AN ADVOCATE OF SPIRITUALISM AS A SCIENCE, PHILOSOPHY AND RELIGION

VOLUME 9.

### CINCINNATI, DECEMBER 12, 1891.

NUMBER 24.

### THE BETTER WAY.

THE WAY PUBLISHING CO Southwest Cor. Plum & McFarland Streets.

## A. F. MELCHERS - - - - EDITOR EDITORIAL.

on the 1st and 30th.

ENGLISH Tories are advocating the proposition to disfranchise all illiterates.

THE Chinese dynasty is in peril, having a native Chinese insurrection and a Mongolian outbreak to contend against.

KATE FIELDS says that American wo men spend \$62,000,000 a year for cosmetics "Beauty unadorned" seems to have become a thing of the past.

THE Panama Canal project is bobbing up again. Two parties are eager to go on with the work if the old company could be got out of the way. About four more locks will finish it.

Ar the International Peace Congress in Rome resolutions were adopted in favor of partial military disarmament the creation of an international tribunal Berne of an International Peace Bu-

As a closing act to the "Holy Coat Exhibition" a "Holy House Exhibition" is soon to take place at Loretto-the ostenan advertising scheme of a jealous competitor in the holy show business.

A REVISION of the civil code is sorely needed in France for the benefit of its of assimilating it. Father Iguatius throughout life under male tutelege.

PHYSICIANS in France and England are employing hypnotism as an agent for curing disease and drunkenness. Successful experiments in both instances look for other results.

RROTHER Hudson Tuttle is still receiv ualism to the World's Fair. But what about the where with to make the exhibit? Remember, Editor Colby of the receive contributions for the purpose. We have the man; now, let us have the primum mobile-the mainspring to the whole arrangement.

ENGLISH country doctors are complaining that parsons swell their salaries by practicing medicine, though unli- It makes a very material reduction of the pop in the art of curing ills of the flesh as have placed it at 405,000,000, and even as high as well as those of the spirit or soul? The natural bealers are among the spiritual minded, as Bible and profage history record in many instances, and as it is proven to-day in the ministry of Spirit-

consists of about sixty servicable steam war-ships with modern armaments, and ten sailing vessels with guns and applianres of late patterns. About ten first-class

THOUGH Spiritualists in general adno doubt will agree with the "N. Y. Press" when it says that it is time that every South American State should understand that there is a greater power than Eug- the help of another. land at their doors, and quite as capable of compelling respect and conferring profitable friendship, a power that has been successful in every war it has un-

THE religious press regards the pubishing of sermous and editorials on reigion by the secular press as the sign of a growing religiousness in man. Probably it is, if the press mirrors the demands of the public. But what does the publishing of the crimes of the day in all their horrible minutia portend? Shall we infer or only believe that it WE have two new moons in this month signifies dollars and cents to the pub-

> THE coming ideal church in the opinion of Rev. B. B. Tyler will not be built on a selection of Scriptures, nor even on the Bible in its wholeness, but on the life of Jesus as it is brought to view in the New Testament. He also says: "Give the Christ the place to which he is entitled, and he will settle all questions about ordinances, organization, and ritual." That would be getting back to Spiritualism, from which the present Church was born.

R. M. King, the Tennessee Adventist who was imprisoned for working on Sunday, and was awaiting a hearing before the Supreme Court as to the rights of a State to interfere with a man's religious liberty, has passed to the beyond, where every day is a Sabbath, and every Sabbath a working-day. It is to be hoped, however, for those left behind, of arbitration, and the establishment at that some means will be found to push the case through, in order to obtain a ruling from the Supreme Court on this score-to know whether man was made for the Sabbath or the Sabbath for man.

FATHER Ignatius of England is desible original cabin and home of Mother sirous that the ritualistic Church shall Mary being the object of attraction, or absorb Theosophy in order to bring the Theosophists into the "true fold." Papacy and its disciples and branch folds has an insatiable creedal maw and takes everything it can get with the purpose

female population; for a French woman placed a drop of Romish honey on the can not witness a deed, act as trustee, or tougue of the English Theosophists by fulfill the office of executrix. Like the declaring in a public address in the town Roman ladies of old, she remains hall of Kensington, that "Jesus was the true Mahatma." Will Mrs. Besant swallow the sugar-coated pill?

A CONTEMPORARY gives this synopsis

of the population of the world and its

authority for the same. The figures are have given it a lasting foothold in entitled to careful study and analysis. Europe; and as it also aids in the The census of the year 1900 will disdevelopment of mediumship, we may close a decrease in the percentage of population to the square mile in all the eastern divisions, and a marked increase in the western divisions, for future cening votes as the representative of Spirit- turies will show the initial trend of the present expiring century, that "Westward the Star of Empire takes its Way! The eight issue of the "Bevolkerung der "Banner" is the treasurer and is ready to Erde," of Gotha, acknowledged to be the most reliable statistical publication in the world makes the total population of the world 1,4%; 000 000, nearly as follows: Europe, 357,379,000, or 94 to the square mile; Asia, 525,054,000, or 47 to the square mile; Africa, 168 954,000, or 14 to the square mile; the Americas, 121,713,000, or 8 to the square mile; Australia, 3 230,000, or 1 to the square mile : Oceanic Islands, 7 420,600, or to to the square mile; Polar regions, So, 40 censed.-Why should not DDs. indulge ulation of China from former estimates, which

lysis of all facts, is given a population of 350,

HEXRY WOOD in an article in "The Arena" on Mind Cure says that the one great principle which underlies all mind | the new revelation. healing is contained in the assumption AT present the United States Navy that all primary causation relating to the human organism is mental or spiritual. The mind which is the real man is the cause, body the result. " " The physical man is but the printed page, or exwar-ships are under construction, one of ternal manifestation of the intrinsic them-the New York-having just been man which is higher and back of him. launched, and when rigged and armed Materia medica deals with the body, the will compete with any in the world at effect; mind cure deals with the mind, present. The others are rapidly nearing the cause. There are two methods of practice; one is by persistent self-disclpline, the other by the intervention and efforts of another person called a healer. vocate arbitration where possible, many Sometimes there is a combination of both. Self-healing requires greater abstraction of mind than is possible for some persons, and hence the need of

THE German Socialist program re cently submitted to the congress at Erfurt, contains demands for suffrage dertaken; that has beaten England twice, with secret voting for all citizens over conquered Mexico and brought France twenty-one without distinction of sex and Spain to terms. The United States and elections to be held on Sundays or must have fair play in South America. | holidays. Some of the other demands | Exposition.

are: determination of peace and war by the chosen representatives of the people; repeal of all laws restricting personal opinion; abolition of application of public money for religious purposes, and all such associations to be regarded Blavatsky, though not a disciple of The as private institutions subject to taxation like all others; secularization of schools and free education; free administration of justice and free legal help to enable a poor man to obtain justice when wrongly accused or imprisoned by mistake or suspicion; free medical attendance and medicine; progressive income, capital, and succession taxes for defraying public expenses; and eight hours to be the maximum day of labor. There is nothing seriously objectionable in this, but in some instances well worthy of imitation.

THE demand for more spirituality is not only heard in the unorthodox world, but every now and then from the Church where it is supposed to be embodied as a living principle. "The Western Christian Advocate" now goes direct to the fountain head and accuses the ministry of a lack of spiritual force or power, but lays the cause at the door of the demand though just, for an educated ministry, resulting in a multitude of preachers of first-class ability and high culture, who are able to deliver eloquent and instructive discourses on moral and religious subjects without any direct help or inspiration of the Holy Spirit. But while we do not want a ministry with less culture, adds the writer, we do want that culture and knowledge and thinking permeated by the Holy Spirit. It can be, and it must be, or the Church will degenerate into a mere academy, or a sort of lectureship, for the mental entertainment and edification of the people. In other words, the leaders are beginning to realize the absence of true spirituality in the Church and know that without its resuscitation it will be the death of creedalism. No religion without the spirit of inspiration predominating can exist any more than a human body can without a soul.

A SENSATION was created in society circles at Columbus, O., last week by the announcement that a catholic priest had forbidden one of his communicants-a young lady—to participate in a protestaut concert. It was once said that Jews Christians for their trade. A close observer, however, will have noticed that this must have been meant for Catholics relative to Protestants; for the former, to a large extent, are morally forbidden from taking part in Protestant Church fairs or contributing towards them, while they never fail to solicit subscriptions or prizes from Protestant business men and welcome them on all occasions where something may be gained thereby. We should think consistency would not permit this in either of the above cases, and are sure that Spiritualists are not so short-sighted or bigoted as to either accept gifts without reciprocating. or boycott others because of their es pecial faith. At least, so Spiritualism teaches, and we have merely mentioned the above as an object lesson to those who have just stepped into the light of

## AN EDUCATIONAL REFORMER.

The German Emperor's most valuable contribution to the thought of his time, says "Review of Reviews," has been his speech on Education. It displayed freshness of mind and the usual intrepidity of the young Hobenzollern. He attacked the practice of subordinating German to Latin, denounced the preposterous partiality for the classics, and advocated the thorough drilling of all German youths in German history. the one-sided cramming, which rendered it impossible for scholars to develop their bodies, to enjoy their exisdaily work in after life. It was a sensible speech by a practical man, on a live subject of supreme importance, which echoed not only through Germany, but through Europe and America.

Theodore Thomas has been confirmed as musical director of the Columbian CAPTAIN PFOUNDES

A learned traveler in the far East, member of many learned societies, and having many honorable titles bestowed upon him, a friend of the late Madame osophy, delivered a discourse before the Marylebone Spiritualists' Society, Londomon the 1st inst., which is reported It was entitled "Neo-Theosophy and the Mahatmas."

After a critical and incisive review of the Theosophical mysteries and fallacies, the learned speaker got down to the hard facts of to-day and his closing words are so practical, so important, and so vigorous that we append the three closing paragraphs, asking the readers of THE BETTER WAY to study them:

We are engaged in a terrible struggle against rude, unreasoning Materialism; this cold, callous, aye, and cruel thing is crushing out of lermanity, by its baleful influences, all that is ood, bright, and beautiful. Our educational ystem, and its stereotyped competition, its cram of dry facts, merely for the mental strug-gle of an examination, crowds a mass of indigestible detail upon the memory; and the mentul faculties become afflicted with a kind of in-tellectual chronic dyspepsia. No ethics are taught; the basis of right and wrong action, the great problems of life are left untouched, or at best only tampered with; and generations are growing up more animal than truly intellectual beings. The higher faculties, the intuitious, the mental perceptive faculties, those emotional cravings and loftier sentiments are undeveloped; alas! too often dwarfed, warped,

tention to the nobler qualities, development of the amiable tendencies, suppression of the mere selfish cravings and promptings.

Theosophy satisfies none of these better ten-leucies; its vague and far-off apocryphaleffects of suppositions causes, do not "come home" to any of us, or meet our crying needs. We want solution of problems that effect us vitally here and now, not mysterious hints of inaccessible knowledge and power, the monopoly of certain limited fraternities or individuals. We want light thrown on dark places; we want and demand, truth, nay, the whole truth and noth-

## SPIRITUALISM AN EDUCATOR.

The developments of psychic power.or that subtle and unseen force through nortals, seem to outrun the capacity to analyze and assimilate them. If there is anything more than another which convinces us that this nineteenth century gospel to the race is from the supernal clime and under the direction of supernal intelligence, it is the fact of its never bought from Christians if they could steady, constant, progressive disclosure. help it, but depended almost entirely on It began with the rap as an alphabetical warnings, and loving greetings from those whom the world call dead. While scientific minds were studying the new seemed to settle the two problems, first, of the existence of intelligent spirit personality without a material organism: and second, the superiority of spirit to matter as a force, the same intelligent force seems to move a step forward and higher, and subordinate the material body to its beliests and uses, disclosing in trauce and on the purely intellectual plane, both its presence and its inde-

> This disclosure, of necessity, moved the plane of investigation a step forward and higher. It has attracted investigators from all the walks of life, but chiefly from the learned professions and societies in all parts of the world, for, like the rap, the manifestations seem universal. Science has exhausted all its methods to prove the manifestation unreal, a simulation or fraud, and at last has taken the newly disclosed force to its bosom, given it the scientific name of hypnotism, and is utilizing it,

its mediation and intelligent direction, many, is reached in the immediate fusurgeons apply their knife and saw or ture. refrain from mechanics in surgery at its direction, and medical professors in col-His speech was a thunderbolt against leges, on both sides the Atlantic, utilize the cause entitle their judgments to it daily. Lawyers, in important cases, great respect, who do not acquiesce in study the interests of their clients by the necessity for an immediate or proxiseeking the opinions and advice of extence, or to prepare for their practical carnate lawyers who were successful lieve that the great work of individualizcounsellors in their earth lives, and they ing the religious conscience, breaking seek and follow the advice given through the chains of a long Churchly and creedthe lips of entranced mediums, who, in al tyranny, has not yet sufficiently tritheir natural or normal conditions, have umphed to permit of a change in this neither knowledge of law or medicine, great pioneer work of our spirit friends. and who are profoundly ignorant of the And it is a fair and open question. particular cases upon which they so in-

most successful members of these two that they remember "the pit from learned professions, in the cities of whence they were digged," and, to them, America and Europe, are thus utilizing any organization must, perforce, incorthis disclosed intelligence and force porate within itself a mode of destrucwhich bigots reject, the ignorant deny tion, or curtailing, of that personal liberexists, the creedal denounce, and fash- ty of thought and speech which characionable Madame Grundy discards from terizes all organizations. They look society with a supercilious smirk of con- upon ruling majorities in Spiritualism in "Medium and Daybreak," of the 6th tempt. Scientific minds, however, continue to investigate its laws, its limitations, if earthly limit there be to spirit force. Science entrenched in the professions, finding both a wise and a curative force in its practical application to the needs and interests of humanity, does not sonal disagreements touching the fundafear to use it as a force, law, power, or mental, ethical, and moral or religous unknown integer in the mundane. More basis of such proposed organization. intelligent, honorable, high-minded, and | Some of our best and brightest thinkers honest in scientific ranks, frankly con- and most effective advocates and defendfess its source to be supernal, though ers of Spiritualism, have formulated, the numbers are yet few. Their number with patient thought and great care in is steadily increasing.

While the intelligent brains of the world are at work upon the trance condition, with its varied and multiplied manifestations, this same intelligent no substantial and permanent spiritual force moves forward and upward a step structure can be erected. higher. It seeks the control and subordination of the physical machine while ing the unphilosophical theory of a its living tenant is in possession.

It touches the visual organs, and clairproclaims what the material eye does defined First-Cause. not and can not see. It lays a spirit finger on the internal organs of hearing and musical harmonies or discords, voices uttering intelligent messages are heard though no mortal lips utter them. distinguished from matter, they have It is clairaudience or spirit hearing. A voiced immortality for the whole race. force enters, or seems to possess, a porbrain, and to dictate long messages, pro- etc., are also immortal, found theories of creation, government, law, science, philosophy, religion, while brain from birth still retains possession. The same force will dictate both the arguments and rhetoric of an oration, or sermon, or lecture, and the person may be the conscious, willing hearer of the impassioned or cooly philosophic utterances which intelligence communicates with of his double. This is known as inspiration. Laggard, skeptical science has not yet risen to this spiritual altitude. and the philosophy of Spiritualism. It stands in the presence of the fact today as it stood at first listening to the rap and doubting ; or second, before the pins into the flesh. It will investigate most cheerfully, accept and adopt either

And when the mental and moral world There are diverse opinions, and no ows before and acknowledges the truth that man is a spirit and not a material, liminary steps, even when an agreement molecular, atomic being; that he exists as to the fundamental basis of organizaindependent of matter; that, as a force, tion has been reached. Some desire a disclosures in matter and spirit which he is superior to matter; that he lives general council of Spiritualists, gathered where his home is: that as spirit he manifests in the rap, in the trance, in the inspiration, then another and higher ries moral, civil, and social, and special step on the round of the ladder of spirit immortality will be taken. Skepticism, full discussion, shall by a major vote of Materialism, Creedalism, all unnatural dogmas and superstitions born of igno not only the ethical and philosophical rance will be conquered. The mental world will comprehend nature and natural laws, spirit and spiritual laws, and there will be a natural life in the mortal, formulate the machinery for a material and a natural life in the spiritual realms. organization, through a written consti-The Infinite Father is educating the tution or articles of unity or otherwise. children of his creative love. We are getting beyond the primary, alphabetical stage, and are now studying the philoso- believe that events are ripe for it: who phy of immortal life through a progressive series of object lessons.

## ORGANIZATION.

In closing an editorial upon this subect in last week's BETTER WAY, we alluded to some difficulties which stand in the way of a substantial agreement upon the initial steps to be taken if that "con-Intelligent physicians practice through summation so devoutly to be wished" by

We admit that there are Spiritualists whose nature, experience, and love for mate organization. Some of them be-

Others see, or think they see, in organization a loss of the personal inde-We affirm what we know when we say pendence of thought and belief which Roaring Camp" is only fifty three.

that the brightest, most experienced, and they now enjoy. Others still, affirm as destructive of the rights of individuals or minorities. How well taken these objections are each individual must be the judge,

A serious objection to unity in the preliminary steps is found in the perthe use of terms, their own conceptions of certain fundamental truths which should become the basis of organization, and without which, in their judgment,

As Spiritualism is not atheistic, teachcauseless universe or universes of life, sensation, matter, and spirit-consciousvoyance, or spirit vision, beholds and ness, all the plaus have embraced an un-

> As man is a moral being, they have embraced a moral universe with its laws. As man is spirit, existing forever by irtue of the nature of spirit as contra-

As the social in man belongs to, or is tion of the grey matter and cells of the an attribute of spirit, loves, friendships,

As spirit is superior to matter as a force, and distinguished from it in nathe person who has owned and used the ture, it is not governed by mere material laws, hence can dwell and act without its material body, in the orbit of

> As intelligences, once living and acting in a mortal body, communicate their thoughts, their conscious experiences. their loves, etc., to those living in the mortal, they give proofs of both the facts

These, in cartenso, and in our own language, are what our friends, referred to, have presented as a moral and philounconscious trance subject, thrusting sophic basis of agreement. We can, of the plaus proposed.

from all sections of the country, representing all shades of thought and theolines of psychic experience, who, after the members of such council, determine basis of Spiritualism to be taught by societies, lyceums, lecturers, and the spiritualistic press, but shall also create and

There are others still, of conservative natures, who desire organization, and accept substantially the basis thus far voiced, who have no confidence in the stability or the wisdom of the work of a general and unrestricted council menibership, but advocate a representative council to be composed of the best, most experienced, and ablest representative Spiritualists; their proceedings and findings to be presented to all spiritual societies, for their acceptance, through the columns of the spiritualistic press, and by lecturers from the rostrums of socie-

Having discussed the seeming necessity for organization, and the chief objectious and obstacles in the way of concerted action, we leave the subject to the spirit guides of this great movement, and to the candid, careful consideration of the army of readers of THE BETTER WAY,

Bret Harte is in London and will probably never return to this country. His hair is snowy white, but he still retnins all his old fire. The author of "The Heathen Chinee" and "The Luck of

THE FIELD OF SPIRITUALISM. Delivered before the Cassadaga Free Association August 8, 1891, by Hudson Tuttle.

doctrines of Spiritualism that this religion, science, or philosophy-call it by whatever name you please-is the most priceless boon, compared with which all which the dove of hope could rest from its weary flight. The prayers taught by the sweet lips of a sainted mother and the gentle songs she sang became a ful dreams.

balm of Gilead to heal your wounds. celestial baptism, the veil was lifted and the spirit world bent low and blended with the world of men. It gave knowlmade you thrall, and what unspeakable with us. less heritage of immortality, demonstrated and made known.

taining the inanimate clay, crying out receive. with choking voice through sobs and tears against the injustice of such sacrifice. Religion failed to comfort you; Then it was that over the black waters of oblivion, which beat at your very feet | you may have the burr." on the coast-line of the narrow grave, came the whispered words of undying love, "the dead live!" Unspeakable joy! They came and made their existence known, and now you live in the presence of the departed. You feel them around you and in the storms of life and its darkness, when life presses heavy with men may say or do, there are true and

burdens, you are assured that whatever unselfish ones who know and love you. the Adriatic Sea are away on nights of storm their wives and maidens go down to the shore and sing the songs they sang together in their cottages. Then they listen. From the scowling wrack of the clouds, from the white gleam of sing again: loud and clear their voices no sounds but the rage of the elements, the bowl of wolfish winds, the sullen roar of clashing waves. Oh! heart of of love, and far out into the darkness is borne the united notes of blended voices. out of the night, above the shriek of winds and roar of waves, comes the re-

the shore of this life, before us the dark sea of death, call, and with a faith that comes of knowledge, await the answer of those we mourned as dead.

sponsive voices of those they seek.

Spiritualism has the fullness of life and answers all our wants. It is not for a select few who are admitted into its arcane realm; it comes not with a patent held exclusively by a priesthood, but as the broad light of the sun. It has as many sides as there are receiving individuals and furnishes each with what character which holds duty above pleasthey most demand. To the seeker of phenomena it presents a wide range of -these remain and make possible the manifestations, and to the philosophical it gives a fathomless realm for research and speculation. It appeals to the most ignorant and the most intelligent. A sshes of the stern heroes, who braved the struggle for existence, out of which by a drop of water, or the sun by a spark dog may be attracted by the movement of a table by an invisible agency and the bave borne fruitage in the Free-thinkers, scientist interested in the psychological problems presented. The wonder-seeker unlists of to-day. Let us reverently treat has a world of wonders, the miracles of the past, freeing ourselves from the the past are repeated and a theory of shackles it would impose, and profiting life here and hereafter advocated as pro- by its legacy of abiding truths. found as the abysm of time and space. Over that abysm Spiritualism throws a bridge whose magic lines are anchored tianity? Was not even the Golden Rule good to the greatest number." on the headlands of immortal life, and well known to the pagan world long become and go on their errands of blessedness.

origin is in the remotest past. Its grand- cape from those we have. est strength and beauty is in the fact

Does it reject religion? With consciencious eclecticism it accepts them all. Through all the diverse religious of the When I say to you who accept the races of mankind as recorded in their sacred books, the Testament Old and New, the Zend Avesta of the fire-wor-Hindoos, the Book of Kings of the Chielse sinks into insignificance, I but echo nese, the Koran of the Moslems-these the thoughts of your innermost hearts. are golden strands of Spiritualism wo-I need not ask how you became Spirit- ven into the pattern without which there nalists. I know it has been the result of is neither light nor beauty. Spiritualstruggle and earnest conviction. You ism gives us the key whereby we may were reared in the Church without a unlock the mysteries of all these sysdoubt of its authority. You began to tems and make them our own. Without think, and thinking is dangerous. Those its interpretation we refuse to accept were days of mental anguish and nights the wonder-works and miracles as out of suffering. The foundations of belief of the natural order of events. With its were broken up and no certainty any- light they are co-ordinated and shown where; over the wide waste no land on to belong to one vast order, referable to a common cause.

If the worshipper at the shrine of Mohammed should ask if we believed his prophet was inspired, without this key mockery. There was fierce conflict and | we should reply: "No, he was an archweary struggle, and how regretfully you deceiver." With it we answer: "The looked back on the days of unquestion- departed sages of his race entertained ing belief which brought peace and rest- and inspired him." When the Christian asks us to believe that Ezekiel was Then you were led to the investiga- taken up between the earth and the tion of Spiritualism, which came as a heaven, and that Moses and Elias appeared on the Mount, having seen the How you rejoiced in the new-found levitation of mediums, and the apparlight! You seemed overwhelmed by a ition of our friends, accept what otherwise would be idle tales.

Thus we, as Spiritualists, receive and blend the scattered strands of truth edge for fear and doubt, and it destroyed from all religions and take all sacred the dogmas of blind belief; it led super- books for our own, and not a strand of stition to the light; it broadened the truth do we wish to destroy. The cheap heart of the bigot and dried the tears in iconoclasm, which would red-handed apthe eyes of despairing grief. It came as ply the torch to the past and consign it a liberator, breaking the chains which to swift destruction, has no fellowship

joy it brought when all the doubt and | We conserve every truth wherever darkness of your soul vanished in its found, but we claim the truth as sacred light! The wealth of the oceaned world and not the setting. We claim the right was as nothing compared to this price- to reason, to discriminate, which carries with it the right to accept or reject, and this holds good with all books called There are others who have had some sacred, the Bible as well. Whatever is one ucar and dear taken from them, and reasonable we can not avoid accepting, who have stood beside the casket con- and that which is not, is impossible to

"Ab, you must take all or none," exclaims the worshipper of the Book, to whom we reply: "When you eat chestscience gave no response to hope, and in nuts, do you extract the delicate kernel, the darkness of grief God disappeared. or do you eat the bristling burr? For us we prefer to select the kernel, and

> The past is the foundation of the present. It has had errors, terrible blunders, unspeakable astrocities, but these have been attempts to reach the heights of knowledge.

When I, from the headland overlooking the vast stream of history, retrospect the weary way over which man has traveled from savage ignorance to the present; when I consider the pain self-inflicted he has suffered, the tortures en-It is said that when the fishermen on dured, the blight of bigotry and superstition on his soul, the dwarfing of his intellect, the stupefaction of his emotions and affections by selfish self-ordained religious teachers; when I, look ing over the interminable plain, see the countless hosts of martyrs for opinion, angry waters there comes the wail of the smoke of ruined cities, the ghastly winds and hoarse crash of waves beating battle-fields strewn with the dead and shout glory to God loudest of all, and tree of life, which strikes its roots down with remorseless fury on the rocky the dying, and most terrible of all, the yet boast that he had been a member of to the foundation of the physical world. ning's dream. What a contrast to the josshore, but no other sound. Then they blasting fear of an offended, wrathful that Church twenty years and it had not Advancement changes from physical to the and antagonism of the world. Here God and eternal doom of torture, sick at blend with the roar of wind and wave, heart, I exclaim: "Poor humanity! what and then again they listen. There are a thorny road has been thine, and how bitter has been thy cup!"

It brings us culture, the self-hood which is our heritage from remotest anundying hope! They sing again a song cestors. We are what we are because we represent as an effect of cumulative causes the history of our race. Our partime cumulate in us, and we express the causes and effects experienced by them. We do not desire to live in Puritan days, Thus we, as Spiritualists, standing on and we smile at the grim fancies of those stern bigots, who were so religious that they were only happy when thoroughly miserable; we do not accept their theology which regarded children as voluble chiefly as fuel to feed the flames of wrath, but we would not obliterate the Puritan name and influence from his-

> The dogmas are passing away, but the stern sense of justice, obedience to law, zeal for the right and true, the sterling ure and public weal above private desires stability and glory of this republic.

The seeds of thought brought over in the Mayflower and nourished by the Free-religionists, Agnostics, and Spirit-

It has been said that Spiritualism has not presented a moral truth. Did Chrisover the swaying archway the departed fore our era? We need no revelation of existence?" morals. We need no moral system formulated in creeds. We have had a surfeit the material scientist, substituting Spiritualism is not modern, but its of creeds and systems. We want to es-

And yet there are many whose souls that it unitizes the spiritual phenomena are filled with the love and delight of busy wings? the song of the bird after realm, infinite in horizon, and fathomof the ages. It is not for to-day, but for Spiritualism who are frightened at the the songster is dead? the music of the less in depth. all time, and the same great laws strike name and rush to any other banner they organ after the instrument has been re through every manifestation, making think more respectable. They would be duced to ashes? No more should whatever is possible in one time possible Christians, Scientists, Unitarians, Uni- you expect mind after the body ceased versalists, or Theosophists, anything but to be."

what they really are, because orthodoxy, fearing Spiritualism most of all, pays it most attention. And out of this weakness grows that unrest, which is con-

Unitarianism and Universalism may their foundations are the same, and a could apply it was the same. Spiritualist is as out of place in one as lief in the garment of outgrown creeds no more than you can clothe the man with the raiment of his childhood.

Spiritualism comes as the great light the spiritual universe, his fellow-men, thought of the age, ultimating not in a religious creed, but in intellectual sumoral completeness. Man needs not a world, his brother-man, and the spiritual realm. Such an illumination is possible for all to receive. The myriad died there was a dispatch that the athosts of the angel world are around us. tending physicians would make an ex-They mingle with the affairs of men fount from which we draw inspiration.

Not to the skin-clad prophets and seers of old, fierce wanderers of the desert, or recluses in mountain caverns are we to look for truth. They placed themand dwarfed by seclusion, held narrow views of human needs. To-day a founone, as life-giving as the Castalian waters by which everyone may become inspired with the divine life and a prophet unto which, with all its boasted perfection, is

// Do you say that the manifestationsall the modern manifestations together, means positive assurance of life after earth. death, that those we mourned as dead By the light of Spiritualism we interbear the burdens, in the other the dear itself. spirits, who are not only to do the work of the world, but carry the obedient believers into glory.

cost him one cent

hereafter, and it extends its investigations to the profound problems of one being, and its application to individuals develops a new science of morality.

The profound and subtle l'aul expressed the doctrines of Spiritualism said: "There are also celestial bodies and bodies terrestrial; there is a natural body and there is a spiritual body." In other words, the terrestrial body is mortal and the celestial immortal, and death is the severance of the cord which unites freed spirit to go in its immortal destiny an individualized entity henceforth independent of the vicissitudes of the physical world.

Here is revealed the process and obect of creative effort. Viewing the ceaseless turmoil and unrest of nature, the constant ebb and flow of creations, claps his hands in delight and cries out, what beautiful evolution!"

"Oh, scientist! evolution from what and to what end? Where is the gain? "The gain," it is replied, "is developed man, a higher civilization, the control of

"And is that all? Is this life the all of

"The question of a fool," replies

sucer of pity for the sucer of bigotry. "Do you expect to hear the hum of the

Great are the achievements of modern to come. Aside from the pleasure of the when the members of an association asstantly running after the fads and isms, glibly to talking about protoplasm as the side-issues, and thus withdrawing the material basis of life and the plastic by mind, accept it as the outward expresone grand cause for which all should la- all living beings, one of the professors confounded them all by asking an explanation of the difference between dead be more liberal than Calvinism, but and living protoplasm, for all tests they

With what eagerness the scientists the other. You can not array your be- dissected the brain of Guiteau; with probe and knife they cut through the tissues, as though they expected to find the causes which made him an assassin in the flexures of that organ. A little of the century. It is the philosopher's protuberance slightly larger than a mushighest conception of his relations to tard seed was found, and triumphantly spoken of as the cause of his crime and the world of spirit. It is the living And you will remember when the mindreading Bishop fell into a trance-like death, the learned doctors having no periority, which rounds the character in means of determining whether he was living or dead, and having pronounced moral revelation, but an internal illumi- him dead made themselves sure by cutnation, whereby he may understand the ting into his brain, seemingly certain relations he sustains to the physical that they would there discover in the structure how he could read thought.

When the wonderful Laura Bridgman amination of her brain, and wonderful and their atmosphere is an exhaustless discoveries were expected. These never were alluded to afterwards.

Poor scientists who would search for the invisible, intangible spirit, knife in it has gone; as though you would tear selves outside of humanity and warped the cage to pieces to learn the character of the bird confined yesterday by its bars, but to-day is singing songs of tain of exhaustless flow is free to every- gladness in some far-away fragrant grove!

We turn from this view of creation purposeless with saddened hearts..

If there is no answer to our infimoving of physical objects by invisible nite aspirations, and the human soul hands, rappings, the trance utterance of is created with all its infinite longings mediums-is Spiritualism? True, they after perfection, its intense emotions, are a part-a very small part. Gather its lofty moral ideal, strung so exquisitely for the touch of love, only to be swept and they form but a wave in the ocean, by the rude hand of pain and to go out which has been preceded by other waves like the flame in the bleak night of death, even to the remotest epoch of historic then creation is a failure, and man a blot time. It is true, having received by this and blemish on the face of this fair

still live and are near us, we can sit pret quite differently the problem of down in the satisfaction of unspeakable creation. As we turn the leaves of this joy and be content. Many do so and are earth's history, the thick strata of rock, not blamable because the great light which forms its crust, we find in fin and blinds them. They are satisfied with tooth and scale of beings once existing, the evidence they have received and be-prophecy of the succession of superior come apathetic to the necessities of forms which came in their order. Everyothers. They resign the matter to the where we find the prophecy of man dear spirits and think all is for the best. Every change is an approximation to-This is a fine belief for laziness! It is ward human ideal, as though an irresistalmost equal to the vicarious atonement able force working after an irrepressible of which it is a legitimate offspring. In design, under the restraint of opposing one case it is the blessed Jesus who is to conditions, was constantly asserting it

The mollusk foreshadowed the fish the fish the reptile, the reptile the mammal, and the perfection of the mammal Spiritualism finds in such a likeness is man. In him there is no prophecy of of the good Methodist brother, who in a superior or more perfected physical love-feast and experience meeting could form. He is the perfect fruitage of the spiritual. In mental acquirements and the weary toiler, whether with muscle Spiritualism is vastly more than the moral qualities there is an infinite reach or brain, found rest, assurance and inmanifestations, satisfying as these are to of horizon. Time nor opportunity are spiration. Above the altar was a paintthe doubting soul. It reaches beyond not finished in earthly life, and only ing of faith, clinging to a cross arising all phenomena, being the unitizing of eternity is equivalent to the possibilities from a rock in a storm-swept sea. The the eternal principles on which they all which are his. Man, instead of being a waves, like hungry wolves, leaped and rest. It is the science of life, here and fleck of foam thrown one moment upon the tide of being to perish in the next, tions on lines which no scientist has is an individualization of the forces of hope's star beamed brightly through the Then again they listen, and like an echo ents and grandparents back to remotest previously persued. It furnishes solu- that tide. He is the nobleman of nature, owning all things, for whom all things exist, and having the capacity of com-

prehending all. What a sublime position is his? On most truthfully and clearly when he brutes of the field, on the other the augels of light, toward whom he is hastenscuted in the physical body, so all the the two during earthly life, allowing the spiritual being. And, as he is the fruitage of all the past ages, spiritual science reaches back to the dawn of creation, sweeps the field of evolution, and is borne forward into the illimitable fields of man's immortality.

Would you narrow it down to the ranpings and the tipping of tables? You might as well represent the Atlantic have been victorious, the Materialist always delightful manifestations, which I have not outgrown, which are like the fruit of the tree of life, and the sweet waters flowing beneath its shadow.

In this light we begin anew the study of nature. For thousands of years the physical world has been observed the forces of nature, and the greatest patiently and carefully, until scientists count the scales on the wing of a moth, the facets of the eye of a fly, and enumerate the stars. They have be come so engaged in their pursuits that anything beyond the range of their sen ses-anything spiritual is dismissed with a sneer. Yet we know that we are bee after the insect has departed on its standing on the coast-line of spirit

Over this ocean no daring voyager has

science, and great are the scientists, but manifestations this field of study is ours. Ours as Spiritualists to evolve this new sembled at Washington, set themselves view of things, which, instead of a dead material world, acted on fortuitively, or shipping Persians, the Vedas of the needed strength and assistance to the material which had from itself created sion of an irresistible energy. Matter, itself, instead of being regarded as fixed and unchangeable, becomes the fleeting shadow of spiritual forces. The various religious systems of the past yield no broad philosophy in which we feel secure and assured of the future life. I say it not in disparagement, but they have signally failed. They commence with the mistaken idea that immortality is to be gained by certain beliefs and admission of certain dogmas; whereas, if immortal, that immortality is the highest esfort of creative energy, admitting of no mistake, dependent upon no belief, and an inalienable heritage. He exists, and that existence can not be blotted out.

> Prometheus chained to the bleak rocks on Mount Caucasus, with vitals ever consumed, yet ever renewed, is a type of the inexorable destiny which binds us to a life more enduring than the stars of heaven. Not a fraction of our being can be eliminated. Emotions, affections, culture, all remain after the change called

What follows? That the imperfect attempts of this life will be perfected in the next, the reality of which this life is only as a shadow. Our friends who have gone to the silent halls of death, have hand, through the substance from which not tarried there. They live in light supernal. We know that the words of poet Goethe, spoken over the grave of his friend Wieland are true: "The destruction of such high powers is something which can never under any circumstances come in question."

"Who builds on less than man's immortal

Fond as he seems condemns his joys to death."

The very life of religion is a hope in mmortality, and the new philosophy brings knowledge in place of belief. It elevates above the shadows of mortal life, showing that there is nothing real except the eternal. If man is immortal, immortality is conferred on him as the highest achievement of creative energy, admitting of no mistake. His spiritual state must be the extension of his individuality, consumating and perfecting the aspirations of this life.

I know how this pathway is; how easy to subscribe to a form of belief-to go with the crowd, instead of pushing your way against it. How easy it is to lean on the staff of vicarious atonement, how hard to stand alone. The weary toiler, bufleted by censure, is prone to look back to the old days when perfect rest and unquestioning trust were reposed in the tracts of the Church and the word of the

Once in a strange city I entered a church and passed along the isle which gave no sound to my footsteps. I sat down on a luxurious seat, the dim light partially revealed the bowed worshippers. The low, solemn chant and the grave, deep voice of the organ pulsated in the perfumed air. All was restful peaceful, and sweet as a summer eveclutched at her fragile form, yet she clung to her unfailing support, and black clouds of the storm.

Oh, delightful faith that, weary of the burdens of life and dreary pains of un answered aspirations trusts, in an infinite power; and, after all, vain strivings at the one hand the lower forms of life, the last to find repose by implicit confidence in a savior's love. Oh, we may look back with regret and longings for that ing, one of whom he will become when past of trustfulness, it will never come death shall cast aside the garments of to us again. The Rubicon has been earth. As all the elements are repre- crossed, and there is no bridge for our return. Let us not mourn or regret our forces of nature are concentrated in his position. As well might we regret that we are not again children, and satisfied with the rattle-box and hobby horse.

> May we not have equal trust in knowl edge as in faith which comes from ignorance? When our knowledge is perfect we shall place the same firm reliance on the laws of the world, and rest in the certainty that they will never change.

And now I come to what must be the last mentioned distinctive the terrors of the ocean and the wild, the sharpest fang and strongest talou of fire. Yet not lightly do I regard the feature of Spiritualism. All preceding systems of religion are not for life, but for death. If honor, integrity, purity, and morality are inculcated their effect on this life is only secondary to the future. They furnish the means of escaping the awful doom suspended over every individual. Constantly are the terrors of a future judgment and of death painted in lurid colors. There is so much attention given to the future there is little left for the present life. The streets of heaven and the jewelry of its gates are more attractive than the practical conduct of earthly living. Now, the new philosophy comes and

in a voice of music says: While the eye of man hath not seen the beauties. or the ear of man heard the songs of gladness of that realm where the light of

launched on the tide immortal. Here on earth is the beginning of that sublime destiny. Here you commence preparation of the future, and the best preparation you can possibly make for the full enjoyment of the next stage of existence is a well-ordered life on earth.

Such culture, whereby the spiritual is ever the guiding force of the thoughts and actions, is the treasure laid up in heaven, incorruptible. And is this but a figure of speech, a flight of rhetoric, and, after all, these aspirations and desires only delusion? I pause not here with the evidence, but with the poet I say in words which will touch responsive chords in every heart: Well, may be it is delusion,

That the soul lives after death; But, if so, it is far the dearest Which the tongue of the mortal saith. And, since so much of life's pleasure Is wrought of unreal things I shall always hold to riches Which the dear delusion brings. Others only regard our belief as de-

usion, but to us it has become knowledge, we walk to-day in the courts of heaven, earth-clad angels, often with heavy burdens, stumbling along pathways thickly set with thorns and paved with flinty stones that lacerate our bleeding feet, but the angels of light walk by our side. The dear ones who are gone before, concealed by a veil thin as gossamer, are our companions and our guides, and when this fleeting life is past, like a dream in the night, we shall awake in the splendor of a new day, more brilliant than fancy can conceive, where all those loved ones who went from our sight during the earthly years will give us greeting.

Written for The Better Way. INCERSOLL ON SPIRIT.

As much as I admire that great power n the world to-day, Robert G. Ingersoll, I feel that he will have cause to regret (in the great beyond) once baving used his pen in the appended article, published in "The Wine and Spirit Review," a paper published in the interest of the liquor traffic. It is beautiful in sentiment and construction, and therefore the more capable of injuring a few of its readers whose admiration for that man may induce some of them to copy him in a certain direction. I never before knew that whisky could be so idealized-to have such a glamor of romance thrown around and about it. But such is genius. It borrows its light and power from intuition, and its grosser parts from earth's environments that are not at all times properly guarded.

I send you some of the most wonderful whisky that ever drove a skeleton from a feart, or, painted landscapes in the brain of man; it is the mingled souls of wheat and corn, in it you will find the sunshine and shadow that chased each other over the billowy fields, the breath of June, the carol of the lark, the dews of the night, all golden with imprisoned light. Drink t, and you will hear the voice of men and maidens sing the "Harvest Home," mingled with the laughter of children. Drink it, and you will feel within your blood the startled dawns, the dreamy, tawny dusks of many perfeet days For forty years this liquid joy has been within the happy staves of oak, longing to touch the lips of man.

To this we have a reply from a prohibitionist, and though not as beautiful and picturesque as the Colonel's, it is very far-reaching and slong the line of common sense and morals. It seems to se handled in about the cam gy, and for my part I am glad some disciple of the aqua bura embraced the opportunity to frame an answer, as fol-

I send you some of the most wonderful whisby that ever filled the boots of man with snakes or painted towns in cardinal red; it is the mingled souls of corn and strychnine that made the marshal chase the shadows over the western hill; the breath of flame, the whistle of police, the hoodlum wagon, the thirty days in prison for thinking you could fight. Drink it. and you will hear the voice of comrades singing, "When Johnnie Comes Marching Home,"mingled with the laughter of the boys. Drink it. and you will feel within your head a sense of swelling-the boozy bliss of many high old sprees. For sixty days this liquid fire has een within the meek and mild-eyed demijohn, longing to scorch the throat of man.

## SEPARATION.

We can not part with our friends. We can not let our angels go. We do not see that they only go out that archangels may come in. We are idolaters of the old. We do not believe in the richness of the soul, in its proper eternity and omnipresence. We do not believe there is any force in to-day to rival or recreate that beautiful yesterday. We linger in the ruins of the old tent, where once we had bread and shelter and organs, nor believe that the spirit can feed, cover, and nerve us again. We can not find aught so dear, so sweet, so graceful. But we sit and weep in vain. The voice of the Almighty saith, "Up, and onward for evermore!" We can not stay amid the ruins. Neither will we rely on the new, and so we walk ever with reverted eyes like those monsters who look backwards.—Emerson.

A humorous criticism must be made in the spirit of good humor, otherwise it becomes puerility and loses the effect it is intended to convey, pleasing neither the one who agrees with the criticism per se, nor calling a halt to those in error. We may laugh a mau out of his folly, but never scorn him out of it.

Painted windows were photographed

vet ventured, and the Cuvier, Humboldt, wisdom has no shadow and the warmth in their original colors recently by and Darwin, who will co-ordinate its of love has no chilling wave, yet know Swiss doctor who has devoted long study phenomena and reveal its laws are yet that you are already as spirit entities to this subject.

SPIRIT DISTURBANCES AT

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SPIRIT DISTURBANCES AT WISBECH.

INOTE,—The following account, condensed from the letter of an exteemed correspondent, though written in plain, unadorned phrase-clogy, is amply worthy of consideration, as showing a work that has been carried on for many years in the earliest anicipal might be inaugurated with good effect again now-if well-disposed intelligent circles were more frequently held-namely, the aid and progress which mortals might effect for undeveloped earth-bound spirits.—En. T. W.)

Wisbech, Cambridgeshire, became tenyears ago, when sounds as of a man noises were heard as of doors opening on a door actually clanking and moving.

At times when members of the family went upstairs with a candle, it was repeatedly blown out; sounds of heavy weights falling and the shaking of ornawife of the tenant often felt, not only the clothes pulled off her bed, but herself drawn nearly over its side. Her be the father of this haunter. He saidhusband, an invalid, has been struck on "he and his wife were poor, but honest. the back and knocked against the wall. Amidst all this, there has been heard trouble to them. He was both a thief one after his weekly return from the close to this couple's bedside a hissing noise, rendering the place most horrible, and reminding one of John Bunyan's description of "The valley of the shadow of death."

About four years ago the wife felt impelled to attend a private meeting of Spiritualists, after which the disturbances became intensified, and for twelve months, early every morning, knocking was heard on the bedroom floor. About six months ago, Mrs. Addison, a clairvoyant, trance speaking and test mediam, called at this, house on business, This spirit seemed to be attracted to the

thought desirable to hold a seance. It was hoped thereby to discover the means of producing quietness, for, at a private had taken control of the same medium and told her to have a meeting at that house. At the first seance there were present seven persons and the medium.

After singing and prayer the medium was controlled by the female spirit, concealed there to the amount of LSo, good." her own savings. Next, the medium was controlled by the husband of the spirit, who tried to show how in a quarrel with his wife, through jealousy, killed her with a carving-knife, and being perplexed what to do with the body, decided to cut it in pieces and bury them under the hearthstone in the kitchen. He then took possession of his wife's savings, went into the room over the kitchen, and concealed the money un-

henceforth strive for progress.

After these had left control, the guide of the medium saw and described the spirit who had stolen the money. This robber spirit was permitted to take control for a short time. He confessed he was the cause of unbappiness between husband and wife, and the disturber of the house. He was accompanied by other male and female spirits.

After a few more seances this spirit became more desperate than ever, troub ling the house and likewise the medium and becoming a continual appoyance at medium he often said, "There has been too much praying and preaching here, and he meant to put a stop to it." At another sitting, when some members of the circle and the medium were at a earth a companion and associate of the thief, came with the female spirit, and both seemed much affected by our prayers, hymns, singing, and good advice.

This female spirit was very penitent and when we told her there was mercy and prayed with her, she exclaimed, "Mercy for me!!" She seemed to drink been restored.

more. The robber spirit said, "You I shall have the medium." Soon after through a churchyard in the centre of unfortunately for the young man's behind the gravestones and grin at her, fied often enough to establish his re

Under these conditions some of the sitters suggested the discontinuance of municative or talks with greater unction About twenty-six years ago a house in the seances. But one of the medium's than that of the sins and peccadilloes of controls, a good Scotch doctor, begged his neighbors. The most curious part anted by a person who knew nothing of us to continue and treat the spirits as of the story that, accused as some of Spiritualism, but who, through many we would mortals under the same conyears, had evidence of the presence of ditions, and endeavor to reform them spirits of a troublesome character. The This spirit's name was Dr. George Macfirst instance occurred about eighteen Farlane. He said rather than give up, they must meet oftener, once in the middle of with heavy footsteps were heard run- the week as well as at the end. Meanning round the room, as if pursoing while the controls held a council with someone, followed by a heavy fall. Also certain missionary spirits as to the best way to rise this hannting spirit, and and shutting, latches lifting, and a chain they decided to seek his parents and enlist their belo to raise him This spirit became so troublesome to

the medium that her life was wretched. ments would be heard, and these and monopolized the time, and had to be Mecca, to which tens, nay scores of many other annoyances continued up to taken off by the will-power of the sit thousands, are wending their way from a few weeks ago. Not long since, the ters, and some of the friends magnetizing the medium. She was then controlled by another spirit who claimed to curious and many repentant. The local They had an only son who was a great had escaped the gallows. He asked us to go on in the good work for their sakes." The mother then controlled, and said she had died broken-hearted; he had brought her grey hairs in sorrow to the grave, and she asked us to aid her in his reform. At the subsequent meeting the son controlled again, and was very boisterous. After this he became curious, asking how it was he was there, and if there was a God of love, why did he allow his children to become thieves and murderers? After consideraand when upstairs she saw a female spirit (who appeared in great anguish of mind) standing upon the hearthrug. Inleves and murderers: After consider the least, and see my own likeness the gass, and in the first place, I wish to state that looking very steadingly for some time, I am not a Spiritualist, Theosophist or This spirit seemed to be attracted to the medium and wept when she left to go downstairs.

The medium felt drawn to visit this house, and did so frequently, until it was thought desirable to hold a seance. It a spirit whom he recognized as his mother. Then be recognized his father, saying, "I am your prodigal son, John. meeting elsewhere, this female spirit Have pits on me." Then he gavesa promise that be would never try to injure the medium any more, nor annov spirits whom he named, and said they

> 13th, when our experiences with this beavens. spirit and his associates were most touch-

regions beyond.

While the above relation states that the condition of the spirits has been changed for the better, it is interesting to know that the disturbances at the house and annoyances of the medium have all ceased.—Two Worlds.

DIES, YET LIVES.

The following, clipped from Emma Hardinge Britten's paper, The Two Worlds, entitled "One of the most wonderful and problematical cases on record," was copied from the London Daily Telegraph, as reported by its St. the weekly circles. In controlling the Petersburg correspondent. It will interest our readers :

"In an humble cottage situated in the picturesque suburbs of Tiflis lives and dies one of the most eccentric human beings, whose shadows have ever darkfriend's house, a spirit who had been on ened the terrestrial sod. He is a bedridden young man of ordinary educa- own; the hair was identical. tion, who, for years unable to leave his house or his room, has lately taken to and green, undefinable at first, but presentiment from heaven.-Cleveland dying regularly every Saturday of his life and returning to this vale of tears on scope; now it was a landscape, such as the following Monday morning, a wiser one dreams of or reads of in descripand a sadder man. The sources of his tions of Italy. While I was wondering increased wisdom are the sights and in with gladness the blessed truth of sound of 'the other world," in which he with no rings, pointed to that-my proprogress, and she left us full of hope, passes two days out of the seven in mysand in the charge of the angels of light. terious occupations, the nature of which of the movement, all the time strangely

which he reads the names of the sins but the vision was still very vivid. have taken away my 'pal,' and now committed by all his friends and acquaintances. This latter allegation is, the town, this spirit would run out from friends and acquaintances, has been veriand at home would annoy her fearfully. putation and to blast theirs, for there is no subject on which he is more comthem have been, not so much of grievous sins as of heinous crimes which may send them to Siberia, they all fearfully plead guilty to the charges, and beseech him to pray for forgiveness for them. Nor is this all. To persons whom he sees for the first time in his life, he also makes known the long catalogue of their sins and injunities, ancient and recent, without ever seeming to make the slightest mistaks. Nothing like it has been seen in the Caucasus since the remote days of St. Nina. The house of still the guides ordered more frequent M. Tagarelli (so this 'dying prophet' is meetings, and at the first one this spirit called) has become a sort of Christian corners of the Caucasus-Armenians Georgians, Ossetinians, Lezghians-all authorities, whom no miracle would surall prise, look rather favorably on the young man, but visit him only one by and a murderer, and it was a wonder he shades. Even a Russian newspaper correspondent who visited him lately in a cynical mood came back with the cold perspiration standing in large beads on his brow, a firm believer in the hebdomadal death and resurrection of the Dying Prophet of the Caucasus.

A SPIRIT IN THE FORM OF A

The following story was told a Daily News reporter. The woman who related it appeared to be endowed with an average amount of good sense, to say the least, and seemed firmly convinced

"About a year ago I was visiting a friend in Denver, who was much interested in physical culture. Every evening we went through the prescribed contortions prior to retiring. This was about eight o'clock. My friend had the house. He next saw four female stopped to put her little girl to bed, and the angel helper at our side! It may had been his companions in earth life, three in the room. I lay down across was controlled by the female spirit, and he prayed that they might be he ned the foot of the bed and was playing with who took her to the hearthstone (the up also. He concluded by saying the child, when I suddenly seemed imvery spot where she had been previously had "come to curse us, but in the future pelled to look up. There in the corseen) and signified that there was money he would bless us and ever strive to do ner of the room I saw a bright star, though its color was more like an elec-The circle met again on Sunday, April tric spark than any of the stars of the

> "As I looked I was possessed of the ing and prayerful. On this occasion feeling that the star was looking right at the medium saw, and was finally con- me. I turned to find some natural cause trolled by an aged female spirit, who to which to attribute it. I first thought gave her name and alleged that she had it must be a reflection from out of doors, kept a house of ill-fame often frequented but as the only windows opened out on by the robber spirit and his associates. a very narrow court with a huge brick

intensely nervous in the attempt to lose myself, or frequently get up and walk, of change. read, or write. But that night I felt only restful. Though much perplexed I was not at all frightened. The night seemed strangely short, and at times fantastic engineer. somethings, gleams of un-explainable origin and nature, passed through my mind. I have no distinct remembrance like a madman's. Then he sat up in bed, of them, and had not at the time. clutched an imaginary sheet of paper, About six o'clock in the morning, the and gasped: child asked me for a drink of water. I got up and gave it to her, and still the twenty; prepare to meet thy God!" star remained. When I lay down again I had the strangest part of the experience. A profile of a head, with wavy hair done up in Greek knot, out- time the news had reached the place lined itself something like a magic-lantern reflection. The features gradually that No. 5 had collided with a freight; assumed an exact resembance to my

"Behind the head was a mass of gold quickly it changed as does a kaleidowhat all this meant, a tiny white hand file. I tried to divine the significance This made three of the band who had he has not yet thought proper to divulge; calm. I shut and opened my eyes and

After this the circle was annoyed the fatal Book of the Recording Augel, in I looked for my star. It had vanished,

"What was the lesson to me? I was sure there was one. A sweet sense of this, as the medium was going home of course, capable of being verified, and, peace stole over me, and I saw that self stood between me and all good. Then the vision vanished.

"I told my friend, and she laughed, #5 undoubtedly you will laugh, but nevertheless it is true."-- Chicago News.

> UNSEEN HELPERS. Take, O boatman, thrice thy fee Take-I give it willingly.

For, invisible to thee, Spirits twain have crossed with me.

"Can you give me a day's work?" asked poor woman of a well-to-do matron You look very delicate," said the lady. 'I need someone to wash, but you do not seem strong enough for the work." 'Oh, yes'm; only try me and you will see. I have been sick and got behind hand, and my children need bread; besides, Charlie will help carry the water and lift the tubs," coucluded the woman, eagerly. "Who is Charlie?" asked the lady of the house. "My husband, ma'am," was the low answer. The woman was engaged, and did her work well, but there was something that troubled the mistress of the house greatly. As soon as she left the house the woman would call Charlie, and she would hear her voice talking and laughing, and holding converse with someone, but when she went into the room there would be no one there. The water was carried, the tubs all lifted in their places, but the slight woman who washed was the only person who was visible. When the lady of the house paid her she said, "Call your husband; I would like to see him." 'He wouldn't come, ma'am." said the woman, simply. "No one ever sees him but me." "What do you mean?" asked the lady, in astonishment. "Why, ma'am, Charlie is dead himself, but his spirit comes and helps me; how could I work this way if it didn't? I could no more lift one of those tubs of water alone than you could, ma'am. He's come ever since I was sick, and helped me that way." The compassionate lady placed another coin with those she had already given, "For Charlie and his children," she said, with tears in her eyes, and she saw afterward that the sick and wearied mother was helped by living hands. But there must be many people bearing burdens greater than they are able to, who are Helped and made stronger by invisible guides—the memory of some dead Charlie, who lifts unseen the heavy load, with whom they commune as they work. How would the dull routine of daily life be glorified, could we for one moment see

It is a beautiful belief That ever round our head Are hovering on angle wings The spirits of the dead.

To feel that unseen hands we clasp, While feet unheard are gathering round ; To know that we in faith may grasp Celestial guards from Heavenly ground.

The Workman's Times.

ENGINEER JENKINS' PRESENTI-

Charley Jenkins was an engineer on the B. and O. for years, and he had many hair-breadth escapes. His run was be-She declared she had been impelled by wall not two feet from them, I was forced tween Garrett, Ind., and Chicago Juncsome blessed influences, whose power to look for another reason. But I found tion, Ohio, and nearly every body along

"Generally when I am wakeful I get family surrounded the bed and watched with breathless eagerness for any sign

The stillness of the room was oppressive. Nothing could be heard save the regular, heavy breathing of the sick

Suddenly, he arose on his elbow. He stared wildly around, and his eyes looked

"Tiffin: Train five: engine seven

He sank back exhausted, and fell into a quite, easy sleep. When he awoke he was on a fair way to recovery, but by that that a terrible accident had happened; that engine 720 was a wreck, and that the engineer and fireman were dead. Charley Jenkins insists that he had a

## REMARKABLE Spirit Manifestations,

— нү — Рвоу. Wm. Сясоки, F. R. S., of London, Eng., and C. G. Нецилько, of Cincinnati, O. and the foundation of his sadness is the moved my bands to be sure I was awake.

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icines. This position it has secured by its intrinsic merit, sustained by the opinion of leading physicians, and by the certificates of thousands who have successfully tested its remedial worth. No other medicine

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"Two years ago I was troubled with salt-

"Two years ago I was troubled with salf-rheum. It was all over my body, and noth-ing the doctors did for me was of any avail. At last I took four bottles of Ayer's Barsaparilla, and was completely cured. I can sincerely recommend it as a splendid blood-purifier."—J. S. Burt, Upper Keswick, New Brunswick.

"My sister was afflicted with a severe

## SCROFULA

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OWhen a boy I was troubled with a blood disease which manifested itself in sores on the legs. Ayer's Sarsaparilla being recom-mended, I took a number of bottles, and was cured. I have never since that time had a recurrence of the complaint."—J. C. Thompson, Lowell, Mass.

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nection with the College, boards, nurses, and treats all manner of disease with the best success. Also diseases treated by mail. DR. J. B. CAMPBELL, Physician

Studies in the Outlying Fields

## PSYCHIC SCIENCE,

BY HUDSON TUTTLE.

some blessed influences, whose powers the first seance and the money and saider was the medium.

A fortnight after the first seance and the mother was held, when hoth the husband was controlled the medium.

A fortnight after the first seance and there was held, when hoth the husband was controlled the medium.

A fortnight after the first seance and there was held, when hoth the husband was controlled the medium.

A fortnight after the first seance and there was held, when hoth the husband was controlled the medium.

A fortnight after the first seance and there was held, when hoth the husband and wise controlled the medium.

A fortnight after the first seance and there was held, when hoth the husband and wise controlled the medium.

A fortnight after the first seance and there was held, when hoth the husband and wise controlled the medium.

A fortnight after the first seance and there was held, when hoth the husband and wise controlled the medium. During this meeting the firends conversed with these troubled spirits, and gave them good advice, and when the wife forgave the husband, they both declarated with these troubled spirits, and gave them good advice, and when the wife forgave the husband, they both declarated the propose of the theory and spirits, and gave them good advice, and when the wife forgave the husband, they both declarated the propose of the season should be a way of the spirit, and a feet the members, with the set troubled spirits, and gave them good advice, and when the wife forgave the husband, they both declarated the power relation states the best to the came to know him personally. His friends could tell his engine every time by the peculiar "toot," and whenever the saily active the prolinged for a saily every body along the two output of the rest of the sail when the sail to count to the Mythiela differ. A saked my friend the power fall with the power relation is some and the money and sailed for Laushand the problem the power fall with the power relation is some and the money and sailed

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#### SCIENTIFIC METHODS AND HU-MAN LIMITATIONS.

### Dr. Carpenter and Independent Mesmerization. LYMAN C. HOWE,

Scientific methods often fail because of the limitations of investigators. Repeated failures to get certain specified results often establish a conviction that no such results ever occur, and the tendency to dogmatize asserts itself in a pronounced dinial, which in the mind of the experimenter becomes authority. Spiritualism is not the only subject that is open to these influences. The same mental characteristics apply to every line of procedure that involves delicate and complex factors, and consequent liability to failure during a long line of experiments conducted in a special man-

A change of method without increasing the passibility of error may at once reach results that had been pronounced impossible. But the scientific bigot is quite sure to reject all testimony that does not square with his own experience. Right here is the secret of scientific skepticism on spiritual subjects.

A class of facts have settled the question for one mind who summons his friends with confidence to see for themwhich mental hints act on the mesmeric selves, not doubting that they will find the evidence that they can not resist. They go to the same medium, but take trance, and the same facts lead superwith them a new sphere of psychic inficial critics to deny any agent in spiritfluences and impose another order of ual mediumship outside the mental habprocedure, no more scientific or fraudproof than those obtaining with the successful investigator, and get no results. should be most thorough and exact in They repeat the effort and every attempt is a failure. After a few trials they likely conclude that the reason they fail while their friend succeeded is because they were too sharp for the medium to get in his tricks, while the successful one failed to guard every avenue of possible fraud. When this conclusion is reached and becomes a psychic factor in the mental decrees it grows and soon becomes a fixed impression that fossilizes into authority and dogmatic denial. When this stage is reached they become well nigh incorrigible. No amount of counter-testimony shakes their dogmatic negations. In illustration note the dogged per sistence of "learned ignorance" on all the higher branches of science. Phrenology, mesmerism, psychometry, and life clearly demonstrate we are more clairvoyance have all been treated to the than physical beings. That which we same scientific (2) intolerance.

the scientific world, especially in phy- it is manifested. siology and cognate sciences. He made a series of investigations to ascertain if it were possible to mesmerize a subject by purely mental influences independent is an invisible reality gathering in the of all suggestiveness or expectancy on light of the world and by it picturing eternal day. Why should we weep when the part of the subject. His conclusions | the images of objective nature upon the are expressed in the following language: clear mirror of the soul. Disturb the re-"The writer does not hesitate to express lation between the soul which sees and the conviction, based on long, protracthe organ through which visual couscited, and careful examination of the evidence adduced to prove the existence of call seeing is lost or disturbed. The a meameric force, acting independently same is true of every other avenue of of the constitueness of the subject, that sensation. Our knowledge of audible state that it is a dead, desolate waste of there is mone that possesses, the least existence does not depend slone upon a played out volcanoes and cooled-off lava claim to acceptance as scientific truth." perfect ear, but upon the relation exist-

Prof. Carpenter is high authority in

"It has been repeatedly found ing between the soul and the bodily orthat meamerizers who had no hesitation gan. in asserting that they could send particular individuals to sleep or affect them in other ways by an effort of silent will, have altogether failed to do so when the subjects were carefully kept from any suspicion that such will was being exercised; whilst, on the other hand, sensitive subjects have repeatedly gone to sleep under the impression that they were being mesmerized from a distance, when the supposed mesmerizer was not even thinking of them," (Mental Phy-

that have been successful when all pos-

sible knowledge of the intention was out

of the question. But all of these, of

course, Prof. Carpenter ignores. It is

not to be presumed that common people

in science which the sagacity of such a

learned professor had failed to find, and

which by his failures he has decided do

not exist and are impossible. What les-

son do we find in this? ()ne at least

that is of great value to the cause of

Spiritualism. It shows us that the very

facts and experiments which have been

extensively used to explain, "expose,"

and discredit spiritual phenomena, are

under the same ban of scientific author-

ity and are discredited in toto. But an-

other and even more important lesson

is found in this attitude of the schools.

thoroughness in our experiments, and

painstaking care in every detail of the

seance-room, and all phases of phenom-

enal variation, and mental compounds

affecting the psychic agents, and all the

idiosyncrasies of the medium-expec-

tancy, fear, prejudice, personal likes and

dislikes, ambition, distrust, etc.—and in-

spire caution in summing up results

and stating conclusions. But if inde-

pendent mental action is a fact, why so

many failures when all knowledge and

anticipation are removed from the sub-

ject's mind, and so frequent and free

success in cases where suggestion is

plainly a part of the agency employed?

Spiritualists and mediums, as well as

all investigators. The laws that apply

to mesmerism are applicable to medium-

ship. The great body of experiments

occur under conditions that render the

delicate subtile thought-sphere inoper-

results, except in co-operation with and

physical influences of environment.

strong bias of the medium is apparent

there is no other way of inducing the

the medium. Spiritualists of all people

comprehensive in their estimates and

conclusions. It does not weaken, but

strengthens the cause, to recognize and

scknowledge all its weak points and rel-

egate every fact to its rightful place in

the economy of nature. When medium-

ship is studied in all its bearings, and

superstition eliminated from the science

rightful value, a new impetus will move

AFFIRMATIONS OF THE SPIRIT

UAL PHILOSOPHY.

Another intimation of men's immor

tality is found in the duality of his na-

ture. The accidents and incidents of

call sensation has its origin behind and

heyond the bodily organs through which

Wonderfully constructed as is the eye,

yet it is not the physical organ which

sees. Behind the lens of the eye there

ousness is obtained, and that sense we

A. F. FRESCH,-#p. 9

the world.

the mesmeric sleep. Be-

and afflictions. When one member of the body is removed by accident new means of communication are devised and perfected by the invisible soul siology, page 619.) When sight is gone other avenues are It is apparent from the examples cited quickened whereby the soul itself bethat Prof. Carpenter, while acting up to comes an active force in the field of life. his highest knowledge, overlooked the The evidences of an invisible or spiritmost vital points and neglected to make ual body are as clearly affirmed by the the conditions essential to the success of facts of life as the existence of the physsuch delicate mental experiments. He ical organization. Amoutate an arm or interposed-or allowed-such associalimb and the soul refuses to recognize tive influences as to defeat the action of the loss by maintaining the consciousindependent mesmerization and attribuness of the spiritual part when the physted the failure to the absence of expecical is gone. Take away or destroy the tancy in the mind of the patient. It is voice and it will devise other means of likely that in every case of such failure speech when speech is silent. the causes might be found in the cir-Moreover the unequal development cumstances and conditions affecting the mental states in conflict with the operator's will, and not in the auticipatious of the subject. That such is the case is evident from the numerous experiments

between the mind and body clearly enunciates this duality. The weakest and most frail bodies are not unfrequently the companions of strong and courageous souls. The most tender and delidevelopment. Indeed, to them we look human or otherwise, has an invisible for the rarest intellectual gifts and the brightest gems of genius. It is a common fact that the mind refuses to grow have succeeded in demonstrating a fact old with the body and does not decline with dimning eyes and gray hairs.

So clearly is the fact of man's duality

revealed in all his life and experience, it

is hardly necessary in this connection

to cite proof to maintain it. The pages

of history and daily occurring facts

around us clearly establish this proposi-

The soul everywhere asserts itself un-

der the most marked bodily mutilations

Victor Hugo exclaimed: "The snow of winter is upon my head, but the eternal spring time is within my heart." The best thoughts the most gifted minds have written and spoken have been given long after the flush of youth and the strength and vigor of man and womanhood have departed. The ripest and richest fruit upon the tree of knowledge comes after the leaves of physical strength have dropped and the sap of vital force is retreating down toward roots already verging to decay. A halo surrounds the easy chair of age youth's blushes can not paint. It is the aura of the expanding soul arising triumphant faithful sun, growing larger at its set-

Moreover there are times in the lives part asserts its independence, and to a large extent withdraws from its physical environments. This is clearly manifested in our moments of abstraction or reverie. In such moments the soul refuses to linger with its bodily companion and flies like the dove from the ark in search of its treasures. This was clearly illustrated near a century ago Here is another important lesson for all when Rittenhouse went into his observatory to watch the transic of Venus across the disc of the sun. His friends Hence, in the majority of cases, the wanderer in foreign lands is not in reality an exile from home. In meditain phenomenal displays, and mental tion's swift winged chariot he often that he permitted his feet to become se-

studes, knowledge, and anticipations of ing his condition. been evidenced in the illumination of of Materialism. their experiments and most broad and the dying. In the frowning dungeon, before the keen-edged guillotine, on the burning pyre, when hungry flames were flesh, the soul has triumphed over danger and death. The old martyrs sang amid the flames until their voices died away into the eternal silence, or waved of life, and phenomena credited with the the fire fiends' revelry until they dropped into death's mad holocaust.

How true is it that the eyes of the dying shed no tears? Smiles play upon the pallid face of death. The closing ear refuses to listen to the groans and waves, which break upon the rocks of

The death-chamber of the dying is not dark, although the candle of mortal life. is burning out in the socket. Hence they amile, because smid the deepening night of mortality the soul's eye catches glimpses of that sun which never sets and joyfully revels in the glories of an over the bed of the sufferer the eternal light is breaking? Why draw our heavy sighs when the music of the upper air entrances those death is reliev ing from mortal pains and burdens?

beds, without atmosphere.

Written for The lietter Way

It is an utter impossibility to find any where any manifestation of that which we call spirit apart from matter. Matter and spirit are one. Matter is not the result of apirit, but spirit the result of matter. Spirit always was within the substance we call matter. In other words, spirit or life, with motion and intelligence, come directly from the atom. It is the atom's endowment, whose origin is lost in the infinite past. Atoms combine, urged on by their own inherent intelligence, for the express purpose of having a better opportunity for exercising their intelligence. The various combinations of atoms produce various results-rock, crystal, tree, beast, bird, and man. These are the (to us) visible results, but with these visible things the atom does not reach a finality. The atom's attenuations extend beyond our short-ranged organs of sight, just an the atom that composes the acorn pushes its attenuations beyond the sight of the roots that lie buried within the soil.

The oak tree is an object lesson where

in we may learn of our own nature and see ourselves perfectly. It is the one law of growth everywhere; therefore, to learn the law that governs the growth of a tree is to learn the law that develops cate races evince the greatest mental the soul of man. Every animal, he it part just as truly as the roots of a tree to it has above the soil an invisible part But the root does not see it, for the reason that its branches and leaves reside in the upper world of sunlight and air. This upper world is the tree's spirit world, just as the world a very little above the earth's surface is man's snirit world, so-called. We know when we look at the body of a man that we do not see all there is of the man. Because our eyes can not see the entire man is no sign there are not other eyes that can see him. The spirit is just as tangible to more refined senses as the branches of the tree are to our senses. The spirit is evolved from the human body from This see the clergy of that city all agog, the atoms that combine to make that body. The body is building up this (to us) invisible part daily through the visible body, but how? Atoms combine over physical decay, and like the ever- and their motion is increased. This enables them to attract to themselves other atoms needed for their growth. This motion, dull and sluggish in the rock. of all when this invisible or spiritual increases in the vegetable and beast and still increases in the human body, until we lose sight of the natural result that never entertains doubt, never asks a must inevitably come from its activity. We feel the presence of our own invisible part just as the root of an oak trembles when the wind sweeps through its branches.

The time will come when the inviible part of yourself will free itself from your body and only a shell will remain, truthful atterance we have heard from just as a similar time came to the acorn the pulpit in a coon's age.-N. Y. Truthwhen having given of itself to form the became alarmed at his long absence and tiny roots and first leaves of the tree, went in search of him. They found his the young tree freed itself from the body cold and almost lifeless upon the mouldering acorn and had you removed floor of the observatory, but the soul of the soil from the root of the young oak ative to a degree that precludes effective the old astronomer was reveling amid you would have found the foranken the gorgeous pageantry of the midnight shell of the acorn. When humanity subjection to the dominant, mental, and stars. It had almost parted companion comes to look for the spirit or the lifeship with the body. The home-sick principle or God, whatever you please to the singular manner in which the word call it within instead of without, many of the vexing problems will be solved, have been metapsychics as it was inmessages, supposed to be dictated by a leaves tired bands and limbs, and scorn- outside of matter, but it can slways be meta, meaning beyond; and payche, the spirit excarnate. The anticipations of jug hill, valley, mountain, river, and found within it and within matter it will soul. The souls that have gone beyond the medium play a large part in secur- ocean's broad expanse, visits his native stay forever. The same atom that rested carth life. But I employed the word to she was a girl; she is now over seventy ing results, as do the mental suggestions heath and mingles in spirit with those within the rock upon the mountain side designate something more than this, as years of age. She recommended your he loves. Indeed, the soul often rises is capable of stretching its attenuations is shown in the article alluded to. The cause of this dominance of circumstan- above the limitation of the body to en- infinitely. In its upward flight it casts word psychic, has been much employed tial influences and the many ways in joy the freedom of its own native air, off its basic garb just as the human body as noun, as synonymous with a medium At other times it becomes oblivious to casts off daily its outer covering or scarf subject, learned egotists assume that physical existence. When the Italian skin, but it does not rest in its journey. In this sense in France. It is known to poet was courting the graces of the We must put aside the notion that matmuse he so far forgot his earthly body ter and spirit are separate entities and in the spirit world. Not all, or even commence right down in the ground riously burned by the fire before realiz- and follow the line of the human soul's progress. Thus will a belief in a future The dual nature of man has always life be built right upon the foundation through them; or, these latter act as in-

EXPERIENCE TEACHES Inconsistencies exist in every department of human affairs where true wiseating shrinking muscles and quivering dom is lacking. The preacher who speaks of the ounipresence of God and then calls on him in a voice of thunder as if he were a mile off, does not reason. He lacks windom. The parishioner who the charred stumps of their hands, amid denounces his neighbor for immaterial or trivial human failings, is blind to his own lack of charity in these denunciations. He, too, lacks wisdom. The latter is not an effect of education slone, or of faith, either, but of moral culture in conjunction with education or refinesighs of loved ones because the spirit- ment through association. And moral ual ear hears afar over the roar of the culture means the application of morality or ethics to self. Such is the experience mortality, songs echoing through the that teaches and gives us absolute knowlwooded cliffs that dot the eternal bills, edge. All other knowledge is relative. It may seem paradoxical to assert that the more we learn the less we know But experience forces upon us the conviction that there is no knowledge outside of experience. What we regarded as such before was but belief after all. A mathematical or a philosophical problem exemplified by another is not personal experience, except we make the deductions in conjunction with the reck oner. So morality or apirituality may he likewise paralleled, but a moral or apiritual problem can only be proved through personal application-experience. This constitutes moral culture. Wisdom is the effect, and he who is wise

-reasons-can not be inconsistent.

NEWS ITEMS.

Not long since the "New York World' was sold for \$4,000,000 and an offer of \$5,000,000 has been refused for the "Herald." In order to start a daily in Nev York City \$1,000,000 in required.

There are about 1,500,000,000 people in the world, with very nearly an equal division of sex. One-fourth dies before the fifteenth year and the average duration of life is about thirty-three years. 33,033,000 people die each year, making total of 91,501 each day, 3,770 each hour, sixty-two each minute, and about one

Some fine caves have been discovered sear Southport, Tanmania, containing several different chambers filled with fine stalagmites and stalactities. When the lights carried by the exploring party were extinguished the ceilings and sides of the cave appeared to glitter with dismonds. This unusual effect was produced by millions of glow worms which were hanging in the caves.

A wonderful flower has been discovered on the Isthmus of Tehuantepec. Its chief peculiarity is the liabit of changing its colors during the day. In the morning it is white; when the sun is at its zenith it is red, and at night it to be more careful in the future. is blue. The red, white, and blue flower grows on a tree about the size of a guava tree and only at noon does it give out any perfume.-Manchester Union.

Mr. John Stevenson celebrated his rooth birthday in this city yesterday at his residence at the Old Man's Home, on Powelton Avenue. Mr. Stevenson still nomens, philosophy, and doctrines of shaves himself, though his eyesight is the subject, with the opinions of eminent failing him. He never used tobacco persons thereon, Price 5 cents. Adsince he was nine years old, and attributes to this habit the preservation of his teeth. He has never indulged to excess in the use of liquors .- Philadelphia

Record. Rev. Minot J. Savage recently lectured in Kansas City on "Immortality," holding that Spiritualism furnished the only proof we had of continued existence. and Rev. J. E. Mulierta, of All Soula Church, undertook the task in next Sunday's sermon of castigating Rev. Mr. Savage and repairing the damage he had done to the creed. But he only succeeded in making a bad matter worse. For instance, he declared "that neither immor tality or the existence of God was susceptible of proof; that they were both assumptions; that the true Christian question, and never descends or condescends to evidence." We heartily commend the reverend gentleman for his frankness. An open confession is good for the soul. His admission that the Christian religion is built upon a foundation of assumption only is the first seeker.

Written for The Better Wav. METAPSYCHICS, NOT METAPHY SICS.

Some of the readers must have been dazzled when they read my article in THE BETTER WAY of December 5th, at metaphysics is introduced. It should God, life, intelligence reside nowhere tentionally written. The word is from or sensitive, and nearly exclusively used all Spiritualists that there are mediums many spirits being able to control terrestrial mediums, they seek the aid of those who are able and communicate termediaries in giving information from higher or more progressed spirits that can not agreeably come within the earth plane. We can not definitely speak of these acting spirits as "apirit mediums." for that is an expression applied to terrestrial mediums who furnish communication with excarnated souls; but if we designate them as metapsychics there can be no misunderstanding as to what is meant. The word spirits, is often loosely employed, for we have a spirit ourselves. Control is indefinite. A dark spirit might control one without officiat

Dr. W. A. R. Tenney.

ing as a medium.

Whose card appears in this lasur, is an emineut and successful specialist in the treatment of catarrhal diseases and various forms of passithroat, and bronchial troubles. He has madliar to the macous membrane his life-work and has originated and perfected methods a treating the different forms of chronic cuterra. which produces their complete eradication. He is, perhaps, so well known as any of Cincinnair's prominent citisens, having been active in ilmost every public spirited movement for the benefit of the city since coming here over twelve years ago. He is now, and has been for three years, the presiding officer of the firder of Cincinnatus, an organization whose sole of ject is to work for the good of the city and at tract strangers thereto

Are you will not Remember THE BETTER Way to the chespest and best spiritualist paper in the world. Read it, subscribe for it, circu late it.

We No Stanes taken in payment for either subscriptions, advertisements, or books,

PERSONALS.

Contributions accepted: B. T., S. W. Mr. and Mrs. Lillie serve the Union Society during January and February.

Mrs. A. E. Kibby, who has been lecturng during the past two months in IIIInois, has returned home to spend the month of December at her residence, to Saundera Street, Mt. Auburn, City.

Hon. A. B. Preuch graced our sanctum one day last week, and we were pleased to find in this gentleman a worker that any cause can be proud of. In him are combined the material with the spiritual in happy unison, being a practical business man and having the gift for inspirational speaking to a marked degree. He has engagements in Pennsylvania at present.

·We frequently obtain requests from correspondents not to alter or smead their contributions intended for publication. We would gladly comply with their requests if they would observe their cases correctly and not put the subject of a sentence in the objective case as it recently occurred with one of the above. The less changes we have to make, the less laborit is for us, and we would therefore request correspondents

A new and revised edition (the fifth thousand) of brother J. J. Morse's "Hints to Enquirers into Spiritualism," has just come from the publishers. Besides containing rules for the formation of spirit circles, it also advises investigators what works to read upon the phedress. The Progressive Literary Agency. So Needham Road, Liverpool, England

The New York "Truth-Seeker" says: "J. Clegg Wright, the lafidel Spiritualist orator, will speak at the Manhattan Liberal Club, 230 East Fifteenth Street, on Friday evening, December 4th. His • ubject is 'Individualism vs. Socialismthe real point of conflict in process of civilization.' Mr. Wright is a fervid speaker, of whom the heretical Spiritualists think a good deal, and will no doubt give the Club something to debate. December 11th the mother of Lillian Russell will describe the Evolution of Reason.' Following Mrs. Leonard, December 18th, Miss Mai Pal will talk about 'Liberal Liberty.' "

#### DR. A. B. DOBSON VS. OLD **SCHOOL PRACTICE.**

DR. A. B. Dosson: You have no doubt recognized the handwriting in the numerous letters sent out by Mrs. Julia Binkerd, of this place. She and her husband are neighbors of mine and her husband, Mr. John Binkerd, Sr., is a minister. Mrs. Hinkerd asked me before wrote to you for her if I knew of a magnetic healer or spiritual doctor that could recommend. I directed her to you and your spirit band and she requested me to write for her. The diagnosis was truthful and both she and her husband believed that your band could cure her, but when the first prescription came she was suffering so that it was thought she was dying, and no use to take the medicine, but her husband urged her to take it and abe did, with the happiest result. Mrs. Binkerd has a house full nearly all the time since she has been taking your remedies and she says she feels as well as she did when treatment to all, and we hear the best kind of reports from those who are taking your remedies according to the directions of your spirit band.

Truly and kindly yours, A. C. BARNICS. Omerald, Holt Co., Nebraska.

DEAR BROTHER: I feel it a duty I owe you to let you know how I am since taking your remedies. I hardly know how to express my gratitude to the good spirits and you for the kind treatment I have received. I feel in better health than I have for years. I must say that I have been in the eclectic practice for more than twenty years and must say again that I know but little about the practice compared to yours. I will ask a question: Can I be made a recipient of spirit influence so as to enable me to see into these things?

Spiritually yours for more truth, BENJ. JOHNSON, M. D. Hickory Station, Montgomery Co., Kan. See ad. in another column.

There is more caterrh in this section of the nuntry than all the other diseases put together, and until the last few years was aupposed to be incurable. For a great many years doctors pronounced it a local disease, and preacribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable belence has proven catairh to be a constitutional disease, and, therefore, requires constitutional treatment. Half's Caterrh Cure. manufactured by P. J. Chency & Co., Toledo market. It is taken internally in doses from ten drops to a tenspoonful. It acts directly upon the blood and murcus surfaces of the sys-They offer one hundred follors for any case it fails to cure hand for the circulars and

(estimonisis. Address
F. J. CHENEY & Co., Toledo, (), ## Bold by Braggists, 750.

THE BETTER WAY being the chespest Spiritunlist paper published and the avenue for the best and leading minds to express their thoughts, it should be read in every family circle. It will be sent on trial three mouths ful

## Correspondence.

Cincinnati. O.

The services of the Union Society opened last Sunday with congregational singing, followed by a lesson on the 11th chapter of 1. Corrinthians, ishowing the comparison between the spiritual gifts therein mentioned and the socalled mediumship of to-day.

Mr. Dean's subject of discussion was to show ciely was the order of nature, and that mutual helpfulness was the law operating through individuals. Selfishness, however, is apparent in all past history, and through monthe populace. Every form of religion has fur-nished a creedel pabulum in harmony with its relate their experiences. particular views. The broader basis of intellectualieducation established in this country by the fathers of the republic solely upon the hypothesis that the State should provide for the education of the future citizen, but a universal ignorance should end in the destruction of constitutional liberty, has been and even now is vigorously attacked by papal Rome, and its ishness primarily existed in man as an indiviual, and it passed over from sire to son, except where the latter breaks away from it by higher education, environment and selff-reasoning. Though we can not impugn the honealy of our forefathers in transferring their belief to their progeny, a reaction will set in when the pendulum is swung too far to one are of the circle. To day the release and rebound give evidence that passion and not reason ply the subjects of the tyranny of imperialism taking a swingtowards the other extreme. The lecturer, however, advised such to emigrate to some wilderness, rather than seek the destruction of well-ordered government. Liberty and license are aworn forces, and do not belong here, though tories exist in every clime and country, and are often the advance guard to better conditions. The friction created by advanced thoughts always develop opposition. Spiritualism, as the most modern, is therefore unpopular. But it is the highest, because it teaches there is no hishonor in the acquisition of knowledge-something contrary to past philosophies. And further, it exalts man to an is in violation of a sound conservative law to good floor to dauce on are invited. become an alien to good society. In fact, the social law in itself reveals to man the eternal existence of society as the real and immortal state of existence. He who thinks he can live alone is mistaken. Mutual helpfulness is the underlying basis of society. Nature serves, then why should man discriminate? Nature creates no trusts, then why should man? Spirit voices a mutual dependence on each other. Therefore society is necessary, and every living creature is the natural servant of the other. It is the law which unfolds the love element in man, and when this becomes positive-self acting-the aim of Individual life has been attained. Such is happiness.

As a close the speaker read a grand message from spirit Wilberforce bearing on the same

Before proceeding with the evening lecture, the speaker, Mr. Dean, called attention to the remissuess of Spiritualists in attending service where no phenomena is on exhibition. Not that he disparaged the latter, but thought it very unwise in all truth-seekers to neglect the former, as it some day would be regretted, it being the more essential of the two in the great beyond. Phenomena is merely to convince of immortality and to prove the necessi ty of the philosophy. The physical is there-fore the lowest phase of Spiritualism, and those who do not ascend with its teachings will be lost to the present generation in spirit. They can not meet with those who have progressed until they have arisen out of the sensuous; for test-hunters are like old topers-instead of becoming satiated with their fill, it always creates a larger vacuum to be filled when the last intoxication has worn off. Those who have ears let them hear-and govern themselves ac -cordingly.-Applause greeted the remarks.

The lecture itself was one of the profoundest, most interesting and instructive that has ever been delivered before a Spirltualist audience in Cinciunati. The trend of the discourse was along the line of psychic force, and its ul timate result or results on the human race and its general effect on human history. Mr. Dean said that it was now generally conceded by observers and thinkers that an unseen force ex ists which pervades matter and spirit, although not yet understood. But all investigating minds are looking for a solution, and, strange to say, all, without collusion, gravitate some what in analogous channels of reasoning, proving that the force is an intelligent one for rapport occasioned by the investigations affects all alike-acting on them as an individnalizer. This same force is also manifest in society, churches, politics, etc., and, while it begins as a minority, always finds itself in the majority, ultimately. Reformation, achisms, protestations, and new sects, are all manifestations of it. Luther, Wesley, Parker, Emer-son, and even John Brown, are individual it lustrations. And although creeds have swall lowed up individuals as the sea does the sands of the shore, and leaders have held multitudes in abject slavery, physically, mentally, and morally, this underlying influence has ever been the savior of mankind from fossilization and subjection to the old. Out of this arises the apirit of emancipation, and it is abroad today. It relegated the pope to the Vatican, and made Prance a republic, though the people do not, as yet, understand the full use of the power. Great Britain became one of the most liberal countries in the world under its influence. And now its influences are being strengthened by tongue and pen that have been made free by it. But what is this force? Well, in a word: spirits! The unseen world has awak ened ours to a new impulse, and is the cause of all our forward marching-our present rapid progress. Besides this, it is disclosing to us the secrets of universal life, of law, of creation and of a first-cause; and through it proves that a soul-force (spirit) is the superior force in nature as a whole considered. Yes, it is crown ing the world with its natural rights, and through it, man shall never more be a slave, but always free! [Applause].

The Ladles' Ald of the Union Society with a good attendance of its members held its weekly meeting Wednesday, December 2d, at G. A. R. Hall, Mrs. I. S. McCracken presiding. After the transaction of regular business Mrs. Weeks offered her resignation, giving as her reason that other duties prevented her from giving the time and attention to the office that was due it Her resignation was accepted, and anothe slater chosen.

Much joy and gratification was expressed at the success of the supper Thanksgiving eve-Thanks are due the kind friends who sided us

After the adjournment of the meeting a se-

who were absent missed a pleasant hour. Some thing new is expected next week. SARAH J. JENNINGE, Rec. Sec'y.

PSYCHIC RESEARCH SOCIETY. Despite the threatening attitude of the

weather last Sunday, the Psychic Research So-ciety meeting was largely attended by an appreciative and intelligent audience. It is a notable fact that at all of this society's Suniay meetings a great proportion of the attendance are atrangers to the cause, and a tetter place for new beginners in Spiritualism-to become acquainted with its sacred truths-can not be found. Spiritualism, pure and unadul-terated, is the only subject treated on within archy, papacy, and creedism has dominated over the precincts of this organization. Ample oprelate their experiences.

Mrs. Ada Sheehan, the regular speaker, is a

present laboring in the spiritualistic field of St. Louis and will continue to do so during December, but the rostrum of the society will be occupied by other speakers during her absence. Miss Sagmaster, the society's secretary, spoke last Sunday and her guides acquitted themselves with great credit. After the opening supplanting sought by the establishment of address the president gave an experience he parochial schools under the tuetlage of the had undergone in the way of thought-transpriests and nuns of that Church. But the self- ference. He was followed by a gentleman who related three remarkable instances of the same nature, one of which is deserving of more than passing mention. He had, during the day, ex perienced vague misgivings regarding a distant friend; in the middle of the night at a certain hour he was awakened from his sleep by the voice of his friend calling to him a though in distress. He afterwards learned that his friend, on the day in question, had been taken very ill at that hour, had called in a sometimes rule. The anarchist gives proof of delirium. The gentleman who related this we this when he lands on this free soil. It is sim- learn is Mr. Wilkins, late editor of the "Nou-Conformist," and at present editor of the "Cin cinuati Herald," a paper devoted to general reform. Mrs. Gill related an interesting incldeut of late occurrence. Feeling very ill, she called on Mrs. Sheehan, and judge of her amaze-ment when that lady calmly informed her that she had anticipated her visit and had the evening before prepared a remedy, and which sub sequently led to her cure. Mrs. Kibby also gave some startling instances of a like nature. The meetings will continue as usual every Sunday and the Ladies' class meets every Thursday at 1.30 p. m. On December 17th the complimentary dance and social will be given, to which everyone desiring to have the bench equality and brotherhood, and teaches that it of pretty young ladies to dance with and a

Brooklyn, N. Y.

The Brooklyn Progressive Conference had a very good audlence on Saturday, November 18th. Among the visitors present se noticed Mrs. Dr. Keeler and Mrs. Dr. Weyman. The meeting opened as usual with President Bogart in the chair.

Captain Die was called upon as the first peaker, and although b ing unprepared, spoke

tery interestingly on the subject of life.

Dr. Perkins succeeded Captain Dye, and spoke at length and with accustomed intelli-gence upon the practicability of spiritual work. He drew very good comparisons from our everyday life, with that of spiritual work, asking, to we not often become irritated and confused in the most regulated duties and work we are performing here? Then why should we not expect the same conditions from the spirit? At times the messages come to us in faint whispers, then in writing, and again by impression; but at all times, when they do come, they take on some of the medium's individuality. Should the instrument be out of tune at the time, how can we expect clear, distinct and precise messages.

Mrs. Emily Ruggles read a paper, which was copied from THE BETTER WAY, asking for signatures to have Hudson Tuttle and Mrs. E. H. Britten represent our cause at the icoming World's Fair at Chicago. The document was placed on a stand at the door of the hall for those who wished to sign their name after the meeting.

Mrs. Crail, from St. Louis, occupied the platform the rest of the evening, and gave many very remarkable tests, all of which were recognized. This lady has attracted the attention and gained the admiration of the Brooklyn Conference, by her modest and lady-like demeanor, and it is to be hoped we will see more of her work before the winter is over.

Another correspondent writes that upon pre-Hudson Tuttle as representative to the World's very little use and short-lived, as our best work Fair, neatly the entire conference responded The following paper accompanied the undersigned:

In reply to the call for votes for a representative of Modern Spiritualism at the World's Fair, contained in THE BETTER WAY of November 7th, we, the undersigned, select the name of Mr. Hudson Tuttle as the most suitable person as standard bearer of our cause known to us at present. As we believe he has the interests not only of our cause, but of our country and the world sincerely at heart; and that he would serve and advocate them all with

equal devotion and fidelity.

We also think the time has come when the new order of things" should begin to supercede the old. And that among the many changes for the better then to take place will be the combination of the male and female elements in every department of life, whether that of religion, government, education, or business, as well as in society and the home There being a man's part and a woman's part in everything, if only they be understood and rightly adjusted. Wherefore, we suggest, that Mrs. Emma Hardinge Britten, of England, be made an associate representative with Mr. Hudson Tuttle, of America. She being a noble representative woman, who has long been faithful worker in the spiritual and reform field in both hemispheres; and as such would tend to unite Europe and America in the bonds of harmony. And it is meet that the East and the West should be closely united in this progressive enterprise, seeing they are both of the same race, kindred and tongue. And, furthermore, as a prominent idea in this great Columbian celebration is to promote the union of Mrs. L. A. Cook, of Chicago-since that time mankind, as far as possible, in a universal brother and alpterhood of the race, where each one shall live for the good of all, by extendfrom England to co-operate with our own countryman of America would be strictly in line

The social of the Beacon Light Ladles' Aid ociety met in Mrs. Folks' parlors December 4th. Although a stormy night there was a large gathering and determination to have a ning, both in a financial and a social way, good time. Miss schroder gracefully presided at the plane, giving us some fine selections : by their donations, their personal help, and she also gave a recitation receiving loud ap-their attendance.

Area Wheaton, our vice-president, in her clear voice, sang several songs. Mr. Milsuce was held, and all were more than de ler, always obliging, sang some lively dittles. lighted with the manifestations of apirit La. The light fantastic toc kept time to the beautiStile through one of our new mediums. Those
ful music rendered by Miss Schroder. A beautiody. Only \$1.00 a year.

should not be able to attend we would then se-

ly well qualified and appropriate, Mrs. Cora L.

V. Richmond, of Chicago, Ill.

tiful repast was served, the tables groaning with the weight of goodies, was tempting to sight and appetite. We dispersed in the small hours of the morning, satisfied with our Aid, and the good feeling existing among its mem-

At Conservatory Hall Mrs. Ada Foye, on Sun day, December 6th, commenced her two months' eugagement in Brooklyn with a short address followed by demonstrations of spirit-return and communion, which deeply interested large audiences. It is the good fortune of but few platform demonstrators of the facts of spiritunlism to approach the clean-cut demonstra tions which Mrs. Poye is enabled to make. The under-current of thought and feeling in Brooklyn is tending to give more serious con sideration to spirit phenomens, and unless I mistake the algus of the times hereabout Mrs. Foye will do a missionary work while here, which will pave the way for a purer, brighter spirituality, both luside and outside of the

Pronounced demonstrators, in connection with an intelligent presentation of the subject, can not help but embolden those already convinced and urge on those almost persuaded, both of which are very much needed to make the cause an element of spiritual reform.

St. Paul, Minn.

I arrived home after a trip through our State in the interest of the Northwestern Spiritualist Association, of which I am secretary and also State agent, to find that the issues of THE BET-THR WAY containing the plan of organization, which you forwarded to me, were laid carefully aside for me. I have read them all through carefully, and beg leave to say a word on the

In my humble opinion Spiritualism can only progress in any degree by organization. We point to the great number of Spiritualists in and I have heard it stated as high as 20,000,000; but, honestly now, can we prove we have 100,000 According to our census the Methodists have so many, the Baptists so many, but what of the Spiritualists? They melt away to a nonenity when it comes to facts and figures. When legislat'on against Spiritualists and mediums is started how many times has the element come forward and proved an existence of a Spiritual ist body or church or any kind of an organiza-

What are we considered anyway? I am a regular constituted minister of the gospel of Spiritualism, having my authority from an incorporated religious body, but I have been re-fused the customary half-fare permit by the railroads on four different occasions, and was obliged to appeal to the Interstate Commerce Commission on the ground of unjust discrimination before I was accorded a respectable hearing, and finally gained the point. I rehearse this simply to show where we stand in the world. What are we accomplishing under the present system? Are we not harboring anything and everything that comes along that ever had the remotest idea of mediumistic power and some who never had any? How are we to root out the disreputable element and dishonest people who are using Spiritualism as a cloak to cover their iniquities, and thereby disgracing Spiritualism as a whole? My answer to all this is: It can only be done by organizing our forces so that we may stand be tore the world in our true light.

Who are the Spiritualists of the present day? Did you ever think of that? I attended two campmeetings last summer, and many, many times as I stood on the rostrum or sat in the audience, looking around, remarked, "ninetenths of the people have gray heads." Who will take their places when they pass to the other side? We are doing comparatively noth-

ing to teach the rising generations about our ideas and, in fact, many Spiritualists are sending their children to the orthodox Sundayschools to keep them away from other associations. There they are getting their minds moulded to contrary ideas to our own and not qualifying themselves to fill their places as rue, loyal workers in our ranks.

I favor a national organization movement if it can be carried on without a creed. There are 140 religious denominations in the United States, and from everyone of them we have some in our ranks; no one can formulate a creed to suit all, and some of our most active workers will be left out if necessary to subscribe to a creed. I have been connected with a number of Spiritualist societies (local ones and have assisted in organizing three or four, and not one that has had a creed has been even entation of a paper for signatures in favor of a passing success, and all such have been of ers will not subscribe to a creed.

I shall make a very strong effort to be present at the meeting, and do what I can to assist the movement in every way, for my experience in the work is that we want assistance to send speakers and mediums through the country where the local Spiritualists are not able to keep meetings going. In my present work I find that the places which were awakened some fifteen to twenty years ago by the efforts of such active workers as E. V. Wilson and others have dropped away entirely. Those who we e be found among the rising generation.

Then by all means let us go on, organize and do our work as it should be done. Were we but to put our shoulders to the wheel and work as the orthodox Churches do, in ten years at the outset, with the evidences Spiritualism con bring forward, we would be the power in the land and not the reverse, as so many people consider us to-day. W. H. BACH.

New Orleans, La.

Being a constant reader of your paper and noting the good work of the different spiritual societies as demonstrated in the columns of might like to learn how the good work is progressing in this old Crescent City, thought best to drop you a few lines.

Our society held out through the long period of hot weather, but holding only one service each Sabbath. The attendance was poor; but we opened the campaign in November we have had very large audiences. Mrs. Cook was with us last winter, and by her earn est work succeeded in awaking a great interest has been phenomenal. As an inapirational and annual meetings for a number of years with this idea, and would be appropriate and be surpresed. Of the hundreds of tests given emulate their example. Fraternally. acceptable to all. But in case Mrs. Brittain by her none have failed to be recognized. Sh will go to Galveston and Fort Worth, Texas lect another lady from our own country, equal- after which we hope to see her with un for a month or two. The present month Moses Hull has our platform.

Peorla, III.

Mrs. L. H. Ellsworth is at present engaged to secture for the Peoria Progressive Association. She can be addressed at 1007 State Street, Peo-ria, III.; Prof. Randall at 269 California avenue, Chicago, III. H. C. Nick, president, and Dr. C. T. If. Benton, necretary.

Is that sor line parties tone is determined

John Wetherbee writes : Inther R. Marsh has lately delivered a few lectures in Horti-cultural Hall, before a spiritual society. Everyoue who heard him, either on his experiences in Spiritualism or on other matters, will give him the credit of being a very able, scholarly and intellectual man, not in the least degree demented, but, on the contrary, with an meonimonly vigorous mlud for any period in

He is in his seventy-ninth year, so will pass for an old man; but he is in fine physical preservation, and would be taken for a man about He has been a successful lawyer, and a member of the New York Bar for fiftythree years; was once a business partner of the celebrated Bostonian, Daniel Webster, and an intimate friend. He delivered a lecture last week on that distinguished statesman, in Tremont Temple, and those who heard it had a fine treat, for he related many interesting cir cumstances, some that never have been pub-lished; and the lecture was scholarly as well as interesting, and showed, as all his lectures did, that he was a writer of great intellectual ability and wide culture on many subjects.

Mr. Marsh has not lost his luterest in Spirlinalism, but proposes to devote his estate and the rest of his life to the spread of the truth that death is not the end; the truth, Rev. M. J. Savage says, the world wants to know to-day more than anything else, to make us sons and daughters of God. Mr. Marsh is ably attending to that work. He is a Theistic, biblical, Christain Spiritualist like Isabella Beecher Hooker, who on a late Sunday, being present at one of his lectures, stepped upon the platform at its close ideas. I will close this letter with the reply he made to the question of a reporter, at the time of the Dis De Bar disturbance, it will give a good idea of his mental status.

"I do not allow vague conjectures to effect my absolute knowledge. It is absurd for a man to put what he does not know against what another man does know."

Columbus, O.

Mrs. S. Seery, of Dayton, has been in our city for the last two weeks. She has held daily and nightly seauces. Some of the most remarkable manifestations ever attained by a medium in this city have been attained, and as a result ion-believers and doubters have been converted. The public circles have averaged from fifteen to thirty each, and a majority were si e cers after truth. Personal communications to each in the circle has been the rule, and the evidences have been of the most indubitable character. Extreme old age, with its piping voice, and infancy in its prattling tones, with youth and maturity enlivened, edified and consinced the auxious and often impatient attendent. Never in my experience have I met such convincing evidences of the truth of Spiritualism, and never have I acen so many who were in ignorance and blindness receive such convincing and effective attestations of the truth of that light which they sought. Mrs. Seery will remain with us one week more and we are full of auticipation of still more gratifying and strengthening testimonies of our JOHN A. SARBER.

Watertown, N. Y.

Mis. Abbie N. Burnham, of Boston, Mass nas just completed a most successful engagement here of four weeks, and now goes to other fields of labor, for like all our best speakers, her time seems to be fully employed. Her audiences have been good from the first and constantly increased, and great interest was manifested. She is an excellent speaker, and so far as our experience has gone has no superior as a test medium, and to this is added the manners of a perfect lady, refined and courteous in the highest degree. The very best wishes of the society go with her, and we hope at no distant day that her engagements will permit her to give us at least another month's time. E. D. MOORE, Sec'y.

Grand Rapids, Mich.

Mrs. Colby-Luther closed a successful engagement with the Progressive Spiritual Socicty, speaking the Sundays of November to appreciative audiences. The trend of thought was radical in the extreme; but, using reason as'a guide, no one could fail to find satisfaction in the arguments made. The last lecture, "The danger and destiny of the American Republic," was a grand masterpiece of logic, satire, and oratory. The society will close another engagement with this gifted speaker as soon as possible. Yours for truth and justice,

EFFIE F. JOSSELVN.

Orient, N. Y.

Captain D. B. Edwards writes, that on Thurs day evening. November 12th, Mrs. Helen T. Brigham, a well-known lecturer in the spiritual field, lectured in Young & Racketts' Hall, Orient, L. I., subject chosen, "Eternal Life and the Evidences of Immortality." The subject was handled in a masterly manner and gave universal satisfaction. An improvised poem, "My Childhooa Home," was highly ap preciated. This good woman is doing a much nceded work on the eastern end of Long Island interested and even converted and developed by those means were nearly all dead or had Hudson Tuttle to represent Spiritualists and moved away, and scarcely a Spiritualist could the spiritual philosophy at the World's Fair, and promise my mite to sustain him if chosen.

Spiritualism has laid a permanent foundalon in this place. We had to add more seats to Lyceum Hall to accommodate the Sunday afterhoon attendances, and on the afternoon of the 29th, forty or more had to stand.

I don't know what we will do with the crowd as our hall is not a large one. I think some o the Churches might come to our relief, as we are making great furonds into their ranks even one of their ministers offered \$100 00 fo any evidence of spirit power, but when waited THE BETTER WAY, and feeling that others upon with articles of agreement he wilted. We now have a Lyceum that meets every Sunday at 9.30 a. m. The subject on the evening of November 29th was, "The True Condition in Spirit Life.'

Grand Ledge, Mich. The Windser Society of Spiritualists held their quarterly meeting at Benton, December oth, where morning and afternoon I addressed one of the most harmonious gatherings it has ever been my privilege of meeting. A few ing a good will and fuir play to everyone. We in the philosophy. She received a glad welcome carnest workers have kept alive the interest of think the appointment of a lady representative on her return to us, and her work last month the cause in their vicinity, by holding quarterly speaker and platform test medium she is not to Would that all societies and localities might

Buffalo, N, Y.

Dr. J. C. Street, of Boston, has edified and in-structed our society during the past month of lovember, drawing full houses. He will close his classes here about December 15th. The genial Doctor has made a host of friends in Buffalo, and will be called here again in the near future,

"Introduce the paper to your neighbor. Aid us in the grand work in which we are engaged. THE BETTER WAR is to be a great agent for to take the fead and therefore has placed its doing good everywhere. Pass the sample copy subscription price within the reach of every that reaches you to some acquaintance lu order to spread the good news.

# CATARRH

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Any dyscrasis or humor, specific, acquired, or hereditary, may produce some one of the different forms of Catarrh.

Catarrh may be the result of an attack of any of the eruptive fevers, such as measles, scarlet fever, small-pox, etc. It may be a local manifestation of a scrofulous dyscrasis. Many cases are fastened upon a syphilitic taint: in short, almost every case of Chronic Catarrh is fastened upon some latest dyscrasia existing la the system of the subject affected.

There are forms of Chronic Catarrh dependent upon local disturbances, such as parasites, polypi, foreign bodies, and the continuous breathing of impurities floating in the atmosphere, etc. Catarrh does not usually confine itself to that portion of the mucous membrane lining the nostris, but in almost every case extends its course into some or all the numerous cavities about the head communicating with the manal cavities proper, often following the continuity of the inner tining along the Fustachian tube into the middle car and impairing the learing, or taking a downward course into the largus and bronchial tubes and finally reaching the lungs. In many cases the disease extends into the frontal sinus, causing severe frontal headsches, despondency and oftentimes dizziness. In other cases it affects the pocket in the aphenoid bone and produce a constant dropping back of sticky, greenish, frequently yellowish, secretions into the throat. This form of Catarrh is usually attended with the formation of lungs and scabs in the nowtrils, and the breath of the patient is usually disgustingly offensive from the ulceration and decomposition of animal matter contained in the peni-up secretions. In fact, there is no disease which produces a greater number of cvil and sometimes fatal consequences.

One of the most frequent complications of Citronic Catarrh is Dyspepsis, or Catarrh of the Stomach.

It will be evident to every intelligent person from the above facts that the treatment of

One of the most frequent complications of Chronic Caistrh is Dyspepsis, or Catarth of the Stomach.

It will be evident to every intelligent person from the above facts that the treatment of Chronic Catarth must be adapted to each individual case, and that to expect to be cured by any uniform box or bottle of medicine is the rankest absuidity.

It will also be evident that the treatment in order to be permanent in its effect must be constitutional in all cases where there is any humor, dyscrash or interesting in the system. Proper local treatment in many cases is efficacions when adapted to the case in hand, but local application is generally of small value alone, as in a great majority of cases the cavities in which the disease is located are inaccessible.

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## Women's Department.

Written for The Better Way, Never Forgotten. TRYPHENA C. PARDEE.

'Twas the friend who was true in grief's darkest hour, Whose words were not gauged by hypocricy's power.

Who, opening the gates of eternity's light, Led safely the soul from error's felt blight,

'Twas an hour to be cherished while life exists, When feeble and sick with strangers amidst When heaven alone recorded deep sighs, For sympathy spoken in feeling-lit eyes.

Very small is the act in look, word, or deed. That makes us forget the want and the need, MVhlch weighs us to earth in sadness most drear With features bedreuched with cold misery's

The dews of old Hermon in morn's thrilling Shine no more resplendent than kindly looks

To lone ones who languish for voices to bless And hands beart-inspired in warmness to press What hunger is keener to starving souls here

Than that which is longing for kindness and cheer, When darkened the heavens with sorrow's dim

Beyond which is hidden our choicest life-bliss

#### Written for The Better Way. THOUGHTS. ALLIE LINDSAY LYNCH.

I give here a few thoughts, received through inspirational writing, on soul embodiment, prefacing the addendum by the explanation that recently I have exchanged letters with a friend who believes Mrs. Richmond our greatest medial instrument (which I do not deny). Yet I felt such a repugnance to the thought that I might be compelled to return again and again to earth, in mortal garb, that the thought held more of horror than the older fear, once felt, of an endless hell-which I hoped I might escape, yet, like all orthodox believers, I could not be quite sure regarding. The thoughts I received are pleasant ones to me, but each reader is privileged to weigh and judge their merit.

They who teach soul embodiment in human form do so truthfully to a certain extent only. A perfected soul-that is, perfected to that degree of refinement that one is able to distinguish readily the refined man or woman-does not again need the gross covering earth's elements afford, through which to continue its onward advancement. It then becomes enabled to be, as it were, selfsupporting and self-perfecting, to the extent that it can grasp those avenues for soul culture that lie out before the freed spirit in purely spiritual realms. Until this condition of soul is attained. however, the soul is only fitted for the grosser elements which old mother earth provides.

It is essential, and also well-ordered that the soul thus evolute through gross matter, but, once self-supporting,purged and perfected to a state above that grossness, it no longer needs, no longer can assimilate with; therefore it is not in accord with that natural law, which heretofore had ruled their union, that the soul shall longer depend on earthly sustenance.

It would be folly-and nature is never foolish-for natural law to return to gross elements those parts that time and efforts had elevated or purified. In the pure separated from those cruder elesoul) has risen superior to such environments. No longer needing, no longer attracted, it would be folly to again blend in so close a relationship. So fear not that again necessity will compel thy soul to earth, thy life to undergo earth's hard ships.

Whether this be as advanced teaching as some receive, or to many seem ignorance, to me it brings a feeling of comfort. I care not how often my soul has been embodied in human form, 'tis of the future I now think and would learn. A return to human embodiment would, to my mind, destroy all the bright pictures called up by love; would necessitate the heart's encircling a new tender and true love—and what would become of the present? I am satisfied with the love that is mine. And love, to me, is more than all things; means all things, joy, aspirations, attainments, eternal peace. Destroy this, by separation and environments that would obliterate, and I prefer my being's end to all eternity. Laugh if you please, dear reader, but let me offer as my plea-I am a woman!

ACTION NEEDS HARMONY.

of your valuable paper among the lead- ary, 1868, he concluded negotiation of a there is the least bit of evidence of any ing Spiritualists and throughout the entire fraternity of liberal-minded people, and Portugal, and was sent to Madrid, give up that old superstition which has I hope to reach, through its columns, Six months later he was appointed to been a bar to human progress during the people, it is imperative that we adhere.

more especially in the easterly spiritual the governorship of Madras, he was apsocieties, I find the constant and unceasing cry of the more progressive ones to be for "less argument, more harmony" along the lines.

ty in nearly every city or town of any ment in India the Afghan war occurred. moment; divisious because of triffing In 1880 he was created Earl Lytton. In disagreements demanding break-off's 1887 he was appointed embassador to lamb.—Lawrence Sterne.

pathy and brotherhood, remember that contains not its golden essence. Let us in the following stanza: ing; let us have less carrying back and forth in our conference meetings, and In act. Pure was hers: and the dear God more combined work and effort. We Spiritualists are attaining advancements in the line of progression, but we are not faultless, and it is well to review these faults of ours once in a while, giving them, so to speak, a good raking ow, and we will evolve in colors all the brighter. Readers, I rarely write inth is strain. Forgive me if it irksome. My That breaks its heart over wild rocks toward next notes shall be on the ennobling and are innumerable.

MRS. DR. J. N. MAGOON.

Written for The Better Way. Nature's Law.

O. W. HUMPBREY. Oh man! will thou comprehend. That in thyself all growth doth blend; That thou erect, the semblance art, Of creature kind with beating heart-

Whose speechless lips but pleading eyes, Remind that thou with reason wise, Art still akin with that which serves To meet thy wants with shrinking nerves.

That fin of fish and horse's hoof. But shadow forth in nature's woof, The perfect shape of human hand, By law ordained, through nature's plan.

Then stay the lash, the cruel blow, For thou must reap what thou dost sow; In future state thy deeds amiss Wilt sure destroy thy hope of bliss.

Written for The Better Way.
GLEANINGS FROM THE HARMO-NIAL PHILOSOPHY.

MATILDA II, CUSHING. The recognition of Spiritualism as one of the religions of the world, is almost wholly due to the influence of the inspired writings of Andrew Jackson Davis, known as the "Seer of the Harmonial Philosophy." While we accept the phenomena with grateful, reverent hearts, as proof positive of the continuation of life beyond the grave; yet we feel the need of a more general knowledge of foundation principles, and of the laws govering both the material and the spirtual universe. This philosophy, bearing internal evidence of its divine origin, reveals to us the Infinite Spirit of love and wisdom. It unfailingly directs us to the heights of true, spiritual living. It forms a solid foundation of truth upon which rests the grand structure of Modern Spiritualism. It treats of all the vital questions that are agitating the minds of humanitarians to-day. It shows the true harmony of art, science, and religion; and proves with unanswerable logic the existence of the principles

enunciated by its inspired author. Many who are entering our ranks ar desirous of knowing more of the philosophy, but have not the time for study or can not obtain the necessary books. crucible of the earth's metal we see the These will gladly welcome the little volume of gleanings compiled by Della E. ments, and ne'er again co-mingled. We Davis, M. D., the accomplished wife of much, at least, as does the soul, thus is indeed a collection of priceless gems. pure, partake of gross matter. It (the That she was directed in her selection by the higher powers can not be doubted, as the very essence of the Harmonial Philosophy is presented in a form that can be readily comprehended by all. May it accomplish the work for which it was designed, and carry light and consolution to many shadowed hearts, and lead world-weary pilgrims to the fountain of life.

#### EDWARD BULVER LYTTON. CHARLES CHOMWELL

Edward Bulver Lytton, the British embassador to Prance, died at Paris, on November 24th. Rt. Hon, Edward Robert Bulver Lytton, G. C. B., G. C. S. L., C. L. E., LL. D., poet and diplomatist, only son of the celebrated novelist, poet, born November 18, 1831. He was edututors, and afterward at Boun, where he of modern languages. When nearly eighteen years of age he entered the diplomatic services of the crown, being ap pointed October 12,1849, attache at Washington, when his uncle, Sir Henry Buller, afterwards Lord Dalling, was minister, acting as private secretary to Sir Henry. To the Editor of The Better Way. His rise in his profession was rapid, and Knowing the wide-spread appreciation his different stations many. In Pebru-His rise in his profession was rapid, and cently from Chicago. And when they commercial treaty between Great Britain kind of a God. But it seems difficult to some responsive hearts in regard to the secretaryship of the embassy at Vi- past ages. The most devoted god-bethose things to which, as an influential enns. Afterward he was transferred to lievers to day are the most non-progres-In travelling over the country, and became Lord Lytton. Having declined itualists. The human is the highest inpointed minister at Lisbon, and after a year was nominated as viceroy to India, and embarked for Hindoostan. In 1877 for all growth and all progress. the queen conferred upon him the Cross There are too many, far too many, of Bath. In 1879 an attempt was made fragmentary brauches of a divided socie- to assassinate him. During his govern-

from the "old" society to the "new." France, and elected Rector of the Uni-Now, fellow workers, isn't the existence versity of Glasgow. He is perhaps best of such a condition of affairs a little bit known to the general public as a noveldeplorable? Why need there be within ist, writing under the name of Owen our ranks, so many dissenting factors? Meredith. His best and most widely Let us, in the realization of the great known work is "Lucile," and there are work which the unseen world has laid few who perhaps have not read this sad, before us for the elevation of mankind pathetic story taken from life and risen in the establishment of a universal sym- richer and stronger. The breadth of charity and sympathy of the author is harmony is the soul of all things, and nowhere better displayed than in his delthe spirit partakes not of that which icately veiled judgment of his heroine

then prize the time that we are spend- Judge her love by her life. For our life is but

Knows what His creatures have need of for And whose love includes all loves, through

much patient strife ed her soul into peace. Love though love may

be given In vain, is yet lovely. Her own native heaven over, as the old farmer said of his mead- More clearly she mirrowed, as life's troubled

Wore away; and love sighed into rest, like a

the shore shining side of Spiritualistic life, which Of the great sea which husbes it up evermore With its little wild wailing. No stream from

its source Flows seaward, how lonely soever its course, But what some land is gladdened. Nostarever

rose And set without influence somewhere. Who knows

What earth needs from earth's lowest creature No life Can be pure in its purpose and strong in its

And all life not be purer and stronger thereby. The spirits of just men made perfect on high, The army of martyrs who stand by the throne And gaze into the Face that makes glorious their own.

Know this surely at last. Honest love, hones sorrow, Honest work for the day, honest hope for the

morrow, Are these nothing more than the hand they make weary,

And the heart they have saddened, the life they leave dreary? Hush! the sevenfold heavens to the voice of the

spirit Echo: He that overcometh shall things in herit.

### STRAY THOUGHTS.

Introspection is the mirror of truth. It is more difficult to estimate than

criticise genius. Education may not prevent crime; but

t is a crime to prevent education Self-government of the individual

nust precede self-government in national affairs. He who obeys with modesty appears worthy of some day being allowed to

command. The only God that can find admittance in the constitution of a republic is the God of love-one not yet fully compre-

### hended by our law-givers. LITERARY.

The Columbia Daily Calendar .- An old friend in a new dress, and an article that has come to be one of the indispensables of an editor's desk, came to hand in the Columbia Daily Calendar for 1892. The calendar is in the form of a pad containing 367 leaves, each 518 by 25% inches, one for each day of the year, to be removed daily, and one for the entire year. Each bears a short paragraph pertaining to cycling or some kindred subject. At the bottom of each leaf is a blank for memoranda. The stand is an entirely new departure, being made of sheet metal finished in ivory black, and is very do not return pure gold to those gross the seer. "Starnos," the "Rosary of compact. At the close of the year the elements whereof it ouce partook, fully Pearls," which she extends to the world, stand will be available for another pad. This is the seventh issue of this now well-known calendar, yet all the matter is fresh and new, and comprise notable events in cycling, opinions of physicians and clergymen, hints about road-making and numerous other topics.

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## GOD-MAKING.

PROP, A. B. SKYERANCE I have been somewhat amused to see so many rushing into print to prove that there is some kind of a God-one reget through they have not shown that Paris. On his father's death, in 1873, he sive people, whether Christians or Spirtelligence we know anything about; and every human being has infinite possibilities. So let us look within ourselves

> Mistress-"Is the fire going, Bridget?" Bridget (an amateur)-"Paith, mum, an' it's just gone."

God tempers the wind to the shorn

#### MEETINGS.

Roston - Dwight Hall, 514 Tremontatreet, opposite fieracley. Spiritual meetings at awami. U. frs. Br. Heath. conductor, Office, Rutel Simonds Shawman ave.
Berkeley Hall, corner Belkeley and Tremontate. Public meetings every Sunday at 4 3 3 an

in Public meetings every Sanday at 10-30 am m; Instruction in apiritual science Tuesday, salsy and Saturday at 7:55 p.m. st. Spiritual Temple, corner of Newburry and or streets. Meetings every Sunday at 11 a.m. 245 p.m.; Wednesday, evening social at 7:30. Dunham, Jr., secretary, 177 state street, 196 Hall, 406 Washington street. Spiritual

ipha Hall, Essex street; services every sunday

conductor.
Ratibone Hall, 694 Washington street; meetings every sunday at 259 and 7:30 p.m.
The Ladios' Industrial Society meets weekly Thursday afternoon and eventing, cor. Washington and Dover streets. Mrs. 1da P. A. Wintlock, president; Mrs. H. W. Cushman, secretary, 7 Walker street, Charlestown, Mass.

Brooklyn, N. Y. - The Brooklyn Progressiv spiritual Conference meet at Brothury Hall 28 Fullon street, every saturday evening at so clock spiritual Conference most at Waddury Itali 28 Fullon street, every saintday evening at so'clock President, Sam. B. Bogart.

Spiritual meetings at Bradbury Hall every Sunday evening at so'clock. S. S. Gordon, President.

The Laddes' Home Auxiliary meetsevery Friday afternoon at 2 o'clock at Bradbury Hall. Mis-Lucic J. Weller, President.

Lucie J. Weller, President,
The Independent Club meets every Friday evening at a o'check at Bradbury Hatt, 20 Futton st.,
where all are welcomed, bandel Coons, Vies-Proc.
O'lidren's Lyceum, meets satuday aftermoon at a o'clock at Bradbury Hatt, 20 Fit for street.
The First Brooklyn Society of Spiritualists holds services every studdy morning at 10.45, evening at 7.45, at Conservatory Hatt, corner Futton street and Bedfurd avenue, W. J. Rand, see'y.

meets every Sunday in A. O. U. W. Hall, corner Court and Main streets, at 120 and 1,30 p. in. Win. F. Pheffer, president, H. Eaton, secretary, 233 Franklin street.

Cincinnati, O. The Psychic Research Society meets every Sunday afternoon at Douglass-Issile Hall, northwest corner Sixth and Walbut. at 3 o'clock, Admission free, Good speakers. The Society of Union Spiritualists meets at G. A. R. Hall, 115 W. Sixth street, every Sunday morning at 1050, and in the evening at 750, Good in the evening at 750, Good ing. 15 cents.

ning, 15 cents.

The spiritual Progressive Society meets at Englert Hall, 67 Marshall avenue, Camp Washington, on the first and third sunday of every month.

People's Spiritual meetings every Sunday, 2.39 pm, at the American Health College, Fairmonnt, Good music. Fre admission. Free discussion. All come.

Chattanooga, Tenn.-The First Spiritual Church meets every Sunday at 7.30 p. m., at Poss Hall, 32 Market street. R. E. Hunter, necretary.

Chicago, IR. -P. O. S. A. Hall, corner of Washington bonlevard and Ozden avenue, Mrs. Cora L. V. Richmond, speaker, at 10.45 a m and 7.45 pm.
The People's Spiritual Society, under the supervision of Mr. Jenifer, will hold services at Brick-layer's Rall, 33 South Peorlast, at 2.3 pm.,
Services each Sunday at 123 and 7.30 pm at 483
West Lake at. A. H. Williams, president.
The First Spiritual Culture Society of Chicago
will hold a meeting at 2.39 pm in the hall it North
Ada st.

da st. The Philosophical Spiritual Society meets at Ar-ington Hall, Indiana ave. and Thirty-first st., at 10.45 a.m.
The First South Side Spiritual Society will hold services at 77 Thirty-dirst street, at 230 p.m.

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

Clinton. Iowa.—The First Spiritual Society meets every Sunday at 7 p. m., in Good Templat's Hall, Fifth avenue. Mrs. B. E. Shaw, prest.

Dayton, O. -The First spiritualist society meet every Sunday in Grand Army Hall, Sund 27 N. Main street, at 1639 a m and 739 p m. Good speak-ers, seats free, Wm. E. E. Kutes, secretary, 120 West Fourth street.

Detroit, Mich.—The People's Progressive Sulrial society meets every sunday at 10,30 a m and 7,30 m, at 96 Miamt ave.

Grand Rapids, Mich.-The Union Society meets every Sunday evening at 7.30 in Kennedy's meets every Sunday v. Hall.
The Progressive Spiritualists Society meet every Sunday at 1030 a.m. and 750 p.m. at Elks Hall, S N. Ionia street. Also on Thursday night at 750 Mrs. E. F. Jossetyn, Pres.

Unverbill, Mass. The Mediums' Order of Bess ficence meets every Filday evening in room II, Tilton Building, 66 Merrimack street. All are welcome.

Indiampolis, Ind. The Mansar Hall Asso-chation of Spiritualists meet every standay at Man-sur, Hall, corner East Washington and Alabama Steep, at 3 and 7.35 p.m. The Indiampolis Association of Spiritualists meets every Sunday morning at 10:30 and in the evening at 7.45, at Lorraine Hall, cor Washington and Tenuessee streets.

Louisville, Ky.—The First spiritualist church meet sunday at 11 n m, 3 and 7 p m, at Mt Enelid Hall, West Jefferson street above seventh.

Liberni, Mo.—The Spiritual Science Association meet every Sunday evening at 730 and of Vednesday night; Ladles' Aid every Saturday

Los Augeles, Cal.—The Los Augeles Spiritua actery noids meetings Sunday afternoon and eve Society holds inectings Sanday afternoon and evenings in G. A. R. Ibsti, 600'z S. Sp. ing street. Alfred B. Street, president, H. C. O Bieness, see'y.

Minneapolls, Minn.—The First Spiritual Society holds services every Sunday morning and evening at Odd Fellows holf, 12 and 14 Washington Ave., North, at 10:30 a m and 7:30 p m.
The Washington Union Spiritual Society hold services Sanday morning and evening at 20 2nd avenue, south.
Minneapolls Progressive Spiritualists meet every Sunday evening at 7:30, at 624 Hennipin avenue, Lecture and tests.
Miss A. A. Judson, Pres.

Milwaukee, Win.-Liberal Club meet every Sunday evening at 210 Grand avenue.

National City. Cat. The First Spiritual Society of National meets at Origith Hall, corner of FIGH Avenue and Eighteenth street, at 10 a Sunday in Findag and Tuesday evenings at 7.30. Lyes and 0.30 Sunday mornings. Mr. Herbert & Dimeck, pres d at; Mrs. Mary I. Dimeck, secretary. Mr. V. Griffith, conductor of Lyesum.

New Orleans, La., - the New Orleans Association of Spiritualists meet at their half 50 Campairet, every bunday evening at 7:30, J. W. Allen President.

Onkland, Cal. The Mission Spiritualists mere every sandse at Native sons' Half, 918 Washing ton street, at 2 and 7.30 p. m.

Omahn, Neb. - First Boclety of Progressive surrounds so Omaha halds meetings every Sun day at 2 h.m. at Marathon Hall, center Twenty lifth Avenue and Cuming Mrest. Mrs. Julia K Montgomery, prealatent; (ec. O. Bichardson, see

Philadelphia. Pm.—The First Association of Spiritualists meet every Sunday at 10:30 in the morning and 250 in the evening at 10:30 in the morning and 250 in the evening at two properties. Expirit and Spring darden. Joseph 10:30 in the event Spiritualists and Spiring darden at J. S. Rowbotham, Pres. The Second Association of Spiritualists meet at their chorel on Thompson street below Front every Sunday 2:30 p. m. Conference and Lycoum. Win Abbott secretary. Fourth Association of Spiritualists meets every Sunday evening at 7:30 at K. ystone Hall, Third and Girard ave.

Fifthburg. Po. - The First spiritualist Church of Pittsburg. Po. - The First spiritualist Church of Pittsburg has tectures every stunday norming at 1045 and in the evening at 7-3. Children's Lyceum at 2 p. m. at their ball, 6 sixth street. J. Å. Lohmy er, sec.

Peorin, 511. The Peoria Progressive Associa-tion in cota every Sunday evening at 7.30, at Union Hall, corner Main and Madison streets. H. C. Nick, president, Dr. C. T. H. Renton, secretary.

Nanta Cras, Cal.—The Unity Spiritual Society holds meetings every Sunday at its. m. and 8 p. m. at Boulah Hall tover 8 and Cros Co. Banks, Pacific Avenue. Sociable every Wednesday eve-Natt Lake CH3. - Progressive Spiritualists Society inversevery sunday evening at 7.39 at the Temple of Honor Hall, Main street.

Nt. Louis, Mo.—Ethical spiritual association most at the half corner Carrison ave and Olive at Studday at 2 30 and 7.30 p.m. Ladies' Aid every Friday afternoon at 1.30.

The Friday afternoon at 1.30.

Association of spiritualists meets in Utand Army Hall, 1412 Pennsylvania avenue, every Sunday, from October till June, at II.30, in. and 7.30 p.m. Lyceum at 10 a. m. 1007 A. Hall, secretary.

Weatborn, Mass.—The Medium's Order of Beneficence meets every Eriday evening in Henry Hall. Mediums specially invited. All Investiga-tors are welcome.

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TOPICS OF THE TIME.
CHARLES CROMWELL.

On the eight-hour question perhaps no more urgent remarks have lately been made than those of Prof. Richard T. Ely in the "New York Christian Advocate. To the question why eight hours should be regarded as the ideal, he says that physiology and hygiene should be considered in determining the normal length of the working day. It is well known that the average length of the life among wage earners is far less than among the more favored portion of the community. All statistics, which have been gathered on this subject, point unmistakably to this conclusion. It is probably that eight hours in employment in which machinery is used is as long a time as can be worked without a gradual exhaustion and weakening of the physical powers of the workers. It must, of course, be remembered, he says, that a large proportion of these workers is generally composed of children, young persons, and women. Furthermore, there is more reason why the working day should be shortened now than for merly. On the one hand, the wealth that can be produced in a given time is so much greater that it is not necessary that we should work so many hours per day; and, on the other hand, the work in itself, in a highly developed industry, is more mechanical and mentally and spiritually deadening. As industries develop, there is a tendency for the work of an increasingly large number of artisans and mechanics to become mere soulless routine. We may go into factories and find a man or a woman whose entire occupation consists in making a few simple motions over and over again for the entire day, and day after day, week after week, and even year after vear. I have seen a man employed in a manufactory whose sole occupation was in lifting a large sledge-hammer and letting it fall. Formerly, when the labor was not so much subdivided, an artisan or a mechanic had a much more varied occupation, and passed from one round of operation to another, and he was obliged to use different parts of the body, and his varied mental faculties. There was inspiration, there was life in the occupation itself of a skilled mechanic in former centuries. We can see evidences in the work of artisans in the work-pleasure, and this work pleasure is simply incompatible with the drudgery of the modern factory. The modern working man must have time outside of the work, which yields him his daily from both sides; practically as an emnumber of hours worked by superintenhas been discussed in preachers' meetings, it is quite customary for some preacher to assert that he is obliged to work twelve, thirteen, fourteen, or even more hours per day, and he implies that, lege that he works seventeen hours day to help to establish an eight-hour of street-car employees for a reduction of the working day from seventeen hours to twelve hours. This bishop told him that about the time of the strike he was conversing with one of the drivers, who gave an account of his hardships, whereupon the bishop rejoined that he knew of only one class of men who worked harder than the street-car em ployees, and that class was the hishons. He proceeded to describe his working day to the street-car driver, and told him how long he was kept busy every day. At the close of the conversation the street-car driver held out his hand and said: "Shake hands, bishop." He felt sympathy with the clergyman, who was obliged to work so many hours. All these comparisons, however, are misleading. Managers, employers, and proportunities for development and selfculture which wage-workers can only secure after they have ceased their regular occupation. When the wage-earner occupies the attention of the professional and literary workers. He wants to attend meetings, take part in discussions, or study up some social topic which interests him.

archbishop of Aix, was found guilty in the Court of Appeals of the charge of having insulted and questioned the au-

ter the Pantheon incident in Rome, where rants would inculcate. When we look some French pilgrims caused a riot by around us and see the suffering, the iuacting in an insulting manner before the justice, which, by law, gives all advantage tomb of King Victor Emmanuel. The and power to capital, and crushes the share.

bade the archbishops to leave their dioceses without permission from the government, and instructed them to cease encouraging pilgrimages to Rome.

The scene presented at the Court will ong be remembered by those present. tinguished lawyers, ministers, priests, and other notabilities gathered together in a French Court. All Paris able to get there availed itself of the privilege by fair or unfair means, by influence or ca-

The archbishop in his defence, described the pilgrimages to Rome in all their details, referred to the disturbances at the Pantheon and to the alleged insults which the papacy had been subjected to, and concluded with the remark that he had protested with all the energy permitted against M. Faleries' letter, inflicting upon him what might be considered to be well-deserved blame for proval of a portion of the audience.

> A "SUGGESTION." HUDSON TUTTLE.

I do not know who "Fiat Lux" may be, but I shall not go down to the muddy gutter and fling garbage as he has done in the last number of THE BETTER WAY. If his long acquaintance with Spiritualism has not yet brought him out of the state of utter selfishness and selfsufficiency he appears to be proud of, indeed his is a hopeless case. It is not as a personal matter that I write this article, which I do not wish to be understood as in any sense a reply to "Fiat Lux," who, by not daring to sign his name, shows himself ashamed of his words, such as no gentleman would use to another. He chooses the method of the footpad and assassin who, concealed in darkness, gives the blow of the slungshot or dagger. As such he puts himself beyond the pale of courtesy or amenity of reply. For him I have no words, but for the views he expresses, which may bear fruit as poisonous as the source from which they bring, I bave reply. I have no fears that the reader will for a moment accept epithets for evidence, or assertion for truth. I have no fear that they will think I am an "anarchist" because I state facts. As I have only one middle ages of what has been called great aspiration, and that to write the truth as it is given me to understand. I have no fear of falling from an ideal height anyone has placed me on. I have studied the "labor problem"

bread, for recreation, and for mental, so- ployer and as employee; theoretically as cial, and spiritual development. He is a burning question of the hour. I have obliged to cease his work to find the op- had sad experience in poverty. When portunities of a certain kind gives. This child I learned what is meant by hunger. may be brought into connection with re. I learned what it is to lie on the burning marks often heard concerning the long couch of fever, with only the poorest necessities. I know by experience the deuts, employers, and the professional struggle required to gain the vantage classes. When the normal working day ground of capital, and thus it is my deep sympathies are with the poor and the toiler. I need not express my scorn for the assertion expressed in the following sentence: "I have never found in all my experience (and I have had no little) as he finds it no hardship, he does not a single so called laborer, from l'owderly see why artisans and mechanics should to the poorest industrialist, including demand an eight hour day. Mr. Ely's Hudson Tuttle and T. L. Harris, who physician considers it a good joke to al- had enough executive talent to run a saw-mill." I need not, nor deny, for there is not a reader who will not place day. Not long ago, he says, this subject the writer thereof at his true value. It was brought up in conversation with an requires a greater "executive ability" for esteemed bishop, who referred to a strike the wife with a family of children to make the pittance wages of the father meet expenses, giving each something to wear, and enough even of coarse food to satisfy hunger than for a Vanderbilt to run his railroad system; more small planning and scheming, and pain of muscle, and nights of care. If you want to find the true heroes and heroines go not to pages of history where name's are em blazoned for great deeds, but to the humble walks of life, the rank and file, who day by day do the little duties, bear the accumulating burdens, make endless sacrifices, and leave no sign.

He who writes tauntingly, sneeringly of these unknown toilers, these men and women, whose lives are a constant selfdevotion, gives his name to the contempt of all right-thinking people by his own words.

On the other hand, I have no censure fessional men find in their varied and for the capitalists, who, by the honoroften delightful employments those op able methods of commerce and creative industries, carry on the business of the world. They are distinct from the harpies of speculation. A writer in the being and the deed of ownership is dodays of Rome's most depraved and corstops work, or desires to stop work, it is rupt age would have been execrated had not infrequently that he may engage in he written of the Goulds, Vanderbilts, or precisely the same kind of work which Rocksfellows of the time that they were the leaders in civilization. Gould of more value than all the laborers of his railroad system! A model! He never earned an honest dollar since he began his brigandage of the road; never added a lar, to be nourisned at its mother's breast, The foreign dispatches from Prance penny to the wealth of the world! He, to water when thirsty. This right, however, is subject to this qualification: love report that Mgr. Navier Gauthe Soulard, who, by deception, fraud and crimes, for assures the rights of the child; labor which there yet are no names, who must that of the man. It is not enough robbed the bondholders and the build-that this be granted. Labor must be all ers of all the roads he controls, held thority of the minister of public wor-ship, M. Faleries. The archbishop was sentenced to pay a fine of 3,000 francs him, managed without him. The political philosophy that avails itself of the The matter grew out of a circular sent self-complacent optimism of "all for the to the archbishops of France shortly af- best," and as God wishes, is that all ty-

French minister of public worship for- toiler in ignorance from which the way is closed by the stupefaction of excessive labor; when we see the pain, sin, and depravity fostered by this injustice, the selfishness of wealth, met by the unreasoning selfishnes of poverty; the cut in wages by greed, met by the Possibly never before have so many dis- hopeless strike of retaliation, it is mockery to say "all is well," "whatever is, is right," and for the "glory of God." We say, "Whatever is, is wrong," and if it be God's work, it is a terrible botch and sham.

It is fine writing to say: "To the angel the hovel-scene so graphically pictured by Mr. Tuttle, would be more than a Rophael Ascension, or the glorification of the saints in Michael Angelo's Last Indoment. The angel would see the birth-pangs of a glorified God in these cesspools of vice, and may be of crime." That we must suffer in this life to be

happy in the next is of the old religion, and utterly repudiated by Spiritualism. matters he was not responsible for. We ought not to suffer at all. Life is There were more slight evidences of given for joy, and pain is an indication these remarks having met with the ap- that we are transgressing, or, have transgressed the laws of our being. The perfect life is of perfect happiness. The glorified God born by death out of the sium and the hovel, is a poor deformed God, in the shape of a human spirit denied the opportunities and means of growth, and a charitable object for the angels. Oh, blot forever out of the mind the blasting doctrine that sorrow and suffering are essential to give strength of character. The spirits passing out of earth life at infancy, in the angel conditions which know no cloud of pain, are strong in character, as they are spotless and unscarred. And are we to be met, and cajoled with the idea that expressions favoring the toiler are "sentiment?" Sentiment! It is facts, hor rible skeleton facts which confront us. The new methods of business, commerce, transportation, labor-doing-not saving-machinery, are aggregating wealth into the hands of the few, and while the many may be benefited, the gulf between is rapidly widening, is growing more appalling in its depth, and republican institutions strained to the point of breaking It is puerile to cry out "anarchist!" to those who dare point to the facts and seek a remedy before too late. The old condition of things must change. Shall it be by wisdom or force? By thought or dynamite? He who holds on to the old, and while the very earth beneath him quivers with repressed energy, declaims on the loveliness of the situation, is the real anarchist.

In Egypt, Cheops virtually collected n his own hands all the wealth. He set the nation building a pyramid. While these myriads were toiling, hewing, and erecting the vast blocks of stone, he undoubtedly had sycophants preaching the doctrine of "whatever is, is right," and God, all-wise, was having things his own way for their good. The rope drawn over the shoulder till it cut the bone was a means of grace, and out of their pain and degradation they would arise spirits equal to the Gods. These lies of tyrauts began even then and have lived and passed for inspired truth to the present.

The cold, hard pyramids remain monuments to a lie, but the toiling, pauting their lying rulers, and now the desert sands drift and slimy pools fester in the any address. Remit by postoffice or express sun where there was the glory of their money order, postal note or N. Y. exchange power.

A lie to-day is as fatal as in the days of the Pharaohs. Do I believe the picture of poverty I drew has any reality, or that my "suggestion should be adopted at the Columbian Fair?" Believe? I one may see them any day with slight effort, and even without effort, for they are forced on us until, if sensitive, we must shut our eyes and close our hearts. I do not think for a moment the suggestion will be adopted, yet what more instructive object-lesson could be given? By the massive forging, the iron-worker; by the block of coal, the begrined ing finely.

My head has not been entirely free from dandruff till now for twenty years. One week's use of the "Renewer" did it. My hair is grow ing finely.

Lois Waisbrooker. miner, and back of them their hovels and their children! And is this all "rot?" "Sentiment?" Then are the books "Fiat Lux" so unqualifiedly praises, sentiment and rot? Let us quote from "Religion of Man and Ethics of Science," which he calls "contributions to the

higher literature of the day." Page 250, speaking of rights: "Labor -- has the right to its own products. The idea of ownership is inherent in ing something to create or appropriate (as the advantages of nature). Any law or usage which conflicts with this primary right is wrong, 'Ah,' it is said, 'you make no exceptions; then every child when born has the right to be fed lowed opportunity. It is not enough to say that man has the right to labor; he should be his."

The acceptance of this principle, selfevident to the understanding, is all the laborer demands, and if granted, the relations of labor and capital are at once adjusted. What the laborer creates is bis. Capital—concrete past labor—as-sisting in creation of products, should be rewarded justly, but not with the lion's MOSES HULL'S BOOKS.

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GLEANINGS FROM HISTORY. A. H. NICHOLAS.-NO. 2.

Men in the pride of their intellect, have pointed in derision to the humble origin of Spiritualism and questioned why it did not come with all the sublimity and majesty of prophetic days. "If your spirits are what you founded through some mighty leader a new and powerful religion?" Because the angel world determined that the fatal mistakes of the past should not be repeated in the present effort to establish what they had striven to accomplish in India, Egypt, Greece, Rome, and ritualism through the influence of proud life. ambitious priesthoods.

The pure Spiritualism, revealed to the ancient Hindoos, in the depths of those primeval forests into which they retired to castes, and placed themselves in arpower of this priestly despotism that Buddha passed away, and in the course of time, his pure spiritual precepts were forgotten. Buddhism became powerful and corrupt, and sank into the same condition of formality and ritualistic observance with Brahminism.

Abraham was a Spiritualist and a me him leave the joys of home and friends and migrate to a strange land, where he could find closer communion with the spiritual light of the universe than he could surrounded by paganism. He saw spirits, and if the record be true, he must have been a remarkable materializing medium, for three spirits entered his tent in broad daylight, so substantially materialized, they could partake of his food. There they opened up to him the mighty future, and revealed the important part he was to play in the founding of a nation destined to exert a mar velous influence on the development of humanity. For a long time the descendants of Abraham were mediums, and it is recorded of them that they communed with spiritual beings and received and religious life. innumerable signs and tokens of spiritual presence and power. But after a the spirit, they went after stranger gods, National View. turned away from the bright priesthood of the skies, and, as a result, were forced into captivity in Egypt, the hot-bed of their priests were imore powerful than their kings.

warnings and denunciations of their meeither by signs or wonders, by trance, dreams, or open visions, and again was the nation forced into captivity, and this time by the Romans.

A dark pall settled ever the fair land of Judea. But the nation was not for-Severe was the discipline it brought upspirit,

But again the light broke forth in Iudea. From the depths of obscurity and humility arose a grand instrument of the spirit world, the greatest medium that had yet been known. The power cradle. Signs and tokens followed him, these his only credentials. He came with something grander, diviner than phenomena. He came, uttering the grand truths of the spirit; bringing forth its fruits in human love and kindness, in gentleness and sweetness, revealing the divine in the human as had never been done hitherto; recalling men to worship of that God who is spirit, audience-chamber within the soul, which is the true kingdom of heaven, that wonder-working spiritual nature of man, where God's voice may be heard speaking from the midst of divine silence.

How splendidly he swept away the proud distinctions of caste, the hollow forms and ceremonials of ecclesiasticism, the empty pomp and pride of the hierarfulfillment of all the law lay in the reof human and divine love, was the ism. Who could have believed it pos- or a quarterly subscription.

sible that the fair and beautiful truths that were so graciously and winningly presented in the land of Palestine, could ever, by any possibility, become perverted or lost again in the morass of ecclesiasticism? Yet, so it was. The Spiritualism of the Nazarene prevailed It strikes me as very peculiar, but still for only about three centuries, and then A cent makes more noise in the plate than the pomp and splendor of the great claim them to be, why have they not Romish hierarchy burst upon the world. The history of past ages was re-enacted. Again ecclesiasticism triumphed, and Spiritualism receded. The signs and tokens ceased, and gave place to dogmas, ceremonials and splendor of bishops and archbishops, and again Materialism reigned triumphant, and through all the sudea, but in which they had been dark ages that followed, Spiritualism thwarted by the degeneracy of pure slumbered beneath its sombre fall, with People. Spiritualism into ecclesiasticism and only an occasional sign of spasmodic

### TRUE TO HIMSELF.

The man who behaves himself and squares his conduct to the requirements of thought and impressions and expressions?" for communion with the unseen of justice, equity, and right, generally is world, was swallowed up in time by the not only consistent and true to himself, proud and aristocratic sect of the Brah- but he is, as well, an example and a guide mins, who set up a great order of heredi- to others. He not only saves himself. tary priesthood, and divided men up in- but thereby keeps a good many people out of mischief who would otherwise rogance at the head, as the specially be following after meaner things-after chosen favorites of high heaven. Then false gods-in fact, whose only claims arose Buddha, the inspired medium, for respect and consideration lie in idle selected by the spirit world to break the | conceit and in aimless pretense. "True to himself." Hereby comes that sterling was crushing men down into the depths | character which no temptation can unof superstition and Materialism, and dermine and no combination of circumwho for a time triumphed. Then stances destroy. The devil will flee from Spiritualism was re-established. But and God will stand by him in darkest hours of fate.--National View.

#### MISSION WORK.

There are various ways of manifesting this element of reform work and Christian propagandism.

Many good people think "the heathen" are not very far away. In other words, dium. He heard spirit-voices bidding at home with us. Doubtless this is so in an ignorant and debased sense.

> Looking at it simply from an unpretentious, unsophisticated standpoint, it occurs to us, "for a starter," so to speak, if you feel like doing a good deed in the way of "mission work," go out and treat a dozen street children with ice cream and scatter a lot of pennies among them, supplemented with a few "good words" for their moral benefit and delectation,

> And then search out some poor, desolate family and dispense to it a basket of good things for the table, or some kind of clothing for their shivering bodies. And if you are desirous of impressing their spiritual natures, then dispense the bread of life, as you understand it, for human elevation in the world of moral

This is mission work in which all may engage without any just liability to any time, salse to the high inspirations of harsh criticism or other animadversion.

In an article entitled "The Walk to Emmaus," Dr. Lyman Abbott says: "We sacerdotalism and extreme ritualism. believe that every death-bed is a resur-Fascinated by the pomp and splendor of rection; that from every grave the stone the powerful hereditary order of the is rolled away; that by the side of every priesthood, immediately on their re- weeping wife stands the luminous figure turn from captivity, they set about of her loved companion, calling her by founding the same order of things in name, which she, alas! can not hear. Palestine, and so successful were they, We wonder not so much that the discithat, their efforts culminated in all the ples were permitted to see the true proud glory of |Solomon's Temple, and | Christ emerging from the tabernacle in which he dwelt upon earth as that we are not all permitted to see the real and conditions more adverse to the opera- | veritable soul, when mere image and | tions of the spirit could not have been clayey statue lies speechless and motiondevised, and, notwithstanding all the less before us. The marvel is not that one resurrection was witnessed by many diums, their seers and prophets, the witnesses, but that every resurrection people sank deeper and deeper into the has not some visible appearance, that in and go to pieces. Every caprice is a foolish exnight of ecclesiasticism, until there was every so called death hour there are not no communication with the angel world, some with spiritual vision keen enough to discover the spirit in its departure from the empty habitation.

"I am scarcely less certain that for some years after my mother's death I was influenced by her spiritual presence than I am that I have in later years been gotten by that power that was leading influenced by persons corporeally presand guiding it along its destined way, ent, but if one serenely and scornfully sceptical asks me for a demonstration of on itself by its recreancy to the world of my faith I should only answer him that the evidence is in my own experience and that I neither can share it with him nor desire to do so."

The kali mujali, or death-plant of Java, has flowers which continually give off a of the spirit was upon him from his persume so powerful as to overcome, if inhaled for any length of time, a fullas credentials of his mission. Nor were grown man, and which kills all forms of insect life that come under its influence,

> The augriest person in a controversy is the one most liable to be in the wrong.

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"Hecause Mr. Prayman addressed him o Sunday as Lord God.

THE DRACON'S IDEA. -N. Y. Herald. . . .

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"Oh mamma!" cried Willie, on seeing a rethis poor little convict pony,"-Harper's Young

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True religion does not consist in looking plous and wondering what the trimming on the dress in the next pew cost per yard -N. Y.

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By any name, dear, call me-Though of harmonic tone Would be to say, oh, dear one, Thou art fore'er mine own !

-St. Julian

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"Doctor how am I coming on? Do you think here is any hope?" said a very sick man to Dr.

"Your chances are the best in the world. The statistics show that one person in ten recovers,' replied the doctor. Then there is not much hope for me?"

"Oh, yes, there is. You are the tenth case that I have treated, and the other nine are dead. I don't see how you can help getting well if the statistics are to be relied on .- Texas Siftings.

STILL GOING. One day a Lie broke out of its enclosure and

started to travel. And the man who owned the Premises saw it ifter it had started and was sorry he had not not made the Inclosure Lie-tight.

So he called his swiftest Truth and said: "A Lie has got loose, and will do much mischief if it is not stopped. I want you to go after it and bring it back or kill it."

So the swift Truth started out after the Lic. But the Lie had one Hour the Start. At the end of the first Day the Lie was going

Lickety-split. The Truth was a long way behind, and was getting fired.

It has not yet caught up. And never will .- Chicago Tribune.

IT WILL NOT BE BROKEN. Rigby-Mr. Higby left a very ambiguous

Digby-I suppose the heirs will contest it. "No; I don't believe they'll be able to get a lawyer to touch it."

"The old fellow only left about \$25 worth of property."-Puck.

Man has no right to live only for himself; rule of conduct can not be his own caprice. A child of nature he must respect its laws: a member of society he must respect its duties His will may make him sovereign; but it is solely on condition of being a constitutional sovereign; all disorderly wills are shipwrecked penditure of life, and a step towards death. Ellphas Levi.

> Above the glowing embers I hear the backlog sing The music it remembers Of some remembered spring; Back to the branch forsaken Return its jocund choir, And in the chimney waken A melody of fire,

Without, the storm is bitter. The snowflakes fill the night; Within, the embers giltter And gild the room; with light; And in the fireplace gleaning The backlog sings away, And mingles all my dreaming

The "Popular Science Monthly" notes the remarkable difference in the ausceptibility of animals poisoned. Rabbits can est any amount of beliadonna. Chickens are almost proof against struchnine polsoning. Pigeons are but little affected by morphine, or it takes as much morphine to kill a pigeon as a man.

With birds and bloom and May.

All exclusive religious rely on miracles, and each attributes to the devil the miracles of the opposing faith. In this latter they are all to a certain degree right. The devil is ignorance the demons are false gods. Now all false gods performs miracles; the true God works only one, which is that of the eternal Order.—Eliphas

THE TANK DRAMA.
He had played with Booth and Forcest, Knew Shakeapeare all by heart, Had sung in comic operas, Could pantomime a part; An adept on the banjo; Could do a song and dance : Took tickets on the gallery-door,

And once went in advance ; Was leading man for twenty years, And it seemed a shame to him To have to throw a part up, just

Because he couldn't swim —Puck. The great desert of Sahara is gradually being reclaimed under the sedulous care of the irre-

gationists. Nearly 14 000 artesian wells have been sunk in French Algeria. About 12,000,000

acres have been reclaimed, and the once barren.

death-generating sand prairie is becoming pro-

ductive of the grape and palm.

MOVEMENTS OF MEDIUMS.

E. J. Bowtell may be addressed at Greenfield, Mass , for engagements.

Mrs. Clara P. Connnt has located at 2026 P

Street, Washington, D. C. Houghton Street, Worcester, Mass.

J. Prank Baxter speaks In Grand Rapids Mich., the first three Bundays of December. Moses Hull speaks in New Orleans during December. He can be addressed 59 Camp St.

addressed at General Delivery, San Fraucisco

Dr. Juliette Severance is soliciting engageneuts to lecture. Address 2 Warren Avenue Chicago.

Hon. A. B. Preuch speaks at Mendville, Pa. on the 13th, Butler on 15th and at Bradford on the 17th of December.

Mrs. Ada Foye is giving tests and spirit communications Sunday morning and evening during December and January at Conservators Hall, Brooklyn, N. Y.

dlum, may be addressed for engagements at 171 Pine street, Muskegon, Mich.

December 15th and 27th. He may be addressed at 33 Shawmut Avenue, Boston.

Clair Street, Nule's Grove, Pa., for engagements He speaks at Cieveland for December.

ter engagements at 576 Fifteenth Street, Detroit, Mich., trance and inspirational speaker. Terms

society of Bradford, Pa., during January and Pebruary, 1892. She is open for engagements after February.

to engage the services of an inspiritual speaker Will attend funerals. Lyman C. Howe is engaged to serve in Pitts

is yet free for February. Willard J. Hull may be addressed during De-

tures in the vicinity of Boston. Mrs. Abby N. Burnham spoke in Watertown

Salem, November 29th. May be addressed at Station A. Boston. Dr. Uriah D. Thomas is engaged to lecture a

March are open. Correspondence solicited Address until further notice 2641/2 E. Bridge Street, Grand Rapids, Mich. Mrs. Anna Orvis has been at Pittsburg, Kas

sas, for the month of November, and serves Kansas City and Joplin for December, and will go to St. Louis for January. Address 439 West Randolph Street, Chicago, for future engage-

R. I., December 6th. She is to be at Westboro Mass., December 13th, and at Worcester, Mass. December 20th and 27th. She would like to make engagements for February 14th and 28th also for March 13th, 20th, 27th, and April 3 and 10, 1%2. Address Madison Park Hotel, Sterling Street, Beston, Mass.

Preamble and Resolutions Adopted at the close of the lectures for the month of November, delivered by Mr. Moses Hull at the Echlcal Spiritual Society of St

WHEREAS, Moses Hull, our co-laborman and lecturer has just closed a month of most suc-cessful and instructive lectures, and, as he is about to enter upon other lecture fields, in some of which he may be a comparative stran-

ger; therefore

Resolved. That we cheerfully and confidently recommend him to those in the spiritual field in need of lectures as one not only adapted to the enlighted Spiritualists of old standing, but to bring many new converts into the ranks.

Resolved, further. That we recommend him as a congenial, social friend and companionable gentleman, and we hope and believe that perfect success will attend all his efforts wherever he is afforded suitable conditions for the dissemination of spiritual truth.

Resolved. That copies of these resolutions be forwarded to the THE BETTER WAY, "Banner of Light" and "Progressive Thinker," with 
request that they publish the same.

FIRST PAGE-Editorial. SECOND PAGE-The Field of Spiritualism, by Hudson Tuttle; Jugersoll on Spirit, Florence Alcott.

SEVENTH PAGE—Topics of the Time, by Charles Cromwell; A "Suggestion," Hudson Tuttle; Advs.

HIGHTH PAGE-Miscellaneous: Pungent Para-graphs; Movements of Mediums, Advs.

trial bottle free to Pit cases. Send to Dr. Kline 931 Arch Street, Philadelphia, Pa.

of the hair, gray or faded hair, may be cured by using that nature's true remedy, Hall's Hair

know, unless it takes hold of the Hidden Poisson that makes all Humor.

Virginia City, Nrvaha, Sept. 9, 1891.

Donald Kennedy, Dear Sir: 1 will state my case to you: About nine years ago I was paralyzed in my left side, and the best doctors gave me to relief for two years, and I was advised to try your Discovery, which did its duty, and in a few months I was restored to health. About four years ago I became bilind in my left eye by a spotted cataract. Last March I was taken with La 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 gone I was able to go to my work in the mines. Now in regard to my eyes, as I lost my left eye, and about six months ago my right eye became affected with black apots over the sight as did my left eye—perhaps some twenty of them—but since I have been using your Discovery they all left my right eye but one; and, thank Goil and your Medical Discovery.

Your truly, HANK WHITE.

Mrs. Carrie E. S. Twing goes to Buffalo, N.Y. for December.

Mrs. Carrie Twing speaks in Buffulo, N. Y., during December.

Dr. George A. Puller may be addressed at a

Mr. Ada Poye is engaged at Conservatory Hall, Brooklyn, during December and January Geo. II. Brooks may be addressed for lecture engagements at 35 Lawrence Street, Elgin, 111. Harlow Davis, platform test medium, can be

Mrs. Elizabeth Stranger, lecturer and test me

Walter S. Eldridge speaks at Pall River, Mass.

Bishop A. Beals can be addressed at 1137 St.

Mrs. Nellie S. Bande can be addressed for win

Mrs. A. E. Kibby will serve the Spiritualist

Miss A. P. Sheets may be addressed Grand Ledge, Mich., P. O. Box, 833 by parties wishing

burg, Pa., the Sundays of December, and Grand Rapids, Mich., the five Sundays of January. He

cember at 71 Trenton Street, Melrose, Mass. and will answer calls for making evening lec

October 25th, November 18t, 8th and 15th. In Norwich, N. Y., November 20th, 21st and 22d. At

Dayton, O., for December, February and

Mrs. Ida P. A. Whitlock spoke at Providence

JOSEPH BROWN, Pres't.

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Sixth Page -- Woman's Department; Spiritual Meetings; Adva.

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and your Medical Discovery.
Yours truly, HANK WHITE.

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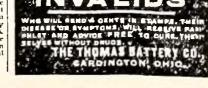
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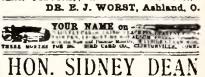
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