I asked permission to make a copy, as it has considerable merit for so small a disciple,

born of a quick brain? He would if he could

The voice may falter, but the heaven-horn wil Upholds the clay, sustains the the spirit still; The flesh may crumble, but the soul divine, Shall o'er the ruins rise, and all eternal shine.

We have yet another squib, show ing the human side of his nature. A certain party of Mr. F. was sent with a note to Damon Y. Killgore, Esq., a prominent lawyer and Spiritualist of this city. It is also very charac teristic of friend Wheeler, having both pith and point, and should be remem-

ered along with his many virtues. Damon V. Killgore, Esq.-Dear Sir: The bearer of this is a partner of yours in the ser vice of the Lord: anything you can do for him in the cause of huminity I will report at the last day, in mitigation of your many short-comings. Yours fraternally, ED S WHEELER

In Mexico quite a number of males re joice in the baptismal name of Jesus. A bootblack by that name at San Antonio, his stand which reads: "If you want

A GOOD STARTER. What are you going to do with your boy? I think of getting him on the police force. 'Has he any special qualifications?' Well, he's never around when he's wanted. Puck.

One thing of Noah must be said-Nor will the truth be strained; Without a doubt he knew enough To go in when it rained,-lisy Press

originally a berry, and that its evolution has been going on for more than 1 000 years. How To Cure Piles. We will send our new, highly endorsed scientific booklet, "Hope to Gure Piles." Free to any one troobled with Piles of Constignation, if they men-tion this paper and encode a 2c, stamp for pestage. Send quickly, the number of free books is limited.

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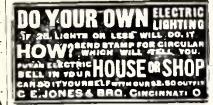
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Viri. Isla City. NEVADA, Sept. 0, 1801.

Donald Kennedy, Dear Str. I will state my case to you About nine years ago I was paralyzed in my left side, and the best doctors gave me no relief for two years and I was advised to try your Discovery, which did its duty, and in a few mon lis I was restored to he-lift. About four years ago I became blind at my left eye by a spotted catasact. List March I was taken with Lis Grippe, and was confined to my bed for three months. At the end of that time as in the start then it struck me that your Discovery was the thing for me, so I got a bottle, and before it was half gene I was able to go to my work in the mines. Now in regard to my eyes, a Liost my left eye, and about als months ago my right eye become affected with black spots over the eight as did my left eye—perhaps some twenty of them—hut since I have been using your Discovery they all left my right eye but one; and thank God the bright light of heaven is once more making its appearance in my Lept eye. I am wonderfully astonished at it, and thank tool and your Medical Discovery. Men of science declare that the orange was making transpearance in my terr even a my wonderfully as non-lahed at it, and thank the and your Medical Discovery.

Yours truly, HANK WHITE.

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