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Ir costs this country \$75,000,000 a year for funeral expenses.

ical revolution.

distribution of hand-bills by the Bible Tract Society misrepresenting their god

tur W. W. Story.

THE Kolao Hui society in China uses a planchette in its evening sessions for the enlightenment of its members, and the secretary keeps a record of all messages thus received.

THE Pope is reported seriously ill, and already candidates are announced as successors should he pass over. Foremost in the race are Cardinals Parrochi and Monaca La Voleta.

MEXICO is trying to prevent the confederation of the Central American States, because, it is presumed, she fears that so powerful a neignbor war prove dangerous to her peace.

THE proposed Australian federation gin the Fall of England, to be followed leaves.

regarded as an enemy against whom the however, may lead to reform. nation that harbors him is compelled to be on guard for fear of his disturbing

It is believed by a number of politisubstitute the everlasting fear for a general European war for one of peace. They contend that this Turk is as much a stranger in Europe as he was when he first entered, five hundred years ago.

A NEWS item which attracts more than ordinary attention tells of a young man in Birmingham, Ala., who shot and us have mercy, or charity, either. killed his sweetheartwith a revolver given to him by her as a Christmas present. It stands as an unparalleled tragedy, yet we need expect no reform in this respect as long as people have such morbid tastes as to include murderous weapons among their love gifts.

A MAN in Minueapolis has brought suit against a young lady for obstructing his view at the theatre by the large hat she wore. His plea is that he paid to see the play and saw nothing but the hat of a view of the stage but was refused. Thus the suit for damages. It is to be made a test case, and the plaintiff has many sympathizers and supporters.

THE rate of the graded income tax which has just gone into effect in Germany is scaled from \$1.50 on \$225 to \$25 on \$25,000, and \$50 extra on every \$1,250 over othat amount. While this is the Mrs. A. F. Palmer said, that the favorite most equitable form of taxation, it begins too low, and would not be tolerated in this country. The principle, however, is right, and will probably be imitated, as it yields the largest revenue in nations of the teacher. Through the study of where the people are generally prosperous.

PREACHING against beauty in women that it leads to sin and should therefore be an undesirable thing to cultivate, as Bishop Potter did Sunday before last in New York, sounds like an argument in our friends who are contributing of diency

ceptions should not rule the principle.

A WRITER in the "New England Magazine" attributes the defeat of the South It is feared that a political scandal, now in the late unpleasantness to "the difunder way in Canada, may lead to a polit- ferences in population; to economic and social differences; and to the different moral qualities of the people and insti-HINDOOS are protesting against the tutions for which the two sections were fighting." Very little does the "fighting" element of those times care about the causes of defeat. Both sides were A MONUMENT has recently been un- delighted with the war's termination, veiled at Theodore Parker's grave in and neither cares about a repetition, and Florence. The monument and medal- if there is any more fighting to be done, lion, however, are by the American sculp- it will be in company against a foreign intruder.

> SUGGESTIONS for organization continue to reach this office, and while we can not publish them for want of space, it may be of interest to our readers to know their general tendency. So far, the divergence is not as marked as in the past, and it seems there is a drifting together on a few cardinal points, of which the following are the principal ones: The belief in a universal creating and ruling intelligence—a psychic force, yet undefined; the immortality of the human soul; the inter-communion of spirits and mortals; and salvation through self-culture and development with individual responsibility

vociferous, complaints being made is very much after the pattern of the against the practice of soliciting con- the best spiritual papers published, but United States, and when effectuated will tributions from the smaller employees of we want to make a better and richer one. very likely terminate by seceding from large establishments for the benefit of And we want to keep its cost within the the mother government. This will be those of higher position and larger pay reach of all. Think of it friends! Only by the dropping of some Canadian or beginning of every new year. Even us to carry out our desire and plans, if it be true that the giver is blessed, it friends! would be more in accord with reason to SIGNOR CRISTI in the "North American reverse this practice. But the principle Review" says, that the privilege of to whom hath much shall be given, etc., having the Pope in Italy is certainly not is still alive and will not be crushed out to be envied by other nations, for he is of existence. Debate on the subject,

"ADD to your faith knowledge" has fallen in the shade. Add to your spirit-Breakfast Association, of Brooklyn, N. A. M., in the store used by the Women's Christian Temperance Union, coffee and rolls are served free. Whether the latter is an inducement to "get religion" as an aid to digestion must be inferred. the girl in front of him. He demanded But it is commendable, all the same, and undoubtedly more acceptable to the even orthodox Presbyterians. 'poor in spirit" and pocket than tracts.

> is beginning to be acknowledged in nearly every department of life. One of to their pupils. In a recent address at study of a pupil, and often the profession in life, is determined, not so much by the attractive character of the study itself as by the subtle, magnetic power self, it is said, man learns the nature of God. Thus the study of this personal magnetic influence may eventually expose a universal psychic force which will prove synonymous with the first-named.

THE BETTER WAY. favor of ugliness leading the other way, their rich stores of reading, thinking, umship, will disclose a train of blessings theological formulas. It is so to-day, that is glorious in the life, or stable in etc. Probably the good Bishop has been reasoning, and experience, for the bene- which multitudes of honest enquirers. The restless ocean is its true type, the State, is destroyed with it. reading of some "gilded sin" which fit of our readers. It is not necessary are now seeking hopelessly, because of But this turbulence and hot strife is a tricked his imagination somewhat and that we should agree with the views of their ignorance and their credence in the source of congratulation with all lovers Southwest Cor. Plum & McFarland Streets. Truth popular statement that only the few are of truth, freedom, and progress. Inertia A. F. MELCHERS - - - EDITOR or harmony really belongs to the spirities viewed by different minds from difual and is indicative of an approach of ferent standpoints. An honest investi- the mundane life. Read, and then seek intellectual and moral death. EDITORIAL, the human race toward perfection. Ex- gator, seeking light through his own methods, finds a place in the columns of THE BETTER WAY, with as much cheerfulness on our part, as does the veteran of experience. But our readers are always hungry for facts well certified so as to carry conviction, and our friends will make us their debtors by forwarding them for publication.

OUR FRIENDS.

A Happy New Year to all our friends; and if we have an enemy on earth, a Happy New Year, and a more prosperous one than last, to him also! Thus saith THE BETTER WAY.

And now, friends, a word. Do not permit the holiday season to wholly pass without remembering your true friend and weekly blessing-bearer to your hearts and home. Please look at your direction-tag, and see if your subscription has expired, or is about to expire, and then bless your own hearts, and ours also, by a remittance.

If you feel generous, make a New Year's present of a year's subscription for THE BETTER WAY to some struggling neighbor or some distant relative of the family. Surprise them pleasantly. They can but prize the gift, as it will bear to them untold spiritual blessings.

We have some plans for the coming year which we are trusting will find frui-Lou. If so, there will be the double blessing. We shall be blessed in the do-THERE are some very decided, if not ing, and our patrons will'be blest in the receiving. We are now making one of -a practice which recurs at the close one dollar a year for such a paper! Help

THE RETORT COURTEOUS.

That was a pertinent retort made by Rev. Dr. I. H. Walker at the last month's meeting of the Cincinnati Presbytery. There are two professors in Lane Seminary, who entertain and teach the views Some thoughtless or unintuitive of Dr. Briggs touching the higher criti-Spiritualists are prone to find fault with cism of the Bible, and the majority of the fact that Catholic priests endeavor to the Presbytery being of the ancient orcal economists in Europe that a riddance convert murderers to their faith previous der of Calvinistic orthodox thought and It has awakened both the hearts and the of that "foreign intruder," the Turk, to being hanged. Spiritualists above all faith, have been chafing over the situa- minds of the occupants of pews in sions. Modern civilization, in intensi- holiday season is bringing nearer to us, would lead to a contentment that would others should know that a spirit who tion at the seminary. A series of conenters the next life as a murderer is demnatory resolutious were prepared, generally in such soul darkness that he presented, and discussed. Dr. Walker needs assistance, and if the Catholics was conservative, and deprecated any acchoose to take him into their spiritual tion by the l'resbytery, desiring a postfold and give him comfort, why should ponement of the subject. Some good we censure them. Are you willing to brother asked the doctor if his position lar press. It has changed the popular extend to such dark souls a boon or take was "a straddle," and his brief reply literature of the day. the place of these priests? If not, let covered much ground, and gave occasion for serious thought in all progressive Presbyterian minds. The egotism of all assumed orthodoxy received a stinging rebuke, clothed in a courteous spirit and ual food, material food, has been substi- language. As for the good doctor's tuted in practical form by the Sunday faith that "the Lord will order the matter so that there may be a peaceful salu-Y. At a religious service held, at 8 tion of the problem," it is the concensus opinions that the Lord has nothing to do with the matter, and if he had, there would be a waging war until the old, barnacled, horrible faith of Presbyterianor whether the spiritual food is added ism touching the race and its relations to Deity are forcibly driven from the churches, and the brains and hearts of

We clip an extract of the speech of Dr. Walker from a city paper. To the THE influence of personal magnetism | charge of "straddling" he replied:

No sir. They trust that the Lord will order this matter so that there may be a peaceful the latest is that of teachers in relation solution of the problem. I want to say to the Presbytery that it is not quite fair for you to claim that you are the depository of truth in the Massachusetts Teachers' Association, this matter. The Presbyterian Church has never formulated a doctrine of inspiration. It is foolish to think of stopping discussion on the question. You can not do it. The great controversy of the future is to be over this question of inspiration.

TIMELY WORDS.

The following extract from a lecture delivered by Mr. James Burns, England and reported in"Medium and Daybreak," is full of the meat of a true spiritual phi losophy. There is as yet little conception of the law of mediumship. The Our grateful thanks are extended to force is "t restricted to the few. Obe-

Spirit communion requires to be supplemented by an enlightened study of the nature of mun, who in the form is indeed a spiritual manifestation of a permanent character, and a medium for the continuous expression of spirit life. Every human being is therefore a "medium," and in constant relationship with the spirit world. This knowledge should be the basis of spiritual science, after which various spiritual states can be analyzed and understood, and the conditions of abnormal mediumship properly maintained. As a consequence mediums of a far higher order would be inped in the bud. Instead of shallow minds

creased to any extent, for every person would discover that he could be his own medium. Then the trade in mediumship would be at an end, and an incipient priesthood would be nipcrowding round mediums to save themselves the trouble of thinking, Spiritualism would become intellectual, educational, cularging all and inducing a free effort on behalf of others as the best means of self-development. That is the motive of all the work undertaken by the Spiritual Institution, and being Institution week, I have been impressed to allude to it. I wish you would all become centres of domestic Spiritual Institutions. And I also wish that true Spiritualists would determine to sustain a central institution, on an independent fooling, as an educational source for the movement as a whole. The only remedy for the more deplorable aspect of the cause is that which is now suggested. Every individual should realize that he or she is responsible for the advance of the cause; it will never do to wait till some dictating body takes the initiative, and hires a set of people to do it for us; this would be a new form of the old evil. No; let each one be-

gin to gain a little knowledge and impart it luminously and lovingly to others. All

do this will be so blessed that they will take course. I delight in this work myself, because of the great spiritual advantages I derive from it, and I would be glad to see others able to enjoy themselves in the same way. Knowing from long experience that these views are cor rect. I can not do otherwise than lay before the movement a statement of work which must

prove beneficial wherever adopted.

The old year has been marked by steady progress in all which conserves freedom of thought and right thinking. and freedom of soul from the tyranny of creedal dogmatism, and a superstitious reverence for that which enslaves. The work of the angel world, in mortal realms, has steadily become more and more pronounced, and has as steadily entrenched itself in the intellectual na tures of all civilized natious. It has enlarged the area of scientific investigation. modified the character of pulpit sermon- pursuits of wealth, gives too little con- pure unselfish love and the interblend izing. It has driven a living spirit sideration to the social and the benevo- ing of all these true spirit loves and ploughshare through the dead crust of lent, and less time for the full enjoyment friendships in the glory-life of future creeds. It has entered the editorial of both. Hence the most important part existence. For our earth holidays are sanctums of both the religious and secu- of the nature becomes starved and participated in with unalloyed pleasure

THE NEW YEAR.

The work of the old year has not only been one of emancipation, but also of progress along the lines of spiritual thought and action. Its effects upon the local societies of Spiritualists have been alike spiritual and progressive. It has been a year of sifting the wheat from the chaff. Spiritualism to-day has a more substantial, thinking, progressive following than it ever had. The unthinking masses, ever alert for something strange, weird, phenomenal, who, in crowds, stood gaping and wondering at the doors of its halls, or occupied the least observed, rear seats, intent only upon the gratification of a wondering curiosity, have given place to a more intelligent class of men and women, who are investigating by means of circles in their own homes, or by reading spiritual publications, or listening to popular lecturers. The change has been marked during the past year.

And it has not been confined to this or any other one country, for the observed the life of another, with the intent to promised air ship, in which we can take change is world-wide. In our judgment our English friends have made a more rapid advance, in many respects, than have been observed in this country. France and Germany have also kept full step in this grand march of spiritual freedom and enlightenment.

While the spiritual following has been under a process of solidification and elevation upon an intellectual and scientific plane, the whole creedal world has been in a state of unrest, of turbulence, and, in some cases, of marked internal wran-

The new year opens auspiciously. The spiritualistic press is manifolding its circulation, the increase being in anawer to the popular demand. The platform is receiving fresh additions of an intellectual character and oratorical force in harmony with the popular call. Books are published illustrating and enforcing this new gospel of intellectual and soul emancipation; this gospel of continuous life for man. And these books are read. No backward steps were taken during the year 1891, hence the new year enters upon its continuous work with a discipleship filled with intelligence, and a courage inspired by zeal and crowned with hope.

The lesson of the opening year teaches unity, charity, patience, hopefulness courage, and an untiring service. In the exercise of these we but supplement the spirit manifested by the angel world We should be calm and even-tempered in the midst of the turbulence and strife which now continue to give promise of terialized forms of unselfish love; they characterizing the whole creedal, social, awaken the better nature and teach genand civil world. These tempests and up- erosity. It is not the intrinsic, commerheavals must needs be if shackles are to cial value of the gift, but rather the pure be broken, tyrants-whether in ecclesi- diamond of loving remembrance which astical freaks or wearing crowns cover- nestles within it, which creates its true ing military insignia-are to be de- value. There is a magnetism in the throned, and man as man exalted to his simplest and cheapest gift-judged by a true plane of rights.

strice of a giant forward in the cause of ters and mothers, in their mature years, human emancipation, and will witness bring forth from their cherished treasthe lifting of the mind and heart of the ures some simple gift of the holidays of race to a higher attitude, so that truth the long ago, and with tender memories will be more readily seen, appreciated, of the bygone days, and smiles tinged and accepted. Believing that all the in- with sadness, dispense to the younger telligent readers of THE BETTER WAY the sacred memento of grandsire or agree with us in our casting of the horo-grandmother, father or mother, uncle, scope of 1892, we wish them A HAPPY aunt, cousin, sister, brother, or sweet-NEW YEAR, and bid them God-speed in heart, the gift being trebly sacred and their highest endeavors.

crowning of life ere the year closes. To TER WAY have such sacred keepsakes of them peace, and a hearty welcome should past holidays, and how many of these they return to earth with a ministry of old jewels of memory have been freshly comfort and help for those who shall bestowed during the holidays of '91-'92? grieve over their mortal absence.

THE HOLIDAYS.

annual recurrence of these festive occa- gel world of life, which every recurring shrivels to meager proportions. As our by the unseen level who gather with the happiness and real comfort lie largely in family to share its joys. We may not the development and use of the social feel the angel kiss of love and rememand the benevolent in our natures, we brance on wrinkled cheek and brow, nor lose the best part of life's experience and the spirit hand of blessing laid in love develop abnormal natures. Happiness, upon the frosted head, but they are comfort, and joy in living do not abide present and real. We, too, shall come where a pure self dominates the life, or back to our own, for the true family holwhere attracted to earth and its excessive acquisition in some form, the nature the two worlds of conscious, loving life. itself becomes earth-bound. Such a condition but prepares us to enter upon the longer, immortal life, shrunken in the best and noblest elements, and be rivalled by facts. While we may not, chained to the love of the sensuous by for some time at least, see a railway line, earth habits which have created in us a second nature. It is a species of moral service, making regular trips to the and social suicide of our better nature.

relation as an educator and developer of and gratifying to the average mind. The all that is truest and best in us. The Wizard of Menlo Park and his cosmical family gives us our first lesson in unsel- telephone, with which he proposes to fish love. Its true foundation is in a "listen to the sun-spots' roar," the sublove which sends us out of ourself into merged implements of war and the make that other life sweeter, richer, hap- a pleasure trip to the milky way, or with pier. The true foundation of the family equal speed and convenience be landed is double-sexed, and both the units at the gate of Saint Peter without the forming the double unit, are alike un- dangers and delays attending the oldselfish, loving, helpful, and equal. The fashioned medus operandi of journeypersonal units remain such and are con- ing heavenward, are promised relizations stant contributors to each other, thus in- of this nineteenth contributory of progress creasing the force which makes of the and development, and only prove the and its sacredness is hedged about by land."-Waverly. civil law; for civil law is but the expression of the outwrought experience of the thie law, or conditions of media gling over the bases of old creeds and many. When the family is destroyed, all where revolutions cease.

Childhood takes its first imprint in the family. If born and reared in the true family the imprint is never effaced. It becomes the foundation and pattern of the new family when childhood shall melt into a maturer man and womanhood. Thus the home, and the home influence, abide through succeeding generations. The old New England holidays witnessed the gathering of sons and daughters, with their children -three or more generations-at the hospitable fireside of the aged couple, whose wrinkled brows and cheeks tingled with the kisses of love rained upon them by the lips of children. What occasions these are for unconsciously teaching the beauty, sacredness, and glory of the family! The bountiful table, the fruits and nuts, the romps, plays, and games; the surprises, the presents, the music and songs, the evening stories, the guesses and conundrums, the burial of self and the exaltation of love-how these halcyon days were anticipated by age and youth, and reviewed for months afterward with a keen delight.

The gifts of the holidays are the macommercial standard - which abides We believe that 1892 will take the though after years. How many daughvaluable because of these associations? Some will disrobe and pass to their How many of the readers of THE BET-

Cherish the holidays! May they ever abide with our civilization! These lessons of a true love and unselfishness have Hosts of hearts are made glad by the a deeper significance now that the auidays of earth are the spirit holidays of

THE MACIC OF FACTS.

Jules Verne's startling stories may yet with vestibuled trains and dining-car moon, or the huge ocean greyhound doing the twenty thousand leagues under The holidays disclose to us the wis- the sea act, yet we are promised the readom, the utility, the force of the family lization of things equally mysterious two a single unit of life and love. This truth of the old adage, that a "prophet is the true family as disclosed in nature, is not without honor, save in his own

Dom Pedro has passed to the beyond

I must notice my friend St. Alban's arman" and are they not "all honorable men" who would stab the Carsar of literature only in the name of liberty 1. As for myself, I do not take the least stock think that Bacon, an ambitious office in their clums and they can not complain. not ransacked all "cyphendom" to robthe good name of the noblest medium that ever honored the pages of literature And, my friend, through certain media has even taken a look into heaven, and facta, there worthy of his consideration. Now he comes with his specious objections which, in the minds of those at all versed on Spiritualium and in the times of Shakespeare can readily be seen as only

We find that truth is much simpler than error. How much art and labor communion and account for the various churchmen, who, thinking the Lord does not understand the scriptures and creeds | false in all. as they do, hasten to make a "revision" or new translation for His benefit. This may be called "working for the Lord."

Prof. Buchanau has well remarked that this case did not need an argument, yet I will venture a little experience, a few thoughts, and indulge in a little pleasantry and then show my friend where he can find a little gold if he has

the right kind of tools to dig it with. In my youth, when a member of an the truths of the Bible must be spiritually discerned (though just what that meant no one seemed exactly to under stand). One used to feel very sorry for the poor sinners that had no spiritual eyes. Many years after, when I had become a Spiritualist, au M. D. gentleman medium, a stranger just then come to our city, and look into this matter a little the first time for him. A seance was held expressly for his benefit. The medium became entranced, and to my surprise nothing came to my friend but a ilim idea or two, while to me came several true and beautiful messages. The spirit then told him he would gladly satisfy him, but the organization of his brain was such that spiritual light could not well penetrate it, and that what knowledge he obtained must be mainly worked out by himself. Of course he was dissatisfied and had the kindness to say kind, and, I presume, many such cases help explain what is meant by "spiritual blindness" and why so many get so lit. gus ring in it -more fame than merit. tle light on spiritual questions. We light, while wood is not. In the comworked into an unspiritual brain we can is from all human art the better it is as a medium; so with spiritual minds. Hence our mediums are the windows through which light comes to us from all ages and these generally come from the humble classes whose minds have ings. This helps to explain what is

from the Lord. I would not be unkind to anyone, esaround with their own lamps Booking afraid our friend St. Albans is a kind of Every man has an "unalienable right" of a day's labor than it can a bushel combine again and again for the express that result are innumerable. What we

meant when It is said "God raised up"

such and such persons to accomplish

His purposes. The sacred records are

full of such instances. In our country

make a nation, and a Lincoln to save it,

and a Grant to fight its battles. All me-

of the best messages ever sent to man-

and see a confused mass of stars and the moon, hence they conclude that moon shine is the best light after all, and it tion from the moon, therefore Bacon arote "Shakespeare "

But seriously, that anyone should

seeker, a servile courtier, and a corrup sublime works of Shakespeare's band of importals is a most extravagant presumption, not founded on any reliable Again, when it in known that tracted the attention of England's whom he desired to stand in a most again, when it is more than hinted that has been expended to disprove spirit he is not the originator of the great manifestations. When the simple facts him his great renown, we may well conare seen as they are, how plain every clude that a man of his selfish and corthing becomes. When, however, we put rupt practices would not acruple to apour dignified patronism (to coin a word) | propriate the thoughts and learning of and self before the subject we become others to promote his own ambitions the world. While we see and enjoy the

It may be much more reasonable to the so called Bacon philosophy than that Bacon was the author of the Shakespeare

Because a few sentences in the plays may resemble now and then one in Bacon's works, it is no more proof of his friends' claims than that the great Roman Seneca was author of the Bible, because some of his sentences or expresorthodox Church, we were often told that sions are found in the New Testament. Bacon, no doubt, borrowed them from Shakespeare without giving the proper credit, as was too much his practice. That Bacon was a man of much ability and learning and of great ambitions is true and also had some inspiration, but dimmship and of Shakespeare," or even this was of a different kind and for difwished me to go with him to a certain ferent purposes from that of Shakespeare's, just as there are different kinds at the present time. He could not rest in his ambitions, so, like the M. D. aforesaid, he worked out and appropriated all he could to the ends of power, an unselfish band of glorious old Greeks with self and his own ideas, to produce the immortal works in question?

The great bard says that some are that what I received did not amount to did not fully comprehend himself, and anything so far as he could see, yet all without the coarse ambitions of Bacon to me was as true as truth itself, since I hence he was a grand medium upon have seen several instances of the same whom the angels of heaven thrust his immortal greatness. Bacon, with great have been seen by others. This may labor and less inspiration, achieved a greatness that now seems to have a hor

know that the minds of men differ like Coleridge that, at sometime, he will be in a body and "revised," but each play matter; that glass is a good medium for sorry for endorsing. It shows that he is separately from time to time as they apa Spiritualist like the blind man that mon affairs of life we say of a man who saw men as trees walking. He may yet and by her request or command, which great law of supply and demand. Labor does not understand much and readily find that mediumship, like electricity that he is a "blockhead." This seems to has at all times been the same, with difbe the case, too, in the spiritual. When ferent manifestations only, and as neihuman rubbish has been well rooted or ther was understood, how could any well expect just what we see in opposi- ridge does not well exclain, "Does God the state of the times in which the plays capital the same right to say I will only tion to this spiritual movement. But choose idiots by whom to convey divine appeared. Not such easy printing and pay so much for a day's work, that labor when, however, the mind or brain is like truths to man?" I would ask, does God quick circulation and appreciation as has to accept or refuse the wages offer glass light will readily shine into it and choose deceivers "to carry divine truths now. Several years passed before there ed? When the harvest is plenty and the through it, and that, too, without show to man?" This seems to be St. Albans' ing the glass, and the clearer the glass idea, as Bacon was convicted of and confessed some of the highest crimes.

We read in certain old inspiration that has great authority with many, that not collected as soon as they were. Do we many wise men after the flesh, not many heaven. This may explain what have mighty, not many noble, are called, but elapsed before the sacred scrolls, in been called the "lights of the world" in that God hath chosen the foolish things which so much interest was taken, were of the world to confound the wise and collected into one volume? Certainly the weak, to confound the mighty and all an author might write could not be not been "stuffed" with man's teach the base and despised to bring to naught, collected together beforehand and would

The fact is patent that most all our mediums are of humble origin. If they have become renowned it was their mediumship that made them so. We find 'tis said God raised up a Washington to that in all ages God, or his angels, "raised up" the lowly and despised to convey divine truths to man. Was not diums of a certain kind, all the fathers | Christ such a man? Was he not reviled of our republic were mediums, and the and called the carpenter's son? "Wherconstitution of the United States is one ever then both this man this wisdom. never having learned?" Yet, aside from over their mediumship, either, except to kill a fig tree because it did not bear in the case of King George the III. No fruit out of season? Were not his disdoubt very few of the lights of the world ciples all ignorant and lowly men? Who have ever understood the source of their chose all these low and perhaps uncersuccess or influence. Among the re- tain born men to convey divine truths to ligious element it was supposed to come man? I have known four excellent mewisdom that friends had to care for them pecially not to my friend, Mr. St. Al- like children, yet through them came bans, for his faith in Dr. Bacon, one of much exalted wisdom, far above themwhose titles he bears, with honor, but I selves, which was proof of a higher power must confess that the whole effort of and intelligence controlling them. Even the Baconites to make him the author of the colored idiot, "blind Tom," dis-Shakespeare's plays seems to me like a courses divine music. Now, which is which they do not seem to see, they go ble and our own observations? I am and the general welfare of mankind.

the early manuscripta or quotations from of the flora and fauna of earth. Bacon that will show it.

extravagant life, was the author of the spiritual influences like a manife or mental or physical abilities God has he reports that he did not see anything Hacon turned all his energies to promote Influence, most and some tower up above Its governing influence on mankind as his own ambitious is it at all probable others like the mountains that each the that he would hide such a splendid light first rays of the sun and reflected them or chemical affinities of inanimate mut under a bushel when its brightness at to the plains below, or like the snow crowned mountains that are the source learned and renowned queen, before of the living springs and fountains and unequal degrees, it is time. Yet he to rivers that bless all the living on the conspicuous and honored light? And plains. But the mountains are uncul tured like most of our best mediums Cultivation is on the plains below that work on inductive philosophy that gives the living streams have watered, so the common plains of apiritual life are blest through our mediums.

We find that Shakespeare was one of the grandest mountains of light in all confused and get too much our own re and that he certainly would not hide light the mountain itself is lost in the flection. This has been too much the better works of his own that would give brightness of the light that shines upon trouble with many who seem to think him such a glorious prominence in the it, as the body of the sun is hidden in the heavenly machinery must be usually literary world for all time. May the well- its effulgence. This is evalted mediumnew on this side, something like the known aphorism apply here, Falsus in ship where the medium, like perfect who, falous in omnia? - false in one thing, glass, is not seen in the fullness and beauty of the truths that shine forth. Bacon was a rich soil on an elevated suppose Shakespeare to be the author of plain. His works are mainly the fruits of culture, and Bacon baseen in them all. He could no more be a Shakespeare than swan could be an eagle, or a Newton i Homer. He was not "built that way." His mental house was mainly furnished by himself and polished by his own bands. Shakespeare's house was furnished by the angels from the stores of heaven, but in the transmission to earth it was marred a little, and Bacon as a good polisher was employed to perfect it, and true to himself in everything he honest wealth" can change this great uni did, he probably set life mark upon it. Hence his friends, with "an unfortunate lack of knowledge of the subject of meof Bacon, have been led astray by it.

> If Shakespeare was Ignorant and un known he was superior to the authors of our sucred teachings and had a better inspiration, and as he had so fine and large a spiritual brain, not filled with the rubbish of earth learning, it would fame, and an extravagant living. Could make him an exalted medium for just such works as we see. The master work through such an organization, filled | minds of Greece who had been progress sing in spirit life for more than 2,000 years before Shakespeare's time were a superior source of inspiration, and it is born great, some achieve greatness, and no wonder that the plays attracted the some have greatness thrust upon them. attention of the learned Queen of Eng-Shakespeare was born with a splendid land, who was a patroness of learning. brain and fine magnetic power that he She could not only appreclate their for mutual benefit that could construct merits, but the glory they might add to our ocean, lake, and river steamship lines. her reign. But Shakespeare, like Scott while our transcontinental railroads are in Waverly, at first withheld his name, the result of the energy of capital di uncertain of their reception, for they recting the shews of labor for the muwere so different from the popular bombast of the times. The first works were left to stand on their own merits, not handicapped by the name of an un-Mr. St. Albans quotes some lines from known author. They were not collected peared after the queen's first attention Bacon was glad to obey, and thus they were circulated separately like the sacred labor to aid it to increase, and why scrolls long before, or as the different should not both, the one and the other, be works of the same author do now. My able to contract and then be compelled "commotion" be made over it? Cole- friend does not seem to "catch on" to was a demand for a collection of all his works, and many could not afford such an expense as the times demanded. It is a great credit to them that they were not read that more than two centuries not so soon be after writing, when less interest was taken in the private readings than in the public exhibitions, as was the case in Shokespeare's time.

(To be Continued) eported for The BetterWay.

LABOR AND CAPITAL. A LECTURE BY THE BON, A, B, RICHMOND. "We hold these truths to be self-evident, that all men are created equal; that that they are endowed by the Creator with certain unalienable rights; that among kind. There was no "commotion" made his inspiration, was he not very foolish these are life, liberty, and the pursuit of happiness." So says our Declaration of Independence; and yet, notwithstanding its high and revered authority, it is not true in a literal sense, but only in so far as it relates to the rights of man, I hold these truths to be self-evident. diums who were so wanting in worldly that all men are not created equal, exequal in beauty, in atature, in strength, of men regulates the price of their necomedy or a farce. In the light of day, the best authority, Coleridge or the Bi- however, for the rights of their fellows and no market for labor or its products. us.

in the night they look up to the beavens opinions. Because Christ and his disci | earn, without regard to his neighbor's | patiently wait until the presence of want order that their own functional intelligence ples were so ignorant and have been I copucity or inclination to labor, or their shall soon expect to hear that the friends shiftly as wage enturis in the great field know of no more equitable rule than This process also evolves substances of Bacon claim that he wrote most of of human strife and competition. "The that which permits men to buy or little ticle a little, for is be not "an honorable there is any smulight it is only a reflec the New Testament. If they will read it law of the anythink of the littlest" is as for a stipulated justic, and then compels By, and magnetism. These last might as carefully as they have Shakespeare true in the struggle among men for exthey will no doubt find some expliciting latence, as it is in the great battle fields every man and woman is justly entitled proper for everything they have to sell, But seriously, when we consider that to the wealth or position in success that if there is no silk in this, for have they tor of judgments for bribers to sustain an the whole earth is wrapped around with they can acquire by an honeat use of the that no person can be compelled to put 'over and " and is warmed into life by given them. It is in accordance with the source of all Inspiration. Man, the not be absoguted by any earthly power or highest product of the earth, feels this potentiate. It is as fixed and certain in

> Nature has distributed her talents is whom both been given five intents, which he has doubled by honest industry should not be compelled by mry law, haman or divine, to divide his profits with an improvident neighbor, who has buy led libs one talent in the earth, expect ing to resp where he has not nown, and nather where he has not strewed. The Judgment pronounced. In the pumble of the Nazarene on the indolent servant is but in accordance with nature's undiviating laws of equity and justice.

> "Take, therefore, the talent from him and give it unto him which both ten tal euts. And I cast ye the unprofitable ser vant into utter darkness; there shall be weeping and guashing of teeth." Superior in intellectual ability, mechanical skill, or capability to multiply by honest industry the five talents into ten are gifts from the unseen power of the universe, and the fortunate possessor thereof are not, either in his or equity, compelled to divide the honest products of their inheritance with those who are less favored? What a man honeatly carns by his superior skill belongs to him, whether it be one or one million dollars, and no sickly sentimentality or nemedean cry of "honest poverty and disversal law of human rights. Poverty is far oftener the result of wickedness and dishonesty than is the accumulation of wealth. Peculation, either public or private, more frequently leads to poverty and shame than it does to capital or competence. The possession of wealth is no evidence of dishonesty, neither is poverty a proof of virtue, and the sense less cry against the rich because they are rich, and landations of the poor because they are poor is unught but demagogism

in the worst and most criminal aspect. Labor and capital are mutually de pendent on each other for support and profit. One is the engine, the other the power that drives it, and together they move the world of human industry and enterprise. It is only an harmonious combination of labor and capital operating tual benefit of both. The palatlal parlors of wealth are but luxurles purchased by capital from the industry of labor. Not through compulsion by either party, but in accordance with mutual contracts and agreements. Surely wealth is not compelled to build, neither is labor obliged to work, except in accordance with the wants money to live. Capital requires to fulfill their obligations? Has not abovers are few, the law of supply and demand operates in favor of labor; when the harvest is scant and the laborers are many, then the same law reverses its favors, and who has just cause of complaint? Men are governed by the inev-Itable, and the inevitable is beyond the

control of man. The great and universal law of denand and supply must, in the future, as it does now, control the markets of earth, both in regard the price of merued at a pound to morrow, and no laws can make things of equal price at differ-

Richard the III, once offered his king of equine property with him. The bat | angel, was constructed. the field was the market-place, and the The law can no more justly fix the price Atoms combine and disintegrate and

by law the faithful performance of all be termed properly, alternations or ea contracts. It is conceded that men have And a right to demand any price they are from land to labor, and it is equally true chase. Demagagues talk of the selfests ness of capital, when the same may be as Modern thinkers tell as that a mon's them, then we may begin to understand partices great law of evolution, and can truly said of labor thearve the internal thought is a substance. If this be true, workings of many of the trades' unions. A number of expert craftsmen combine aubitance also, however crade that together for their mutual bencht. They thought may be. No doubt the autiany of the law : that control the gravity have learned their trades and need no slance that represents the thought of instructions in the intricacies of their man is liner than the animal's, but the eralt. But, moved and influenced by addistriess, they resolve that they will shuthar expression in both man and not work for a firm or company that will beast, which proves the element is one employ more than one apprendice to and the same. every ten or twenty expert workmen that is, having learned their trades themselves, they close the door behind them. and will not permit others who desire to learn to do so. This is not only unjust, but rulisons in its consequences. For my the same time appropriates all that the a hundred experienced workmen become atom has to bestow. Man feeds upon aged or Infirm, there will remain only the unimal, appropriating their life the favored ten or twenty to take their place. And it is this selfish, arbitrary rule that closes the doors of our workshops to humbeds, of competent young men who desire to labor, if laborers would only permit them to do so. Againthe fixing the price per day for all laborers is aujust, for thereby the skilled and Industrious arthur can earn no more wages than the bazy and incompetent, Skill obtains no just compensation for Its labor, while merit is unrecognized and receives no reward for its genius and industry. It is this most censurable rule of the trades unlang that fills our streets with idle lonfers and transport be cause labor, not capital, prevents mans able and willing men to work for their dally bread. Again, an arbitrary rule as to the number of hours, that constitute a day'n work, enforces idieness on many who would prefer to make a longer day of labor that thereby they mightlibe bet-

> dren. I tell you, my filends, that ["all men are not created equal." The God-given gifts of genius and skill belong alone to those who possess them. And all men so endowed have an Indienable right to use them unrestrained by law or legislation. And remember that it is labor, not capital, that seeks to restrict them; that stands in their way to wealth and preferment, and with a tyrant's edict says to genius and skill, so far shalt thou go and no farther; so thany hours and no more shall you labor for those you love; your enterprise and industry shall be elecumscribed in their action for the benefit of those who are less competent and deserving than

> you are. A great number of the labor strikes in this country are caused as much by the unjust demands of labor as by the greed of capital, and the general result is injurious to both. Remember men are not to be pitled and loved because they are compelled to labor, not to be envied and hated because of their wealth. The road to riches is open to all. Many of the great capitalists of the world commenced life in poverty and even destitution; and in this country where entailed estates are prohibited by law, it will ever

be so. The descendents of the wealthy of one generation often becomes the hewers of wood and drawers of water of the next. In this country there are no masters and servants, and the position of employer and employee change with each succeeding generation of men. The bard times and the oppression of the condition of wealth or poverty is as often the result of chance as addity; yet, however, riches may be acquired we should remember that

They are full the guinea's stamp The man's the good for a' that,'
To be Contlained

Written for The lictter Was

18 LOWER LIFE IMMORTAL?

ight have we to draw a time that whall cut off anything that has life and intellchandise and labor. The exigences of gence? But the atom has life and inthe times will either increase or dimin-telligence; very well. Suppose we end the poor man who depends upon hired ish the value of the produce of the earth close the atom; yes, the entire earth kitchen help. But a careless wife or or the products of labor. That which is within an immortal inclosure, our field daughter is no better. Another big leak worth a penny to-day may be justly val- clysian. When we turn our eyes toward is the amount paid for alcoholic drinks the clod beneath our feet we are, I be- and tobacco in their various forms, which lieve, looking upon the very foundation generally lead to ill health and doctor's there behold the material from which observe the teachings of hygiene they dom for a horse, but it was because the the atmosphere, water, vegetation, in might avoid much suffering and keep in vicinsitudes of war and afflicted the value | sect, bird, beast, man, yes, and spirit, or | their own pockets a large part of the

Atoms combine and substances result, pocket book, value of horses was increased because of Note the wisdom of the atom. It althe limited supply, and the urgency of ways selects just what it needs to accomthe demand. To the ship-wrecked marin- plish its purpose. How we trust to the Beefsteak contains less than forty per er, floating on a plank in mid-ocean, a integrity of the atom. Iron is always cent, nutriment, while outment and simisea buiscult or a cup of water, would be iron; we use it with perfect confidence; of more value than all the gold of Opher it will not betray us. The atom does amount. Compare the cost of the two cept in a limited sense; they are not or the diamonds of Golconda. The needs not cheat us. We build a fire in the classes of food. Meat is liable to be disstove, knowing the iron will not melt cased, and by many is considered less nor yet in intellectual capacity; but they cessities, and a perfect freedom to fairly and run away as lead would do. We cat healthful at best than the cereal foods, are equal in the common right of all to purchase and honestly acil according to grain, fruit, and vegetable with perfect But people who can not afford meat, and use their natural abilities for the benefit their wealth or their wants is a self-evi- confidence in the atom's intelligence ignore the better grain preparations, of themselves and those depending upon dent right. If this were not so, there and integrity, knowing full well that it must subsist mainly upon fine flour, butthem for support; having due respect, would be no impetus to commerce, did not select poison that would destroy ter, sugar, lard, and similar articles,

into all the dark corners for the sun and Theosophist, floundering in his own to every dollar that he can honestly of wheat. And if it did, wen \ could purpose of increasing their life-force in want to do is to learn how to live.

amild change the value thus fixed. I may have a more perfect expression which we can not see, like sir, electric

When we look at a horse we do not are all there is at the house. We do not see his aftertion for us or his feat of us, but we do see the effects of both. Are these visible etter is produced by nothing? then the thought of a horse much be a difference is only in degree. Few hids

Furnity of being change. The tock limbs up into the vegetable, the vegetable into the animal, and the animal into the human. The animal feeds upon the vegetable and other animals and at forces, and not only does be do this through eating their flesh, but he in bibes an invisible substance variously termed psychic ether, or aura, through contact. Men say it is healthful to be around horses. Why, if he does not accelve something from them? Man receives the substance direct from the horse that increases the Ble forces, and health and strength results. This is true also of the dog and cat, animals that come in closest touch with man. The on and cow are a little faither removed, and it becomes necessary to devour their flesh, that strength may be gained. Man is a combligation of animal life and intellivence. Does the animal have a future life? Yes, he lives in the man. The monthly is the heaven of the animal kingdom as angellood will be the heaven of homospite. But, save one, "your the ory robs the animal of his individuality." Does it propose to trest man likewise? To this I will answer no. It does not ter able to meet the demands of life in take the individuality of a horse from the support and education of their chilhim. It only enlarges the individuality. The form of the horse is lost, but his intelligence is within the man, as the acorn parts with its form to find its true nature in the tree. Individuality is subject to growth everywhere. But, another mays, If I am a combination of animals, why do I not remember Incidents of my former life or lives? And I reply, you do. One needs no very keen observation to detect animal traits and tendencies in even our wisest men and women. But what of man's individuality? Will it remain only in a tendency in the next higher evolution the angel? I must refer you to the law of growth everywhere. With each apward step every faculty increases

develops a hundred fold. This must be true of memory. What is called the force of attraction in the plant becomes instinct in the animal, a tendency in the man, and it must become a definite remembrance in the angel. Again, one might ask if man is a combination of an linds, would not an augel be a combination of men? Some modern writers claim the angel is a combination of a man and a woman, which seems a reasomable theory, perfectly agreeing with what seems to be nature's method. But does nature reach a finality with the angel? I believe not, but I need speculate

no farther.

Written for The Better Way HOMELY TOPICS.

WALLER L. HEATH I was glad to notice the article in your columns on the waste of the household. A large part of the grumbling about poor, is caused directly by the wastefulness extravagance and poor calculation

of the working classes. When it happens that a man's income and out goes are about evenly balanced, a little wasted every day, year in and year out, will, in the course of time, render him dependent or land him in the poor home, while a little saved each day We claim for man immortality. What during the same time will enable him to

apend his just days in peace and plenty. The amount of food wasted in some families is simply enormous. I pity I all that life has ever produced. We bills, if nothing worse. If people would eash that now goes to fatten the doctor's

> Another study for the poor man is the relative value of various articles of food. lar grain preparations contain twice that which are utterly deficient in bone and muscle making material, and the evils

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SCIENCE AND THE OCCULT. lished by direct experiment that a finished our classes at the college, Gference," though the name may turn out out of the bath. On the chair sat Gters for themselves; there are others was that had taken the likeness of Gconsider the matter further. The field is the borderland of physics and psychology, the connection between life mind and matter. By what means is force exerted, and what, definitely, is force? There is here something not provided for in the orthodox scheme of physics; modern physics is not complete, and a line of possible advance lies in this direction. Given that force can be exerted by an act of will, do we understand the mechanism by which this is done? And if there is a gap in our knowledge between the conscious idea of a motion and the liberation of muscular energy needed to accomplish it, how do we know that a body may not be moved without ordinary material contact by an act of will? It is familiar that a thought may be excited in the brain of another person, transferred thither from our brain, by pulling a suitable trigger, by liberating energy in the form of sound, for instance, or by the mechanical act of writing, or in other ways. A prearranged code called language, and a material medium of communication, are the recognized methods. May there not also be an immaterial (perhaps an ethereal) medium of communication? Is it possible that an idea can be transferred from one person to another by a process such as we have not yet grown accustomed to, and know practically nothing about? In this case I bave evidence. I assert that I have seen it done, and am perfectly convinced by the fact. Many others are satisfied of the truth of it, too. Why must we speak of it with bated breath, as of a thing of which we are ashamed? It is sometimes objected that, granting thought-transference or telepathy to be a fact, it belongs more essentially to lower forms of life, and that as the cerebral hemispheres develop we become independent of it; that what we notice is the relic of a decaying faculty, not the germ of a new and fruitful sense, and that progress is not to be made by studying or attending to it. It may be that it is an immature mode of communication, adapted to lower stages of consciousness than ours; but how much can we not learn by studying immature stages? It may, on the other hand, be an indication of a higher mode of communication, which shall survive our temporary connection with ordinary matter. I have spoken of the apparently direct action of mind on mind, and of a possible action of mind on matter. But the whole region is unexplored territory, and it is conceivable that matter may react on mind in a way we can at present only dimly imagine. In fact, the barrier between the two may gradually melt away, as so many other barriers have done, and we may end in a wider perception of the unity of nature, such as philosophers have already dreamt of. I care not what the end may be. I do care that the inquiry shall be conducted by us, and that we shall be free from the disgrace of jogging along accustomed roads, leaving to outsiders the work, and the gratification of unfolding a new region to unwilling eyes .- Prof. Oliver P. Lodge, in

LORD BROUGHAM'S TESTIMONY OF AN HEREAFTER.

London Times.

When one comes to the question of the apparition, pure and simple, one of the best known leading cases is that recorded by Lord Brougham, who was certainly one of the hardest-headed persons that ever lived, a Lord Chancellor, trained from his youth up to weigh evi dence. The story is given as follows in the first volume of "Lord Brougham"

A most remarkable thing happened to me, so remarkable that I must tell the story from the beginning. After I left the high-school I went with G---, my most intimate friend, to attend the classes in the university. There was no divinity class, but we frequently in our walks discussed many grave subjectsamong others, the immortality of the soul and a future state. This question and the possibility of the dead appear- body. Only \$1.00 a year.

ing to the living were subjects of mortes for the Better Way The ordinary processes of observation much speculation, and we actually com-and experiment are establishing the mitted the folly of drawing up an agreetruth of some phenomena not at pre ment, written with our blood, to the sent contemplated by science, and to effect that whichever of us died first which the orthodox man shuts his ears, should appear to the other, and thus For instance, there is the question solve any doubts we had entertained of whether it has or has not been estab- the "life after death." After we had method of communication exists be went to India, having got an appointtween mind and mind irrespective of ment there in the civil service. He selthe ordinary channels of consciousness dom wrote to me, and after the lapse of and the known organs of sense, and, if a few years I had nearly forgotten his so, what is the process. It can hardly be existence. " " One day I had taken,

through some unknown sense organ, but as I have said, a warm bath, and while it may be by some direct physical in- lying in it and enjoying the comfort of fluence on the ether, or it may be in the heat I turned my head round, look some still more subtle manner. For ing toward the chair on which I had debrevity it may be styled "thought-trans- posited my clothes as I was about to get to be an unsuitable one after further in- looking calmly at me. How I got out vestigation. Further investigation is the bath I know not, but on recovering just what is wanted. There are scientific my senses I found myself sprawling on men who have investigated these mat- floor. The apparition, or whatever it who are willing to receive evidence, who had disappeared. This vision had prohold their minds open and their judg- duced such a shock that I had no inment in suspense-but these are only in- climation to talk about it, or to speak dividuals. The great majority feel ac- about it even to Stewart, but the imtive hostility to those researches and a pression it made upon me was too vivid determined opposition to the reception to be easily forgotten, and so strongly or discussion of evidence. A few tricks was I affected by it that I have here writat a public performance, or the artifices ten down the whole history, with the

of some impostor, and they decline to date, December 19th, and all the particulars, as they are now fresh before me. No doubt I had fallen asleep, and that the appearance presented so distinctly and energy, or the connection between | before my eyes was a dream I can not for a moment doubt; yet for years I had no communication with G--, nor had there been anything to recall him to my festations demonstrate a power, if prorecollection. Nothing had taken place concerning our Swedish travels connected with G-, or with India, or with anything relating to him, or to any member of his family. I recollected quickly enough our old discussion, and the bargain we had made. I could not discharge from my mind the impression that G must have died. and that his appearance to me was to be

state. This was on December 19, 1799.

a letter from India announcing G-

PHENOMENAL WRITING.

PAUL R. ALHERT.

At one of our recent circles, held for

automatic writing through a private me-

dium (a young lady of high standing in

the community of Chattanooga, Tenn.,)

we received the following, after the me-

dium was placed, or, rather, had through

ber own volition and in conjunction with

the spirit world, assumed the receptive

or negative condition which is neces-

sary for spirit communion or for spirit

manifestation. The spirit that con-

trols or manifests through this young

lady medium, as mentioned on two oc-

casions in this journal-October 10th and

24th-claims to be an ancient Egyptian

and gives the name of "Nina" The

"My child, I am here. In place of the

regular lesson to-day, if it be your de-

sire, I shall answer any question or

questions you may propound, and may

take it for the basis of to-day's teach-

The prevalence of La Grippe being at

the time uppermost in the questioners

mind, it was asked: "What are the

"As an illustration," it was answered

'I will take the common disease, called

hay-fever, which is akin to what now

prevails under the name of La Grippe.

Hay-fever derives its name from emana-

tions that arise from new-mown hav.

When the days are warm and the nights

cool-about cutting time-is the period

when this fever is abroad. But it is

simply a variation from the common

cold. At such times the sudden change

of temperature causes a stagnation of

the blood, and if a good sneeze is in-

dulged in the blood is brought into cir-

culation again. Old Germans say Ge-

sundheit when one speezes, and un-

doubtedly recognized in this a restora-

tion to health after an attack of hav-

fever. Besides this, the shock caused by

sneezing breaks a little membrane, which

if not broken, generates microbes that

finally infest the whole system and lead

to worse evils. La Grippe is undoubt-

edly one of them. In the blood cor-

puscles are then inoculated another form

of microbe, as yet beyond reach of the

microscope, and which are eventually

exhaled via the lungs and contaminate

the atmosphere, thus creating contagion

by inhaling again. Diseases differ ac-

cording to the genus of these unseen

life-entities, some of which travel by

way of clothing, newspapers, or letters

(undoubtedly by exudation). Sympathy,

fright or fear, as well as contact, open

the door to disease (especially to me-

diums or sensitives); and cleanliness of

mind is as essential to oppose contagion

as cleanliness of body is. A pure spirit

is the best protector against all manner

Is that so? THE BATTER WAY as determined

of disease. Nina."

causes of epidemic diseases?"

first message reads :

cember 19th."

Reported for The Better Way.

received by me as a proof of a future In promiscuous circles there are gen-In October, 1862, Lord Brougham added as a postscript: "I have just been copying out from my journal the account of this strange dream, Certissima mortis imago! And now to finish the story begun about sixty years since. Soon after my return to Edinburgh there arrived death, and stating that he died on De-

superstition has upon the mind of even the educated and religious was recently exhibited in case of Mrs. Rebecca Byrnes. of Helena, Ark., a lady noted for her intellectual attainments and pious life. One morning, arising in what seemed ber usual health and spirits, she summoned her children to come to her. One son was residing in Topeka, Kan., one in New Orleans, two daughters were obedient to their mother's call, they came at once, though ignorant of the husband, who had been dead for nearly had only ten days more of life. She six perpendicular visits downward and sent for her children to bid them good- upward, after which it disappeared and bye, which she proceeded to do with much | was seen no more that night. calmness, but with the air of one who had not the slightest doubt that she was jecture. Upon examining the wall where already dying. Her friends attempted the hand had traveled another strange to reason with her and to point out the sight was disclosed. Lines, the width folly of placing such perfect confidence of an average adult finger were upon in a dream, but all to no purpose, for the the wall in the track the fiery lady persisted in asserting that she finger had pursued, and along each line would depart from earth on such a day the wall-paper appeared as though seared and exactly at a certain hour. Her pas with a red-hot iron. It is not ascertained tor remonstrated with her, and even brought the severest censure to bear on curred during the maneuvers of the her superstitious credulity, and at last Mrs. Byrnes ceased to speak of the matter, so that her family had begun to though the house is not now occupied think that she had conquered her fancy. She continued intexcellent health and pursued her usual daily life, but just before the hour she had predicted would be that of her death she sought her children and bade them good-bye, then, seating herself quietly in an arm chair, expired just as the hour struck. The physicians declare her death was due solely to her imagination.-Chicago Herald.

THE APPLICATION OF HYPNO-

A sensible article upon a very fascinating subject is Dr. Tuckey's paper on "the application of hypnotism," in the "Contemporary Review." On the whole, Dr. Tuckey believes in hypnotism, and while he admits that there may be abuses, does not think that it is accompanied by such great dangers as

"In the bands of a conscientious and experienced physician, the use of hypnotism is, I believe, absolutely devoid of danger. This is my own experience and last year I wrote to the chief exponents of the treatment on the Continent, in America, and in Great Britain and Ireland, asking them for their opinion on this subject. They all replied that they had never met with untoward results, and that they could not conceive the possibility of such results if proper care and

At the same time he speaks in strong to take the lead and therefore has placed its terms as to the wickedness of the kind of publishier formances that are fre-quentle. subscription price within the reach of every-

PHYSICAL MANIFESTATIONS.

The first authoritative manifestations upon which Modern Spiritualism is founded were physical. All other forms since developed, are advanced and more pronounced, according to the physical and psychical condition of the person who becomes the medium for such mani-

The student, who has advanced so far of trance and inspirational mediumship. are little for the physical, except so far as they occur, and are worthy of study. However, the physical is the alphabet to the higher and will continue as such for the spectators than the ancient games all time. Every medium possesses a phase peculiar of his own , hence, to witness the fight' various forms, and study the same, is a be used with great effect in developing pleasure as well as a source of information to every student of spiritual knowl-

Benjamin F. Foster, the boy medium are well-known advertised, mediums. In a circle he sits in plain view, with gasjets burning brightly, converses readily in his normal condition. He is tied, and mis and phthisis." sewed, and fastened in such a manner as to be unable to use his arms or hands has also been very successful. In one in any way, and while in that condition case he suggested to a drunkard that materialized spirit hands appear, play upon different instruments, shake hands taste of it in future would make him with the sitters, write messages, draw pictures upon your handkerchief or business cards, which, with other maniperly cultivated, we believe, will lead to violently sick, and for two months be the most advanced phase of materializa. remained a teetotaller. Three months

of mediumship, we find that young Foster presents superior advantages, be- fact being that the suggestion had rencause, while anxious to learn more himself his conditions are such that earnest students may suggest ways and means and methods of obtaining best

erally some one who cares nothing else except for the phenomena, and hence like playful boys are asking for something that will amuse rather than instruct. For this young medium we believe there is a glorious future, and with proper cultivation of body and mind. he will make a good instrument through which the spirits can manifest.

A DREAM OF DEATH.

A remarkable instance of the hold

TISM.

some people have asserted. He says:

judement were used."

He says "A few weeks of exhibition will probably render such subjects unfit for an auther uent employment requiring application or reasoning pos-Surely it is the duty of the State to prote t these persons of unstable men tal equilibrium from ruis of mind at ! body, and it should only be necessary to point out to the public that those platform exhibitions, which appear so laugh able, entail the gradual degra lation of the as to study the more intellectual merits, performers, to render such displays in. possible in an enlighted country. The hypnotic performances which frequently disgrace our places of amusement are, to my mind, far more demoral ring to of the Roman arena or the Spanish bull-

> weak faculties and calling latent powers into existence.

"It is found remarkably effective for who travels with Frank N. Foster, the the alleviation of pain, even in cases spirit photographer, represents phases, of incurable organic disease, such as differing only slightly from others who cancer, heart disease, and locomotor ataxy; and for the relief of sleeplessness, prostration from overwork of mind or body, hysterical suffering, and such with those around him, and is at all times disturbances of nutrition as accompany

In cases of dipsomania Dr. Tuckey alcohol was poison to him, and that the violently ill. He was unconscious when the suggestion was given him, and half an hour after he woke a glass of beer was given him. He was immediately afterward he had an attack of pleurisy To those who desire to study this form and a friend made him take a glass of whisky. He instantly vomited it, the dered him incapable of holding any alcoholic drinks.

A FIERY HAND. Midway between Mechanicsburg, Ohio

and the neighboring village of Catawba something ghostly has been creating a stir. The house is upon the Springfield pike, and is a neat-appearing twostory frame of modern architecture. It is in the interior of this house that the ghostly scenes are enacted. The last person who occupied the house with his family was a gentleman by the name of Prentiss, but himself and family remained no longer than they could help. A little child of Mr. Prentiss died, and several of the intimate friends of the family were sitting up with the remains This occasion afforded the first intimation of a ghostly visitant about the pre-

mises, It was about 12 o'clock at night, and the occupants of the room sat dozing from their vigil, when, with a muffled exclamation, one of the ladies arose from the chair, and, with a trembling hand. pointed toward one of the walls of the married and living in Sedalia, Mo., but, room. Seemingly a hand of fire had suddenly appeared upon the wall. The band first appeared near the ceiling, but reason of their summons. When all did not remain motionless. With the were about her, the lady informed them | index finger pressed against the papered that she had had a dream in which her wall, the hand moved downward until the floor was reached. It then returned fifteen years, had warned her that she to the ceiling and back again, making

What it meant no one could tell or conwhether any unaccountable noises ocmysterious hand as the living occupants of the room fled in terror. Alit is supposed that the hand of fire is still at work, as visitors to the house during the day notice additional tracks where it is supposed the band has traveled and the same seared appearance of the wall-paper.

How long the mysterious proceedings will continue is, of course, unknown but at the present time it appears as though the hand of fire is going to leave its mark upon every inch of paper upon the wall.-Enquirer.

QUESTION DEPARTMENT. A. R. M. aska if it is not possible that insan-

people may be hypnotized or controlled by earth-bound spirits. If so, could they be re stored by mortals who have hypnotic power'
Auswer.—This subject is attracting great attention and cases of alleged insanity, but believed by many to be obsessions, have been restored to normal or same conditions by magnetic treatments. That there are obsessions, the same as those recorded as existing two thousand years ago, is too palpable to be denied. That psychic force in the mor tal can be used for their restoration now as then, is in harmony with continuous law. Further experiments in the application of this force seem necessary to a definite answer to the question.

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By Taking

about a dizen bottles, wha rest od to per-fect health - weigning in the second am now a believer in the Lierity of Alexa Parasahow a believer in the facility of Africa ranapardian," James Telas, Mire Less, Breekenridge Coal Co. (Limiteo., Victoria, Ky., "My nloce, Sarah A. Loser, was for years afflicted with scrotulous humor in the blood, About 14 months ago she began to use Ayer's Sarsaparitla, and after taking three bottles was completely curve? - 1. tanal; P. M., Losce, Utah.

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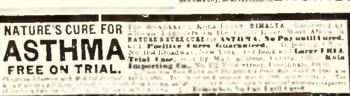


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Written for The Better Way

MATERIALISM IN DISCUISE. PROF. J. R. BT CHANAN. Matter and spirit are antithetic con-

ceptions, being as far apart as imagination can extend. Spirit has none of the properties of matter; matter has none of the properties of spirit. Which of the two is the living, active, paramount power is clear to all enlightened persons, for matter alone is destitute of life, and life never originates except from prior life, as all science demonstrates and the highest scientific authorities agree. A biogenesis does not exist.

Whether spirit or matter is the lord of the universe is forever settled by the take pure matter, excluding the nonphenomena of Spiritualism, for the invisible spirit power organizes forms in materialization, but matter has never produced spirit.

The irresistible facts of psychic science having thoroughly demolished Materialhave found a new method of evading facts by jugglery with language and The most ingenious and plausible at-Court" of November 26th

about the things that those words represent, and that the word "matter" must now have a new meaning, since we have carefully examine the subject.

Mr. Noble assumes that electricity, caloric, light, and intelligence have been discovered to be properties of matter, and therefore that there is nothing in the universe but matter and its proper- ing to give plausibility to Materialism telligent Spiritualists do not regard ties. But this is simply begging the question-assuming the very theory in dispute and ignoring the most familiar facts in science, which forbid such an assumption.

All that Mr. Noble assumes as a qualforce, which is a thing absolutely distin- experimenter) that unparticled matter guished from matter. The word matter was God, and that such matter in motion | The Spiritualists led the liberal movemeans that which occupies space, excluding other matter, and has a creator. a form which may be definite or indefinite, a magnitude and a reality which can be conceived. To attempt to change the English language and use the word tion is thought is far more absurd than judged by its merit, so the talented aumatter in any other sense is one of those literary frauds by which falsehood is imposed on the unwary in a skillful disguise.

Porce is a different thing and has none of the properties of matter. When force acts in matter, phenomena result, which sible gulf between matter (or even momatter can not produce by itself. Calo- tion) and mind which they are content and gladly welcomed her and all loyal feels. You can not tell, though you call ric, electricity, magnetism, light, and to believe is in some unknown way con- minds to the work of mental emancipa- a council of all your leaders how "biovitality are things essentially distinct nected with organized bodies. They from matter, without which matter are willing to ignore the mysteries of cal ostracism and attempted dictation is ranks of mineral crystallization to orwould rest in the changeless condition life and ignore the million of facts in the liberals have the nicest hall in the ganizable fluid. Of its properties you of eternal inertia.

To say that these energies are conshould be credited with all they do with wise and able scientists, as the Chinese they do not retaliate. They pity the Alcyone.

mal life is merely to repeat the dogmatic. THE HETTER WAY theory of a Materialist, without giving an evidence, for if all these energies and theet. Matter in its perfection can not exist without them.

The life on this globe same entirely from the world of life, which gave it Just ally 2, 15, origin. Its daily movements now depend upon its influx from the sun, not my definition gives it.

tuted.

holding its distributor as an offender against houesty and law.

To add to matter force and vital spirit and say that the compound is only matter, is about as proper as to copper and zinc to gold, and affirm that a coin of this is pure gold. And this, the despernore everything they can not see and Materialist Noble, who, in his whole essay, avoids speaking of force as any thing distinct from matter.

Let Materialists wrap themselves in with all psychic science.

It does not come to us as science, but as speculation, which is too often the antithesis of science. Its most insinuating form is that in which it has been introduced in some reported conversations of Edison-the theory that all matter contains all spirit and the spirit devotee? In all methodical studies the originating from matter.

It is a sufficient answer to these dreamy speculations to ask Mr. Edison if he can material energies, force, caloric, electricity, magnetism, and life, and evolve from what he considers its intrinsic powers auything not eternally dead mat-

There are some unscientific dreamy selves by fancying dead matter to be capable of organizing itself into form of God, but as their speculation contradicts tempt to muddle this question and mis- the history of the universe, and has not pound. There is so much irregularity of anything having structure" has carlead the confiding reader is that of E a single fact to stand up on which sci- in this psychic agent that superficial ob- ried that cell forward, step by step Noble, which appears in the "Open ence can recognize such speculations, belong to that large class of unprofitable is not alone the unknown quantities and ate forms to man. Can the natural sci-

Such speculations are as old as civilization, and like the world's decaying theologies, they spring from the rich intolerance towards more careful oblearned many new things about the soil of ignorant credulity, unaccustomed servers and critical thinkers, and emphaproperties and powers of matter. But to accurate thinking and careful rethis assertion is entirely untrue and can search. There are, alas, too many minds the most invincible proof as if there good as a demonstrated truth.

In one of the cold and ingenious pictures of Edgar A. Poe, recently reproduced in THE BETTER WAY, he displayed the audacity of his genius by endeavorby a fictitious meameric narrative. Practically be made a romantic narrative as the scientific skeptic accepts the noisy ingenious as Locke's moon hoax, but assumptions of this hyper-credulous logically he totally failed to make any- class as an index of the value of testithing plausible to a rational thinker. mony from avowed Spiritualists, and When he gave a pretended mesmeric naturally concludes that Spiritualism ity of matter is not matter at all, but revelation (for Poe was not a mesmeric was thought he probably had a grim smile at the daring absurdity of such which found its way to the public alsuggestions and the possibility that most by accident, the author being a some of his superficial readers might take them seriously. To say that moto say that water is light, and yet to thor was incog. The quality of the artisuch shifts are the most ingenious Ma- cle carried it to the best minds as an explain the life of man,

But the most intelligent Materialists caudidly confess that there is an impaspsychic science which explain it will-city, own an organ, and command the content yourselves with a guess, nor ing to shun evidence and treat with respect of all sensible people of what can you tell the difference between prostituents of matter, and that matter contempt the testimony of a host of ever faith. The climax of it all is that toplasm dead and protoplasm stiving

ignore the revelations of European as- moral weakness of their would be pertronom. It is marvellous to see how secutors, realize that ignorance is the long it requires acience to vanquish ig mother of intolerance, and knowledge August City Mr.

FRUITS OF FOLLY.

The flatter was the formulated with the sum of matter, but of the mysterious forces badly shadowed with theological super- is mightier than the sword." Of this Henry Hawkins, a young evangelist, population a refuge from the incursions matter would be utterly helpless to show pretty free field until quite recently, a friend in disguise. Theological destown, O., of the coming end of the nal. anything beyond the properties which When the Twentieth Century Club was potism must go organized last winter, or early apring To say that matter includes in itself the virus showed itself. Hall after hall THE SOLUTION OF THE PROB-Remit by Phatome Money order Registered Letter or the long time for fitteen sent to get death canadion local banks, so do not write them. Postage stamps will not be received in payment. The sent place in the post of the payment of the sent time will not be received in payment. punch, because it can be made to appear rainy finds occasionally a place, even now, in which ignorance gives it a chance to show the closen bout. Nothing more Matter can not be credited with any- completely reveals the consciousness of in its most accurately determined walks thing but that which it retains when the their own weakness and error than such can not reach further than this re-statenon-material is withdrawn. What it is efforts to prevent the people from hear-ment. Pressed to give the cause, it then every scientist knows and the uni- ing everything but the monotonous dri- adopts a new nomenclature, with which versal common sense of mankind fully vel doled out to them from the dismal to describe the phenomena and claims a understands. Webster defines it as the theology that haunts the pulpits where full explanation. Nowhere else is this substance of which bodies are consti- intellectual mediocrity and moral slavery more conspicious than in the province are revered as divine authority. But of life. The mysterious force which or-It is a very simple trick to juggle with they can not close private parlors against ganizes matter into living beings is so the established word "matter" and give the innovations of progress. After a obscure in its methods and reaches to it another meaning, to include force, in- few parlor lectures by Walter Howell such attenuated atomies, not only impertelligence, will, love, and everything and Jennie B. H. Jackson, which pleased ceptible to the unassisted eye, but thus which is the opposite of matter, so as to and inspired all who heard them, the far escaping the powers of the microannihilate spirit, and it could be equally liberal thinkers began to realize that scope in revealing their structure that its easy to juggle with the word "spirit" and they were not alone nor necessarily iso existence even has been denied and a that the fossil jaws and teeth and the enlarge it into the universal foundation lated and weak. The club became a class of naturalists maintain that life is bones of the feet of a woman were fluent speaker and a fine improvisatrice of matter and prove that all is spirit and legal body and that goes a long way in simply a manifestation of chemical affinthat there is no matter. But all such vitalizing resources. They discovered ity parallel to that of heat or electricity. coast. After a thoroughly scientific ex- Lillie, is a first-class baritone and enfrauds upon the English language ought that the Spiritualists were natural allies In the following passage Dr. Beals, who to be suppressed, as we suppress coun- of all right-minded freethinkers and is high authority, shows how the tissues terfeit coin by refusing to accept it and quite as much interested in the promul- of the animal body are created from bigation of truth, independent of theological dictation, as the most pronounced Agnostics or Materialists, and while created. Bioplasm, or protoplasm, is conholding views on the doctrines of immortality at variance with them, the ized, yet capable of entering into organic Spiritualists did not ask auyone to be- forms. Its character is highly conjeclieve as a special favor to God, or as the tural and its existence even, is far from ate resort of Materialism, to which Ma only condition of fellowship. They dis- demonstrated or demonstrable. "Men terialists must resort, for this evasion is covered that truth was what all desired their only hope, and it is very agreeable and the truths of Spiritualism were not gans, their forms and structures, result to shallow, superficial thinkers who ige especially distasteful to Agnostics, pro- from series of changes which commence vided they could be demonstrated on in a portion of matter too minute to be weigh. Such is the strategem of the scientific principles, with unquestionable data. Now, this is a vital point. We claim that spiritual phenomena are scientifically certain, and, if so, Spiritualism is a science, though yet in its inthis delusion, but every Spiritualist fancy. Why then can not all candid hibiting any special arrangement-in should stand on guard against this cun- thinkers accept it? Why can it not be fact, not a trace of anything having ning deception, which is incompatible made so certain and accurate in all its structure—can be discerned. developments as to compel the scientific schools to accept it as one of the sciences as they do biology, psychology, by assimilating matter it selects and magnetism, electricity, etc.? Is it entirely the fault of science? Are learned men so mentally biased and blinded by tained a certain size, perhaps one two prejudice as they appear to the credulous difficulties increase as the factors in the problem multiply and vary in their conditions and relations. The more unknown quantities there are to eliminate the more complex becomes the process, and the greater the diversity and uncertainty of qualities, the more difficult it becomes to establish rules by which uniform results follow a constant method of procedure. It happens that the in ism, the champions of that hypothesis and imaginative people who satisfy them dispensable agent in the production of assimilation in the same manner that psychic phenomena-a human medium -is the most complex quantity in nagiving a new meaning to Materialism. life and ultimately developing man and ture and suggests more of the unknown power called vital force, which, from the in its possibilities than any other com-

> and repel honest critics. The credulity of a class of believers which often manifests itself in dogmatic sizes doubtful displays of phenomena as discouraging effect upon sensible critics who see nothing but cheap legerdemain in the displays claimed by Spiritualists as the most conclusive proof possible. Notwithstanding the large body of insuch exhibits as of any value as evidence, has no scientific basis. But these things will all work their way clear in time ment in Butler, first by an able article woman, of course could not appear in print and her literary production be exhibits could only be the work of a masculine brain. The liberals, however, cut with keenest knife through the dead were not shocked to learn that the author was a woman-Mrs. J. W. Weeks -

norance and how hamly this ignorance the only savior, and with generous good ing the Christian era fifteen to eighteen regarding, were withdrawn, matter would be dead is intremeded in the college and pulpit, will render kindness for curses, and centuries. those who blindly persecuted are growing toward the light of reason and ra- rain manufacture. In Madras dynamite and the beauty of the baked clay and tional religion. But the executive committee of the Butler Lord's day Union and smart showers fell in an area four people had reached an advanced stage of are not in an enviable position. Lim- or five miles square. The government civilization. It is supposed the town Butler, Pa, is a beautiful town, but meon Nixon is after them and his "pen will make systematic trials of the theory. was concealed in the earth to give the

LEM OF LIFE AS GIVEN BY SCIENCE.

What passes as explanations of ulti mate causes by scientists really are restatements of facts in new language and evasion thereby of primal cause. Science oplasm, supposed to be the material out of which all organized matter must be ceived to be a form of matter unorganand animals, all their tissues and orweighed, which is perfectly colorless and which appears perfectly structure less, even if the particle of bioplasm be magnified 5,000 diameters, not the faint est indication of fibers or particles ex-

"The speck of living matter, however absorbs certain substances and increases changing it into matter like itself. Thus it gradually grows, and when it has at thousandth of an inch in diameter, it divides, or small portions are detached from it, each of which grows like the primary particle, and in the same way gives origin to successors, from which tissues are at length produced." If the reader will observe, this is ap

parently an exceedingly careful description of the facts, but a complete failure to give the cause. What is the force which in this simple "bioplasm" carries forward the processes of digestion and they are in the most complete beings Here in the beginning of that mysterious cell filled with "bioplasm," "not a trace servers are liable to be misled. But it through the endless chain of intermedia lution as a demonstrated solution. Evolution is only the method and does not | tion.-Hartford Examiner. touch the cause. It has not even given that much fails to become a law. The Dear -

through matter. builds a structure for its manifestations grave." and pursues what can be called by no other name, an intelligent course from there is an alm and purpose, pursued beings of each age or degree are prophecies of the higher forms, of which they are unfinished sketches. Thou hast not. the source of vital force. You may will refuse to turn the beam. You may will not detect the spirit which really

NEWS ITEMS

Thimbles have been found in Egyptian catacombs in musimy cases antedat-

world, proceeded to a barn and hanged himself, leaving a note stating he would go before and prepare for their coming ()uite considerate.

Religious riots are taking place in Mexico. The cause is assigned to the enforcement of an old law by the government against the organization of religious bodies, the people protesting against the arrest of priests and students who constitute them.

The Secretary of State has received a dispatch from the United States Consulat Laredo, saying that Captain Hardee of the Third cavalry and his troop, together with a United States marshal, had are too many awaiting the same privibeen surrounded near Fort Mackintosh, lege. Texas, by a large body of Mexican insurgents under Garza. No particulars,

Large phosphate beds have been discovered in Florida in the last year. A stone hatchet was found in one of them them. recently. It was only a few years ago taken from a coral bank on the Florida annuation Professor Agassiz pronounced tertains the audience with vocal music, them to be at least 10,000 years old.

William Reese and Sadie Brown were to have been married on Christmas day in Birmingham, Ala. The day before she made him a Christmas present of a revolver. That morning he called at her further notice. home for the wedding, but for some cause Sadie wanted to back out. They were in a room alone, and high word were heard between them. The next thing was a pistol shot. He had killed his sweetheart with her own Christmas present. He escaped.

in office. It occurred during the famous the great beyond where there is no 'swing around the circle," in 1866, while death. visiting Niagara Falls, when he went in President did not think at the time that he had violated a precedent, and it occurred to him only when he had rematter secret.

the town are three small streams with occasion closed by a dance. such strong currents that the water does not freeze even in winter. From these streams is derived the power which is the source of the electric light which Hammerfest, thus making more bearable the sixty-sixdays of darkness.

Monday night a tramp met Judge Mchundred and twenty days. Comments Dean! Mr. Noble's contention is that words writing which judicious editors consign qualities in the medium that discourage entist tell what it is? He points to evo are in order, but look out for "contempt of court," and the "dignity" of the posi-Florence, the actor, once gave some

a full statement of the method and in advice to a friend in these words: "My One gallon of whisky costs underlying or permeating force is not about \$3, and contains about sixty-five touched. Evolution reaches down to lifteen-cent drinks. Now, if you must be accepted only by those who do not to which a plausible supposition is as were no other or better-naturally has a the beginning in the cell of a living be-drink, buy a gallon and make your wife ing. At that point life is manifested the barkeeper. When you are dry, give The explanation is that this combina- the whisky is gone she will have, after tion of matter produces the appearance paying for it, \$6.75 left, and every gallon called life. In other words, vitality is a thereafter will yield the same profit. result of a form of chemical action, the This money she should put away, so same as heat. Heat, light, electricity, that when you have become an inebriate. vitality, whether produced by action or unable to support yourself and shunned re-action of the elements, escape and by every respectable man, your wife may there is no re-actionary effect on the have money enough to keep you until bility, he reminds them that there are substances yielding them, but vital force your time comes to fill a drunkard's

A mother's strange and sad dream is causing a great deal of comment in the beginning in the cell. Even then Columbus, Ind. Mrs. John George, one of the most highly respected and prowith inflexible determination, and the minent ladies in that city, dreamed that their three-months-old babe was dead. She awakened in a state of great excitement, and immediately awakened her oh! material scientist, entered the inner husband, and told him. Her dream so temple of life or learned the secrets of impressed her that she arose and went ternally, acting directly upon the blood and to the crib where lay the babe, and to mucous surfaces of the system, thereby destroy terialists driven when they attempt to eye-opener, and of course such mental weigh with finest balance, but the spirit her horror found that her dream had ing the foundation of the dream, and giving been only too true, for her child was dead. The babe was apparently in good or quivering nerve, your material eyes health when they retired that night. The mother is prostrated with grief. It is said that an underground city has

been discovered in Russian Turkestan, tion. The result of all of this theologi- plasm" or "protoplasm" pass from the near the Kakharan town of Korki The entrances are by a series of large caves dates back to some two centuries before ascents.

the birth of Christ. There are a number of streets and quares surrounded by houses two and three stories high. Urus. vases, cooking pots, and other utensils have been found in great abundance. India has been making experiments in The symmetry of the streets and squares was exploded at an altitude of 500 feet, metal utensils attest the fact that the of savages and robbers.-Boston long-

PERSONALS,

Contributions accepted: J. A. J., L., W. C. B., J. H. W., E. T., J. B. O. Prof. John D. Lyon will hold the 'gates ajar" for the meeting of mortals and immortals at G. A. R. Hall every Sunday at 3 p. m., until further notice, Brother A. C. Ladd, of Atlanta, Ga. paid our sanctum a visit last week and

D. G. D.-Your article on organization is in general harmony with the majority, but we can not publish it, because there

looked as natural as ever. He expects

to be in New Orleans by Sunday next.

Thank you, friends, one and all, for kindly words of appreciation and cheer. They are as comforting to us as though we took columns of space to publish

Next Sunday Mrs. R. S. Lillie opens the new year at G. A. R. Hall. She is a of poetry. Her husband, Mr. John T.

Mr. A. Willis, whose intention was to make a southern tour for the purpose of holding seauces for materialization, has been detained by La Grippe, and will probably have to postpone his trip until

The Florida papers record the physical death of two prominent persons within a few days of each other. The first is Dr. Mary J. Safford, and the next is Ex-Governor A. P. K. Safford, both having passed over at Tarpon Springs, Florida. Governor Safford was a regu-Andrew Johnson was the only Presi- lar reader of THE BETTER WAY, and dent that ever stood on foreign soil while consequently not unprepared to pass to

The cantata "Frost Queen and Sauta a carriage to the Canadian side. The Claus," as rendered by the pulpils of the Union Society Spiritual Lyceum and their friends, and under supervision of Mrs. M. A. Ross, was duly acknowledged turned to his hotel and was alone with by a good andience on Wednesday evehis secretary, who promised to keep the ning, last. Every participant in the cantata played his or her part up to the Hammerfest, Norway, is the most mark and earned a deserving reward in northern town in Europe, and its long the form of pleasing comments from the night begins November 18th and lasts audience. After the play sweets were till January 23d. A short distance from dispensed to the participants, and the

Brother Sidney Dean, whom we have been listening to with delight for the past two months at the Union Society services, has returned to his home in has been introduced into every house in Warren, R. I., where a sweet welcome awaits him and where he, too, has been longing to be at least a part of the holiday season. His wish has been gratified, Conville and asked him for something, and we send him an extra greeting as a The Judge told him he would give him participant in his joy. We miss sixty days. But the fellow didn't see his genial presence, his kindly aid the point, or he was not satisfied with and grandly ringing voice at our the donation and continued his impor- Sunday services, but shall continue tuning, when the Judge placed him in to live in his memory and feel that his the care of one of our city's blue coated spirit has left an indelible impress on guardians, and next morning his prof- our presence that shall not wane or refered gift was doubled, making it one main unutilized. God bless you, Brother

WHAT THE THINKER THINKS.

The following passage taken from 'Wallace's Life of Schopenhauer," the great German philosopher, one of the most profound thinkers of modern times, will be of interest to your readers.

"Many, and among them the philosonher (Schopenhauer) himself, laid stress in the sympathies between his views and her fifteen cents for a drink, and when the beliefs in animal magnetism and other Spiritualistic phenomena-if we antedate a name which came in with the American 'rapping' spirits in 1848, Table-turning, he holds of supreme importance for his theories, and in his indignation at the skepticism his friends oppose to cases of mediumistic susceptimore things in earth than the dominant philosophies acknowledge."

Yours, J. F. Jones.

\$100 Reward \$100.

The readers of The British Was will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is catarrh. Hall s Catarrh Cure is the only cure non known to the medical traternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Care is taken inthe patient strength by building up the count tution and assisting nature in doing its work-The proprietors have so much faith in its care tive powers, that they offer one Hundred Dol lars for any case that it fails to cure Send for list of testimonials

Address, F. J. CHENEY & Co., Toledo, O. "Sold by Imaggists, "so

THE BETTER WAY being the cheapest spirits in the side of a rocky hill. Effigies and | unlist paper published and the avenue for the inscriptions have been found, and also best and leading minds to express their designs upon gold and silver money, thoughts, it should be read in every family which leads to the belief that the town eircle. It will be sent on trial three months in

Cit hunday morning ter a season of exc this section of the without was chewhose hungry buckety meets has been speaki also had its quo who were fortum most interesting pensed to an au -- millwart

JANUAR

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light and comfo showed, that of onless religio unbellevers | themselves de sume, and the believers. Th had a co ordina not required t ture. And for study, compa turally religi heart food. a state religi individual is with being of the old re its founder as it is taug

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Correspondence.

Cincinnati, O.
Sunday morning dawned bright but cold af ter a season of exceptionally warm weather fo this section of the country. Thus the aspects without was cheering and inviting to those whose hungry souls longed for their weekly apiritual food. G. A. R. Hall, where the Union Society meets and the Hon Sidney Dean has been speaking for the past two months. also had its quota of so-called church goers, who were fortunate enough to hear one of the most interesting icctures that could be dispensed to an audience that was in search of light and comfort combined For such was the lecture - a resume of the status of the world concerning its religious history and its effect on the human race. While religion still governs the world to a great extent, the speaker showed, that out of same, so people in this country according to the census only 15500,000 confess religion, and thought other portions of the world could also exhibit a majority of unbelievers. It proves that people think for themselves despite the high handed power that the various religions all over the world assume, and the creeds claim for their especial believers. The speaker showed that reason had a co ordinate place with the heart and was not required to sit at the feet of emotional nature. And further, that faith could neither study, compare, analyze, nor prove anything. and that science, after all, was the advance guard of the world's progress. But man is na-turally religious, and would never be minus his heart food. Creed, though, is not religion, and a state religiou per se is soulless. Only so the individual is touched by the thrill of a higher a spiritual influence, can he be accredited

with being religious in the true sense. Most of the old religious are sensuous, and even the tast has its New Jerusalem with walls, though its founder taught a purely spiritual religion, as it is taught by Spiritualism to-day, with its welcome messages from the glorious shores of spirit life, and in whose lessons it is taught that God and man in all their relationships are

After the lecture the Hon. A. C. Ladd, of At lanta, Ga., was introduced to the audience by the president of the society, Mr. Connelly, and, | mouth Ind "Democrat," accompanied this letbeing an old friend to many, was received with a healthy applause. Mr. Ladd then delivered himself of a neat little speech, in which he said many good things appropriate to the cause. His remarks, too, received a welcome, and when the services closed, he was greeted by his friends and made to feel at home, which he presumably did to judge from his joyous ap-

As a preliminary to the regular evening lecture Mr. Dean called attention to the necessity of studying the philosophy of Spiritualism in order to progress as individuals and to advance the cause. The phenomena he considered as necessary to its teachings; but to remain within the realm of the former altogether is to remain in the material plane of existence; and as the mortal, so the spirit. The phenomena is but the John the Baptist of true Spiritualism, while the philosophy is the part which advances the mortal to the real aim of Spiritualism-knowledge, love, and harmony as a body religious, or social, or spiritual, or what they chose to term it, the latter being most important if local organizations are to be kept intact. And as the lady speaker -- Mrs. R. S. Lillie-- who is to succeed him next Sunday, is one of rare gifts and personal graces, it would be both helpful to hearers and the Union Society to have large audiences during her ministration. And while Spiritualism taught individualization, it did not mean that people should be so intensely absorbed in their own development as to forget their duty to the cause.

The lecture that followed was a grand essay on the above named facts, showing that all religions presented two features for human investigation-the interior and exterior-that which developed the soul and that which belonged to earth life, only the past religions inculcated too much of the external into their plan of salvation to the neglect of the soul-the spiritual nature of man. Spiritualism has come to rectify this; and while it presents beautiful phenomena through one class of media, it does net intend that the opposite class shall be neg-

tion of the Nazarene's teachings, and showed that they were purely spiritual and not materialistic. In that respect it was Spiritualism in morale. The seance-room of to-day he regarded the confessional, and where to obtain advice and guidance for a spiritual structure that is to prepare man for a higher life, and that will aid the angel world to attend to our accouchment into it when ready to pass out of mortal ·existence.

Brooklyn, N. Y. Eradbury Hall had to give way to the Ladies' Home Auxiliary of the Brooklyn Spiritual Association, on December 17th, 18th, and 19th, at which time the fair for the benefit of the home was held by the ladies of the above named association, and which may be called a success in every particular, being more of a friendly family gathering than anything else. Recent mention having been made regarding the officers connected with the society, it can only be said, at the present writing, that the attendance and interest manifested for this movement, went far beyond the expections of every one. In the short space of time, of not more than three months, the ladies had their booths and taides filled with fancy work, brick-a-brac, and other aticles, which were for sale on the main floor, while the upper floor was turned into a dining-room. Many friends joined hands in helping to make the fair a success. Brother Daniel Coons and Dr. Baker made themselves indispensable. Mr. and Mrs. Perkins being the first mediums to occupy the Mediums' Home. Mrs. Perkius not being used to our climate was suffering with a severe cold. Mr. Perkins, however, entertained the assembly with recitations vocal and instrumental music. Mrs. Helen Davidge also gave some interesting recitations and, taken altogether, the days of the fair will be something to remember with pleasure for a long time to come by everyone who was pres

cember 21st, Mrs. Ada Foye conducted a con ference meeting, which proved very interesting to the audience. Her guides have forbidden her giving more than one seance a day; there fore the test seance was omitted in the morn ing. The kindly spirit, in which responses are made to any and all kinds of questions pro pounded by the audience, lead to respectful consideration, even if positive conviction does not follow. In conferences of this character where the spirit of inquiry is respectful, considerate and earnest, and the spirit of Spiritualism pervades the whole atmosphere, can best be found the harmonial line of thought, feeling, and action, which lies between fanati-cism on the one side and bigotry on the other This is the kind of meeting one may expect to find Sunday morning during Mrs. Foye's engagement here. A reception was given Mrs Poye ou Friday evening by Mr. and Mrs. Haslam, in their parlors on Green Avenue. Many frieuds were present, and an cojoyable time was spent. Words of greeting were kindly expressed by Mrs. Haslam, Mrs. McCutcheon, Mrs. Worrell, Messrs, Haslam, La Fumie, Dr. Way-

At Conservatory Hall, Sunday morning, De

man, and many others. On this sanday eve ning a large audience was present at Conserva tory Hall to witness the demonstrations o Mrs. Foye's medial powers. About fifty tests were rapidly given, remarkable, for directness and unfailing correctness.

Rochester, Ind.

R. H. Henkle, writes. A number of persons who have been attending the public services at f yeeum Hill for the past four months, assemfiled last Thursday evening for the purpose of sinsidering the propriety of organizing a church or a society. It was thought that maspored of men and women entertaining and representing the various religious views, agnos tics, investigators, etc., the society should be known as the "Progressive Phinkers and that name was unanimously adopted

Next in order was the plan of organization. It was finally resolved a elect a board of directors, whose duty it should be to choose the officers of the society to serve for a term as the constitution and by laws may specify. following directors were chosen John C. Phillips, Marian Ernsperger, Frank H. Terry, Jacub Rosenberg, and John R. Statlard

Monday evening of this week the board chose the following officers President, John M Davis: Vice-president, Jacob Rosenberg: Con-ductor of public services, Major Bitters: Secre tary, Robert H. Henkle; Treasurer, Prank H. Terry , Pastor, Charles W. Peters.

The services to be held as follows Psychic Research, Sunday morning, 9 to 10 to.30. Con ference meeting, Sunday afternoon, 2,30 to 4.40 Lectures. Sunday evening at the usual hour Test meeting Thursday evening.

The object of the society is to discuss and Investigate psychology, theology, geology, av tronomy, archieology, etc. Any person of good moral character can become a member by agreeing to pay ten cents, or more, per week payable monthly , but no one is required to subscribe to any creed, doctrine or belief. The motto of the society is. "To do Good is our Re-

The society gave a social on New Year's eve ning. There is a "kind of revival" talked of to begin after the holidays. Week evening meetings will also be held to meet a demand. A comment from Daniel McDonald, editor Ply ter, which we shall publish when space per-

Kansas State Association of Spiritualists and Liberals.

The First Society of Spiritualists, Delphos Kausas, having re-chartered, called a State convention for December 4th and 5th, for the purpose of organizing into a State association of Spiritualists and Liberals. The following representative delegates from algoad were in attendance: Mr. and Mrs. Charles Moody, Otegio. Kansas; Mr. and Mrs, William Bickle, Beloit, Kansas; Hon, A. B. Montgomery, Goodland, Kansas: Mrs. Vick, Junction City, Kansas Malinda Fletcher, and Mrs. A. M. Shaw, Belost Kansas.

After two days' session an organization was effected. The charter and by laws of the local ociety being adopted as a basis. All the properry belonging to the local society was conveyed to the State organization, including all in one society. The purpose for which the State Association was organized, are to further the knowledge and widen the field of both scientific and spiritual philosophy; to extend its estimable wife, and C L. Giles, who, as vice influence all over the State in the way of as- i president, succeeded Elihu Young, lately desisting local societies, by granting to them privileges, which must necessarily come under the State laws of chartered societies. Its object is to maintain and hold yearly campmeetings; to arrange for delegate conventions and to extend a protective influence around medial powers; to purge the cause, as far as possible, of all objectionable "baruactes," which may fasten thereto.

Delphos is quite a little city, nestling in one of the most picturesque and fertile valleys in the State. Its surrounding resources are inexbaustible. In this valley, close to the village, the society has a beautiful grove of natural oak and ash, a fine rostrum erected upon the grounds, with other contemplated improvements as fast as financial circumstances will permit of. The State organization is formed into a stock company with capital resources to the amount of \$5.00, of which \$1500 worth of urgent desire of the society to dispose of as many shares of this steck as possible, to enable them to complete necessary improvements as fast as the needs shall demand. All those who invest in stock will never regret the investment, as a fund will be created to sustain a home for the promulgation of knowledge and truth in all its fundamental branches. The books are now open for subscription of stock A certificate will be issued for each share, entitling the holder to an interest in the grounds. For particulars, etc., address

I. N. RICHARDSON, Sec'v. Delphos, Kan. Grand Rapids, Mich.

Mr. J. Frank Baxter closed his engagement of three Sundays on December 20th to a large and appreciative audience, taking for subject "The Church and the Book in relation to Spiritualism." The speaker proceeded to give by logic and happy illustration from the "Book" arguments enough to convince the most skepti-

cal aside from the seance which followed, giving quite a number of full names and circumstances relating to both sides of life that the vail between was lifted for the time, and one at least was able to relate the visions thererecognized, although Mr. Baxter candidly stated at his first meeting and also his last that he was in poor coudition to do mediumistic be forwarded at once. work, and would only attempt to do Sunday work during the month, as he was obliged to take a much needed rest. This was a great disappointment to the management, for this place, like all others, has but one demand, tests; and the their treasury depleted in corresponding ratio. The closing of the present year marks the thirteenth month of work presented to the people by the Progressive Spiritual Society with the best of speakers to the front. Each and all of these speakers and mediums have done a noble work and made friends and converts. They have placed the philosophy before the public in a way that left seeds for good, and we are very thankful that we have been enabled to do so much. But in spite of all the good work done, the appreciation of the hearers, there seems to be a letnargy among Spirititualits here as to whether they have speakers or not, and a feeling extant among them of waiting to see whether we down or not. I can not understand it. Sometimes I think we must make

us the Sundays of January. EFFIE P. JOSSELYN.

Buffalo, N. Y. Mrs. Carrie F. S. Twing has just closed her December engagements, making two months of successful meetings that she held in October and December. She has a prospect of another month's work in the near future in this city. From here she goes to Pittsburg, Pa., for the month of January, 1892. DENNIS.

sacrifices or be sacrificed. Which shall it be

cember, giving musical and test seances. Ly

man C. Howe opens the new year, speaking for

Mrs. L. H. Hursen is with us the last of De-

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St. Louis, Mo.

look to your enterprising journal for arrest news in our city | am glad to send you an account of a pleasant transition ceremony that ourse from Res. Moses Hull

cusion was made and sually attractive by th performance of several attistic pieces of music by an additional number of fine visualists under the direction of Professor Conest Rivauz-By a few well chosen explanatory remarks

Captain Brown resigned his position as press dent, introducing Mr. Beckwith the president of the new organization at the same time as suring that organization of his best wishes and promising in the future as in the past to invites corespondence. As for myself I received. Sittings daily except Saturday, from ion m do all he could to assist them in advancing the many messages and naturally wish for more 1 to 4p m. We are permanently located in Cin. cause of pure and enlightened Spiritualism.

marks from the new president in which he took occasion to very highly compliment the Ladies' Aid Society for their interest and seal in promoting the welfare of the worthy poor and of the support of the spiritual cause in the ity, the following resolutions were adopted: Resolved. That these services terminate the time which Captain Joseph Brown has agreed to furnish us with lecturers, music, etc. We hereby tender to him and to Mrs. Charles Stien' man, who has so long and so faithfully tendered invaluable services as secretary, our heart felt thanks for the very courteous and satisfactory manner our meetings have been conducted for the year just closed. Also for the pleasure and the instruction we have devised from listening to so many eloquent lectures accompanied by good artistic music Resolved. That we recognize our obligations to Captain Brown for the liberality he has man-

ifested in making up all deficiencies that have resulted from light receipts during the year now closed which we regret to think has been a heavy tax on his finances, in addition to the tax on his mind and labor.

Resolved. That a copy of these resolutions be mublished in the new spiritual paper, the 'Progress," now about to be issued in this city also in THE BETTER WAY at Cincinnati, and the "Progressive Thinker" at Chicago, E. W. G.

Grand Ledge, Mich.

I arrived in Rockford, Mich., a pleasant town north of Grand Rapids, where were assembled the members and friends of the R. P. Socie ty of Rockford, for the purpose of holding their regular quarterly meeting. At 2 p. m. services were called to order by the acting president, C. L. Giles, followed by music by the choir, after which we spoke upon the subjects presented by the audience.

Sunday morning found a good attendance at an early hour, when a season was devoted to music and conference, followed by the regular address, at the close or which all united in partaking of a basket dinner, which had been liberally provided.

After two hour's social gayety we gave the closing lecture upon subject by the guides.

The R. P. Society of Rockford was organized November 19, 1863. They own a good hall, free from indebtedness, and number among the active workers, E. R. Keech, Secretary, and his ceased, have long been identified with the work there. Brother Young's loss has been most keenly felt, as he was one on whom all could depend.

The excellent music furnished by the choir did much toward the success of one of the most pleasant gatherings it has been my priviledge to enjoy.

On my return I stopped at Grand Rapids a I., H. Austin and his genial wife, and met some of the mediums and workers of the Valley City, among whom were Effie F Josselyn, Mrs. F. V Jackson, Mrs. Winch, and others.

A. E. SHEETS.

Haverhill, Mass.

The Mediums' Order of Beneficence has in stituted another auxiliary. Worcester bears off the plum this time, with twenty-five active, stock has been issued at \$1 per share. It is the curnest workers. George A. Fuller, President T. R. Johnson, Secretary, and a full board of efficient managers, all zealous in the good cause. The Spiritualists are a power in Worcester, are well organized, holding meetings each Sunday. Their platform is supplied with the very best talent, and, with this new organization in their midst, their power for good is only vastly augmented. Who will be the next to call for an auxiliary? Remember, friends, it only requires seven live, active, earnest Spiritualists to push to a successful ultimatum this glorious enterprise. If Spiritualism seeems to be waning in your midst, start an auxiliary at once. If your meetings on Sunday are poorly attended, all the more need of having instituted immediately an auxillary to the Mediums' Order of Beneficence. Bear in mind that co-operation is fundamental to success. and co-operation is one of the pillars of this

An appeal for contributions will be read Jan. d from all the rostrums in this country. These contributions will be invested in a mediums' home. All know the need of such a home. Ar guments in favor are superfluous. Give as liberally as you can feel to, and in case you are not present when the public collection is taken by disclosed. Nearly all the descriptions were feel free to send direct to either of this paper for our benefit, or to the Mediums' Order of Be neficence, Haverhill, Mass., and a receipt will

Riverside, lowa.

Mrs. M. T. Allen, of Springfield, Mo., recent ly spent a week in our town, and did much to ward proving true the claims of Spiritualism. managers of meetings falling to supply find During her stay she gave seven lectures, fol lowed by spirit tests, of which some were re markable in the extreme. In one instance however, she appeared to be in error, or, at least, it made that impression on the recipient After a lengthy description of the doings and wanderings of an aged man, she intimated that he had a sister in spirit, who was present, and described her. He acknowledged part as correct, but denied having a sister, except one who is "dead." Of course, this brought down the house, and was an acknowledgment of the

test given. Defore arriving here, however, and as soon as it was known that she was coming, the town was flooded with pamphlets ridiculing the spir-Itual philosophy, and putting down its advocates as immoral persons. But they only help ed to advertise our speaker. I wrote her that a hornets' nest has been stirred up and that she would have some fighting to do. I was wrong, however; all worked smoothly, though she scorched the nest somewhat. With the aid of unseen powers she disarmed the enemy, and amputated many of the barnacles that priestcraft had tacked onto the people. squirmed, but she healed the wounds made, by her inspiration and tests, that everybody was glad she had been here.

Are you with us? Remember THE BETTER WAY is the cheapest and best Spiritualist paper in the wor'd. Read it, subscribe for it, circulate it. 1 8 m

als

Constantine, M. ch.

Laminot in the band of Taxon following A. WILLIS.

Latinot in the band of Taxon following Materializing Medium, Cassadaga University seems after train without be analysis to seems after train without be analysis to seems after train with not be analysis. Lately I had the pleasure of receiving Mr took place it the spiritualists Hall ast ecc. James Rifey at my res decice her, and was to W esy the least act mished at his suffices in materializing. Mr. Kiley to so misassiming so exi This being the closing bunday of the present feult-initial with the casenie for relation year and the closing term of captain Joseph and within a most at that not the levels brown a presidence of our association the constitution to be obtained in the highest degree. With mothing whatever to moral with forms appeared apparently tangible and in some in stauces sensible to touch. Unite bere be sat Mr. Avery the spirit photographer and with Dr I llis also a medium got some spirit pic Spirit Photographers, tures The two being on the same plate in comas themselves

take great pleasure in reading your paper and connati, and are prepared to give sittings for wish it the largest measure of success

Sherwood, Mich.

Dr. W.O. Knowles of Grand Rapids lectured here on the rith Inst. to an appreciative audience of 20 to a people. After close of lecture he gave tests, which were nearly all recog-

On Monday evening following we met at the home of H. W. Lock organized a society of twenty seven members, and elected the following officers for three months. President, J. I Melutyre Secretary, Mrs Illa Hazen Trens arer, Mrs. H. Runjon

After the meeting Dr. Knowles gave a num er of tests, when a circle was formed with Mrs. J. F. McIntyre as medium. The latter, when under control, also gave many tests which were recognized. The peculiar phase of this lady's mediumship is mechanical writing. She does not and will not go on the platform, but will do all the good she can to her friends. Our society has been named the "Sherwood Conversational Society, and will meet on Sun day evenings at 7 p. m., and hold services at private houses through the week. Will welcome any speakers or Spiritualists, passing Yours, J. F. McIntyre.

Detroit, Mich.

The People's Progressive Spiritual Society had for their speaker last month Mr. Oscar Edgerly, of Newburyport, Mass. This being his first visit to ouricity, we found him to be a speaker and medium of more than ordinary ability. His guides did a most excellent work for our society, as our audiences increased each Sunday of his engagement. His lectures were practical and his tests convlucing, and from what we have seen we feel that we can recommend him to other societies. G. A. CARR.

Washington, D. C.

Our regular December speaker, Mrs. Adeline M. Glading, has been with us last month drawing crowded houses listening to this eloquent advocate of the truths of Spiritualism. She is a trance speaker of great power, and the purity of her life, the earnest efforts in the cause makes her a great favorite in Washington. She speaks for the Baltimore Society during January. February and March she will be open for engagement, and any society having either of those months vacant, would do well GOFF A. HALL, Sec'y. to write to her.

Chicago, III.

Prof G. G. W. Van Horn writes: "I arrived in this city on the 3d iust, and will remain for the winter. I held Sunday evening meetings on 6th and 13th at Bricklayers Hall with good attendance and results, one lady developing as a writing medium, writing with both hands simultaneously in either German, English, or Freuch, and without looking at the paper. I will continue at above hall until further notice. few days, where we enjoyed the hospitality of The latest addition to the movement here is a German Spiritualist Society, where lectures in the mother tongue will be given."

Syracuse, N. Y.

Miss Etta Saddlemyer writes that Mrs. Phoebe Parker lectured there on two evening of last month and was listened to by appreciative an dieuces, as her lecture was earnest and logical.

Obituary.

From his home in Thornton, N. H., where he had resided more than sixty years. Carter Foss. at the ripe age of ninety four years, on Novemher 25th passed from the mundane to the supermundane sphere of existence. He leaves a wife and three children, several grand and greatgrand children and a large circle of friends and acquaintances to struggle on a little longe through the rough journey of earth life, until the white-robed messenger calls them to join that innumerable company on the ever green shore where they will meet his purified spirit freed from his carthly condition, ready to go on by the law of progression through the never ending cycles of eternity. He was a Spiritual ist in heart and practice long before he heard of Spiritualism.

By his special request the funeral services were conducted by Mrs. A. P. Bronn, of St. Johnsburg, Vt., an old, tried, and trusty friend and advocate of Spiritnatism.

DANIEL K. SMITH

Ashland, N. H., December 6, 1891. Tuesday, December 8th, passed from his home

in Ashlaud, N. H., to the higher life, Daniel K Smith, aged eighty-one years. His body had been feeble for several months, but his mind was clear, his intellect keen and active to the last moment. Only three days before his transition he penned the above obituary concerning his long-cherished friend Carter Foss. Forty years ago he found in Spiritualism that peace and comfort which passeth understanding, and convinced of its truth he lived it. It was no only his religion, but his life. His house be come a home for mediums who were ever welcame to come and stay as long as they chose 'without money and without price," and scores of mediums as they read these lines, will fondly revert in memory to "Uncle Daniel and Aunt Martha," whose kind welcome and generous hospitality they have so many times en loyed in their harmonious retreat among the Granite Hills.

Daniel K. Smith was a man among men Firm as his native hills, yet tender as a babe In no sense a caterer to public opinion, he had the courage of his convictions and still com manded the respect of the entire community A constant searcher for grander truths, a great reader, a deep thinker, a profound reasoner, a

Such was the man, and the world is better for his having lived in it.

In accordance with his request, Mrs. A. P. Bronn, of St. Johnsburg, Vt., conducted the fun-eral, every detail of which he himself arranged, JENNIE S. JOHNSON,

Haverhill, Mass., December 12, 1891.

B. P. Poole, Cliuton, Iowa.

Dear Sir-I think it my duty to make this statement to you and the world: The three pair of your melted pebble spectacles in gold frame are entirely satisfactory to myself and the other parties, and I know that you have never seen any of us. I advise all in want of spectacles to write for your directions how to be fit Yours fraternally, ted.

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The Old Year By a r They call me old, when they
Mow few sail feeting were my days time your ago last night we met. and while the herps of measury plays, hay ourge of gladress fill cach noul, while onward still the scanone roll.

I come when trailing garments white Had rubed in purity the earth, And died at twelve o clock last night While watch-fires burned upon the hearth Thus came and went when earth was drear Nor flowers were laid uponemy bier. But sithough born mid winter s gloom

While onug blenk winds their inlinby Or buried in a silent tomb, When storm-clouds swept along the sky Yet lived I too, when carpets green Were spread neath summer skies serene.

Then backward to the vernal spring. In memory, ellently we if glide Where bird and brouglet both did sing There let us wander side by eide-The hope buds bloomed along the way, Till earth was decked with flowers gay

Mext came I with my waving grain and meadows, where the new-mown hay The dead and wounded warriors lav-When days were long, yet you must wait, hre I had closed my golden gate.

Then autumn with its yellow corn And purple clusters on the vine The winding of the hunter's horn Among the hills, aye, all are mine-And sang at eve the whippoorwill In clarion notes both loud and shrill.

But ere I die, my winding sheet I'll weave, and spread o'er hill and plain, Where nature's heart has ceased to bent, And streamlets, too, will I enchain! While fronty locks that ye behold, Perchance is why you call me old.

Then sing of seasons that have rolled. Of ice-bound brook and summer sky, Where flowers in beauty did unfold, Where, too, in winter they must die-Let merry bell of Christmas ring, And ever backward shadows fling

Of sunbeams bright, that come and go; of frostwork on the window pane Of winter winds and drifting snow ; Of springtime that shall come again-All these are mine, and have in store A full supply forever more.

Then count the seasons as they roll, And gather in the golden sheaves-Press on until you reach the goal, Among the flowers or falling leaves. For when the heart beats high and warm There's far more sunshine than of storm

But I will leave my door sjar, While on the threshold of the new, Ye there await Hope's morning star-And from a retrospective view, Call sacred memories pure, divine, That shall the old and new cutwine

Then speed thee on, for never more, To seasons past, canst thou return; But grander scenes lie just before, And beacon lights forever burn-Then launch thy barque upon the tide, We'll bear it o'er the ocean wide.

Written for The Better Wav. SEEKING GOD.

The human family has been educated to think of God as a something unknown and unknowable, and still the one to be sought after-the one who must be found in order that "peace may be made with him" to secure eternal salvation for the souls he has made.

The ignorance of the leaders of this kind of education is plainly discernible in this age, when reason is allowed to occupy her own throne in the intelligence of the people. The inconsistencies, the contradictions, the incongruities of the different dogmas and doctrines, which men have made and foisted upon the unthinking world, are gradually being relegated to the shades of the past. The people are no longer satisfied to hire men to do their thinking for them, while they plod along whithersoever they choose to lead them.

It has dawned upon the awakening intelligence of humanity, that if God is a personality, then he is subject to limitations like all other personalities. If he is a spirit and omnipresent, filling immensity of space, then no lesser expression of life can possibly be separate from him. If he is omnipotent, then on the floor, or bent backward, or malhis power can not be subject to limita. treated in the fifty small ways in which tion. If he is omnicient, then no lesser children are permitted to abuse books. expression of life could possibly be lost | Such habits in children are due quite as from his sight.

This train of reasoning has loosened the religious shackle of the world, and placed individual responsibilities upon are not likely to expect it from their individual intelligences. But instead of children. A reverence for books is part its weighting them down with the sense of the love one bears them, and people of incompetency and degradation, which who have been brought up in an atmoshas hitherto been theirs, it has lifted phere of books, or who spend much time them, in all the departments of their be- in reading or study, will naturally haning, into brighter light and purer atmosphere. Instead of looking for their God insist that their children shall do likeas away off, out of their reach, unknowable and incomprehensible, they are recognizing the omnipotent spirit which whom we live and move and have our

saying of the Nazarene Teacher of old, a book should be returned as soon as "The kingdom of God is within you." read, just as particularly as one would When our souls burn within us with a return a tool after using it, or a garment strong and fervid desire for a nobler after wearing it, would appear to go work, for a better life, for a purer pur- without saying. Yet it is not always the pose, for a closer walk with God, instead case. of going off on a toilsome journey in pursuit of him, we will retire from the dren shall be exact in this respect. That bustle and turmoil of the world to the they shall, after borrowing a book, cover quiet of our own chamber, and turn our eyes inward to his kingdom where he treat it carefully while in their posseswaits to rule by the power of his love sion, and return it promptly when finhis presence and thus becomes "one to the owner, but such teaching will go with the Father." "I and my Father are far toward making a child particular one." Jesus thus recognized the oneness. about the property of others.—Harper's It is ours to do the same.

The false beliefs we have been born into in regard to our sinjulness and unworthiness have caused a sense of humility to pervade our every thought and act, which has had a debilitating, depressing effect upon every man, woman, and child a diagrace, instead of an honor, to the others. source from which we spring. God the spirit. We are just waking to a realizing sense of what Jesus meant when he said, "Seek, and ye shall find," "Knock, and it shall be opened unto you. ' He did not say, prepare for a long expedition, and go in search of the "door" at which we should "knock," but simply, knock, and it shall be opened, "certainly indicating a close proximity to the door.

Every human being carries the key to the door of the kingdom of his own God, and when he desires to come into his presence, all he has to do is to turn, seek within, knock, and the voice of intuition -God's voice-quickly responds with a recognized oneness with every earnest seeker after truth, which is but another name for God When we are true to ourselves, to the

intuitional voice within, we are true to God. When love pervades our being, and we long to help some mental or physical sufferer, we are one with God. although the heat is not excessive, there God is manifesting through us, we are is no rainfall in that time. The wet seathe external expression of himself. The son is divided into three seasons-one faith, listen to the voice of intuition

which directs us, claim our heirships to The houses are lined with cave-troughs, the universal good, and thus forever and

A MOTHER'S LOVE.

There are no ties that bind so close as this city, who lay on her death-bed. She had given up life and the world and was choicest and most valuable specimens of sinking peacefully into that sleep which the floral kingdom in this country grow knows no waking, when her little wild in Palestine, the roads from Jerudaughter, who had been away on a visit, returned home, in answer to a telegram. The child was led into the room and stood sobbing at the bedside of her dying mother. She had been told that she must control herself, and she tried bravely to smother her grief, but when she wrought into one great cry: "Oh, mam-

Back to earth and its sorrows drifted speechless for many hours parted in reply, as the words escaped like ghosts of sound: "I-will-wait-for-you, darling-I will wait till-you-come." And to give this last recognition, and say these few words of comfort to her child, the mother suffered the agony of a second death.-Free Press.

Written for The Better Way. Twilight Thought. ERNEST STONE. In the evening, just at twilight, As I sit me down to rest, Oh, how oft I think of mother, Living in that land so blest With its beauties of creation,

Far beyond our earthly sight. And of others I am thinking, Who are living in that land, Waiting for the time that's coming When we'll greet them, hand in hand. Oh, how glad they'll be to meet us.

Nevermore to part again. For we know that we are going To a life, that's life indeed; Not an idle one of fancy. But the outgrowth of the seed That we are ever, ever sowing,

In this earthly life below. THE CARE OF BOOKS.

Children should early be taught care of a book. A very little child can understand that a book must not be thrown much to ignorance as carelessuess on the part of parents. Those who have no interest or affection for books themselves

dle a book respectfully themselves, and

wise.

There is much negligence shown in the matter of returning borrowed books, pervades all things, is "all and in all, in and this often by persons of whom one would expect better things. For months after a book is read, it is allowed to lie We, of to-day, have reversed the old about the house, and no especial effort

> And it is right to insist that our chilit neatly-if it be a nicely bound one-Bazaar.

STRAY THOUGHTS

Physical suffering is medicine for the

Egotism temporarily retards the spir itual growth of the soul. It begins with the demand for recognition or the feelof the whole race, until we have become ing of a superior individuality over

> To be properly guided by the voice of the spirit we must obey the law of mental control; and that is by temporarily laying aside our own plans or opinions on a subject, though we be the subject in question.

To inspire others when we are not conscious of it, by the mere expression of ourselves, has an element of the divine in it. It is the overflow of a high nature, which, by its mere contact with lesser natures, inspires, builds, and enlarges.-Christian Union.

ABOUT JERUSALEM.

Dr. Gilman, the lecturer, resided for fifteen months in Jerusalem, and his hearers received the full benefit of his observation and experience in that sacredly historical region.

Said the speaker. There are two seasons - dry and wet. The dry or summer period is of eight months' duration, and false beliefs of past ages have been of light rain and two in which the fall stumbling-blocks to our understanding. of rain is heavy and uninterrupted. The Let us cast them forever out of our spring season is really December, and the time of harvest is March and April and every square inch of space which forever continue seeking and finding can be occupied with some arrangement for holding water is thus utilized. The water thus secured is kept in cisterns, and from these reservoirs the people those of mother love, and none that cost get their supply during the heated term. so dear. An example of this was given a This country presents its most favorable few days ago, in the case of a mother in aspect to tourists during April, it being a veritable garden of flowers. The salem to Damascus being lined with

Extensive precautions for the preservation of health are necessary here great changes in temperature occurring from noon to midnight. In May and October the sirocco blows off the deserts, saw the beloved face so white and still its peculiarity lying in the fact of its on the pillow, her whole soul was always lasting an odd number of daysthree, five, seven, or nine. This is the ma, mamma, don't go, mamma! Wait most trying time of the year, the Syrian or malaria fever being most prevalent.

The lepers' colony consists of a few the soul that was almost anchored in miserable huts. A splendid modern heaven. The pale lips that had been hospital has been provided for them, but they refuse to live in it, preferring to

The camel, which is poetically termed the ship of the desert, is literally the freight train here, all commodities used being brought on camels' backs form Joppa.

Jerusalem has a great aqueduct system, centuries old, the water supply coming from Solomon's pools, which the speaker declared, were the handiwork of Solomon. There are five aqueducts and their course is secret. In ancient war times their enemies were thus deprived of their use.

The Syrians are not all ignorant, the American Presbyterian College having elevated them greatly through educational influences. They are naturally smart and quick, and come nearer to the general ideal of nature's noblemen than any other nation, being graceful, gentlemanly, and splendidly proportioned.

The city is only growing toward the west. The consuls are erecting fine residences in this direction. The ten Protestant consuls have built a good church and mission and have an English Lord Bishop. The Germans have three colonies in Palestine—at Jericho, Joppa, and Mt. Carmel.—Detroit Free Press.

LITERARY.

The Arena. Alfred Russell Wallace discusses "Human Progress: Past and Future," in the January "Arena," evincing the fine scholarship and critical discrimination for which the great English scientist is justly noted. Prof. A. N. Januaris, of the University of Greece, writes authoritatively, yet in a most fascinating manner, of "Mohammedan Marriage and Life," showing how far behind western civilization are the lands of the crescent in their regard and treatment of woman. Ex-Governor Sheldon writes ably about "Louisiana and the Levees." In the preparation of his paper, Governor Sheldon has had access to all congressional and state documents from which to secure reliable data. A fine portrait of Walt Whitman forms a frontispiece of this issue, accompanied by a discriminating essay on the writmethods, have proved the truth of the is made to return it to its owner. That ings of the "good, gray poet." Another page of "The Arena" series on the World's Great Religions, entitled "What is Buddhism?" is also a feature of this issue. One of the chief attractions, however, is Hamlin Gafland's much-talkedof story, "A Spoil of Office," which opens in this issue and will run through five numbers. It must be admitted that the story in its opening chapters displays great strength, and if it continues as it begins, will give Mr. Garland an enviable position among the rising novelists and wisdom, the subject who recognizes | ished. This is not only simple justice | of the day. Certainly it is something unique in literature. Many other features of value add to the interest of this brilliant issue of the young giant, as "The Arena" is often termed.

MEETINGS.

e and He. De Fremont street, oppo-th conductor Office, 5.m. siznorther thresher and Tremon

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President, man. B spiritually sensing at 50 C. Spiritual needing at Braibury Hall every day even ing at 50 Clock S 4 Cordon, The Ladder's Home Auxiliary — to every Prit affection at 2 without at Braibury Hall. M. Lune J Weiler, Pre The Independent Cloth Insets every Friday evining at a relick at Braibury Hall. 20 Fortion at where all are welcomed. Braidbury Hall. 20 Fortion at Lycalina Lycaling in Color of Priting at Children at Lycaling in color of Priting Hall. 20 Fortion at Children at Lycaling insecrets in Explicit at Braibury Hall. 20 Fortion street in the Priting State of the Services every sunday morning at 1 Services every sunday morning at 1 Conservatory Hall, corner Fution attention Bedford avenue. W. J. Rand, see y.

Buffalo, N. Y., "The First Spiritinal Society heets exert munday in A. O. C. W. Hall, corner burt and Main streams, all a and 7.30 p.m. Wm F. Pfieffer, president, H. Laton, secretary, 2st franktin street.

Canada Market.

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The spiritual Progressive Society meets at Englert Hall, 57 Marshall avenue, Camp Washington the first and third Sunday of every mooth.

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Chartamongs, Tenn.-The First Spiritus Church meets every Sunday at 30 p.m., at Pos Hall, Macket street. R. E. Hunter, secretary

Chierro, 111. -P. O. st. A. Hall, corner of Washington tontes and and Ogden avenue, Mrs. Corn. I. V. Blehmond, sneaker, at 10.45 a m and 7.45 pm. The People's Spriftual Society, under the supervision of Mr. Jenifer, will hold services at Brick layer's Hall, at South Peurlas I., at 2.35 to m. Bervices each. Sunday at 230 and 7.30 pm at 68 West Lake at A. H. Williams, president. The First Spriftual Culture Society of Chicago will hold a meeting at 2.30 pm in the hall II North The Philosophical Spiritual Society meets at Ar-Ington Hall, Indiana ave. and Thirty-first st., at The First South filde Spiritual Society will hold services at 77 Th rty first street, at 2.50 p.m.

Meetings held at Bricklayers' Hall every Sunday evening at 7.55. Conducted by G. G. W. Van Horn, magnetist.

Clinton, Iown.—The First Spiritual Societ neets ex-ry Sunday at 7 p. m., in Good Templar Hall, Fifth avenue. Mrs. R. E. Shaw, prest.

Dayton, O.—The First spiritualist society more every surday in Grand Army Hall, 25 and 27 N Main, street, at 10:30 a m and 7:30 p m. Good speak ers, seats free, Wm. E. E. Kutes, secretary, 125 West Fourth street. Detroit, Hich.—The People's Progressive Spir-ual society meets every sunday at 10,30 a m and 7.30 p.m. at 96 Mismi ave.

Grand Rapids, Mich.—The Union Society
meds every Sunday evening at 7,30 in Kennedy's
Hall,
The Progressive Spiritualists Society meet every
sunday at 10:30 a.m. and 7:30 p.m. at Elks Hall, is
N. Ioula street. Also on Thursday alght at 7.30
Mrs. E. F. Josselyn, Pres.

Haverhill, Mass.—The Mediums' Order of Bom ficence meets every Friday evening in room il, Tilton Building, 46 Merrimuck street. All are welcome. Indianapolis, Ind. The Munsur Hall Asso

clation of spiritualists meet every sunday at Man-sur Hall, corner East Washington and Alabama streets, at 3 and 7.45 p.m. The Indhampolis Association of Spiritualists meets every sunday morning at 10:30 and in the evening at 7.45, at Lorraine Hall, cor Washington and Tennessee streets.

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

Liberal, Mo.-The Spiritual Science Associa-tion meet every Sunday evening at 736 and or Wednesday night; Ladles' Aid every Saturday afternoon. Los Angeles, Cal. - The Los Angeles spiritual

Society Londs meetings Sunday afternoon and endings in G. A. R. Hall, 600 5. Sp ing street. fred R. Street, president, H. C. O Bleness, see'y.

Minnenpolis, Minn.—The First Spiritual Society holds services every Sunday morning and evening at Odd Fellows hall, 12 and 14 Washington Ave., North, at 10.30 n m and 7.30 p m.

The Washington Union Spiritual Society hold services Sunday morning and evening at 24 2md avenne, south.

Miss. C. D. Pruden, Pres.

Minnenpolis Progressive Spiritualists meet every Sunday evening at 7.30, at 624 Hennipin avenue, Lecture and tests.

Miss. A. A. Judson, Pres.

Milwankee, Wis.-Liberal Club meet every

National City, Cal.—The First Spiritual So-ciety of National meets at Giblith Hall, corner of Fifth Avenue and Eighteenth street, at 10.30 Sun-day merines and Tuesday evenings at 7.30. Lyce-um 0.30 Sanday moralius. Mr. Herbert & Dim-ock, president; Mr. Mary I. Dimock, secretary; Mr. P. Griffith, conductor of Lyceum.

Mr. P. Griffith, conductor of Lyceum.

New York City.—The First Society of Spiritualists convenes every Sunday at Carnogle Music Hall Indiding, Seventh Avenus between 56th and 57th streets, entrance on 57th street, at 19.45 a in and 7.15 pm. Henry J. Newton, Preddent.

The People's Spiritual Meeting every Sunday evening at Mrs. Morreit's parior, 151 Lexington avenue Mediums' meeting Threaday at 8 p. in. The New York Psychical Society in Hers every Wednesday evening at 114 W. 14th st. Sneakers and mediums always present. The public invited, J. B. Snipes, president, 26 Brondway.

The Society of Ethical Spiritualists meets every sunday at Knickerbocker Conservatory, (1) West Hithstreet, at 1925 at main 7.40 pm. Sundays at 2.30 and 7.30 pm. for the discussion of Spiritualism, Theosopy, and all psychical questions. Mr. J. W. Flectler and other prominent speakers will appear at each session.

appear at cach session.

New Orleans, La. - The New Orleans Associa-tion of Spiritualists meet at their hall 59 Camp street, every Sunday evening at 7:30. J. W. Atlen, President.

Onlitand, Cal.—The Mission Spiritualists meet every Sunday at Native Sons' Half, 913 Washing-ton street, at 2 and 7,30 p. m.

Omain. Nob.-First Society of Progressive Spirituarists of Omaha holds meetings every Sun-day at 2 p. m., at Manathon Hall, corner Twenty-fifth Avenue and Cuming Street. Mrs. Julia E. Montgomery, president; Geo. O. Richardson, sec-

Philadelphia, Pa.—The First Association of Spiritualists meet every Standay at 10:30 in the morning and 7:30 in the evening at the corner of Eighth and Spring Garden. Joseph Wood, Pres. Keystone Spiritual Conference meets every Standay afternoon at 2:30 at the northeast corner Tenth and Spring Garden st. J. S. Rowbotham, Pres. The Second Association of Spiritualists meet at their church on Thompson street below Front every Sunday 2:30 p. m. Conference and Lycum. Wim. Abbott, secretary. Fourth Association of Spiritualists meets every Fourth Association of Spiritualists meets every Sunday evening at 7:30 at Keystone Hall, Third and Girard ave. Mrs. M. Brown, Pres.

Fittaburg, Pn.-The First Spiritualist Church of Pittaburg has lectures every Sunday morning at at 10:45 and in the evening at 7:45. Children's Ly-ceum at 2p, m. at their hall, 6 Sixth street. J. It.

Lohneyer, sec.

Peorin. Ell. The Peoria Progressive Associa-tion a sets every Sunday evening at 7.39, at Union Hall, corner Main and Mudison streets. H. C. Nick, president, Dr. C. T. H. Benton, secretary. Santa Cruz, Cal.-The Unity Spiritual Society holds meetings every Sunday at It a. m. and s. p. m. at Beulah Hall (over Santa Cruz Co. Bank) Pacific Avenue. Sociable every Wednesday eve

Nate Lake City.—Progressive Spiritualists Sectory meets every sunday evening at 7.30 at the Temple of Honor Hall, Main street.

St. Lauis, Mo .- Ethical spiritual association meet at the hall corner (farrison ave and Olive at Sunday at 2 30 and 7.30 p. m. Ladles' Ald every Friday afternoon at 1.30.

Washington, D. C. -The First National Association of spiritualists meets in Grand Army Hall, 1412 Pennsylvania avenue, every Sunday from October till June, at 11.30s. m. and 7.20 p. m. Lyceum at 10 a. m. Goff A. Hall, secretary. Westboro, Mass.—The Medium's Order of Beneficence meets every Friday evening in Henry Hall. Mediums specially invited. All investiga-tors are welcome.

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Written for The Better Way. TOPICS OF THE TIME. CHARLES CROMWELL.

December 16, 1891.-Four score and four years of age, and that of our dear Quaker poet, John Greenleaf Whittier. To us a threefold honor and fame-a citizen, poet, and pobleman. What a history bound up in the life of this single individual. What a power and strength his mighty pen has proved itself. What a solace his pure, simple, and elevated poetical strains have proved to million. Who shall measure the bounds of this calm, hoping, trusting life and confidence in the Eternal Goodness? And to-day, at the eighty-fifth mile-stone, after many, many years, when as a rustic lad, with timid steps, he took his first lines to the then unknown editor William Lloyd Garrison, he still preserves that unfaltering trust and hope that has made his living lessons one of the strongest optimistic forces in an age abounding with pessimism. No regret for the past has he, no fear of any evil that the future may hold:

I mouru no more my vanished years; Beneath a tender rain An April rain of smiles and tears My heart is young again.

That care and trial seem at last Through memory's sunset air, Like mountain ranges overpast In purple distance fair ;

That all the jarring notes of life Seem blending in a psalm. And all the angels of its strife Slow rounding into calin.

And so the shadows fall apart, And so the west winds play. And all the windows of my heart I open to the day.

A prophet, too, of the broader, kinder, sweet, solacing, universal religion when man all the wide world over shall be as brethren .- No cant in his religion, yet no speer at others, all love charity, all a sometime will come to all. One who visited him lately at Danvers speaks of his conversation on the deeper themes of life thus:

The inner light sets us free from all dogmas. That is the true citadel of our faith, and, when understood aright is unassailable. The Eternel Spirit beareth witness to our spirits of all the necessary truths of religion. Everything of value to the soul has its corresponding need in the soul, and God continually ministers to that need. Heretofore religion has rested almost universally upon authority. The divine law has been proclaimed as the Thou shalt or the Thou shalt not of an arbitrary Being, who would not permit men to reason or inquire concerning that law. This must all be changed, God did not drop the Bible from the skies, and then go off and leave us, but with the Written Word gave us also the Living Spirit and the Inner Light by which to think, reason, and inquire. The letter killeth, but the spirit maketh ative. "As a boy," he said, "my only book was the Bible; from that and the dictionary I got my knowledge of the English words, and these have always clung to me. Yet, in poetry we can not be very precise in the use of words, rince the thought and sentiment transcend and elude all speech. I never wrote a hymn as such."

There is an absolute religion above all written revelations; and this rests at last upon absolute truth. Slowly the change is going on from old religious ideas to new facts; (yet we have no cause for fear or alarm. It is a natural or necessary change, and the truth at last on his authority. His highest authority is his perfect life. Mr. Whittier does not accept the doctrine of the trinity as it is taught in the creeds. To him, however, Jesus is no common man, but is a special and peculiar manifestation of the Divine. There is none equal to Christ, and he stands apart from the general order of humanity; yet his superiority was a difference in degree only, not an essential difference in kind. Christ forever leads us on; but he, like ourselves, is always subject to the Father. In social and public life we need a larger recognition of spiritual forces and eth ical laws. As civilization advances, we may look for this. At the beginning of the antislavery agitation, the Quakers being non-resistants upon principle and firm believers in moral forces, thought that evil might be removed by peaceful means. They said: Truth azd justice ought to prevail. Let right principles be proclaimed, and the emancipation of the blacks will gradually be achieved. They urged this among themselves, and some 30,000 or 40,000 of the colored race were freed by them. This they considered the divine method, and hoped other bodies of Christians would act upon this idea. Quakers were never guilty of defeeding slavery upon the authority of the Scriptures.

In the Chamber of Deputies in France the debate on M. Hubbard's motion condemning the hostile attitude of the clergy and demanding that steps be taken for the separation of Church and State was very heated. M. Turrel demanded that fresh laws against the clergy be enacted. M. Delafosse, speaking for the members of the right, adjured the government not to disturb the present relations of Church and State. Premier de Freycinet said that he would never allow the pretensions of the clergy to go unbound by laws. He affirmed that the present state of affairs must be changed, but stated that the government was opposed to separation of Church and State. In January, he said, the government would introduce a bill relating to associations. The measure would not be especially directed against the clergy, but they must take warning. Bishop Freppel, member for Brest, denied that the to the republic. He declared that they were in nowise opposed to the present form of government. 'I he organic clauses of the concordant, he claimed, had used against the clergy. The Chamber rejected M. Hubbard's motion by a vote of 34 to 181 amid much excitement. M.

letters to compete the clergy to submit to the law. The resolution was passed—243 to 225. M. Pichon then placed on the table a proposal for the separation of Church and State, and M. Hovelacque introduced another for the suppression of religious congregations and the "nationalization" of their property. What the radicals want is complete separation betwen Church and State, the abolition of the Concordat, which has existed since Napoleon. M. de Freycinet, who never quite loses touch with the Radical tail, de clares himself against the abolition at present, but intimated that circumstances might force him to agree to it later. That is not only a stretching out of the hand to the irreconcilable minority, but a warning which he that runs may read, though a Clerical. In was thought that the ministry had been shaken, just as it was thought that M. Clemenceau had shaken it with its minshaken, just as it was thought that M. Clemenceau had shaken it with its minority of 160 in favor of releasing M. Lafargue, then candidate in Lille. A few days elapse, and, the ministry going on as before, most people -at any rate, most Frenchmen-forget that there has been crisis which brought the ministry within twenty votes of its doom.

At a recent reception of the king and queen of Scicily at Palermo, the archbishop of that place failed to officiate at the ceremony. His reasons are published in a German paper, and throw considerable additional light on the relations between the Church and the State of Italy. He says: "It must be remembered that we Silicians are all warm adherents of the monarchy and that our cathedrals stand under royal patronage. But as the Church is now in conflict with the State in Italy, I was in duty bound to ask the have faith that a somehow, a somewhere, pope how I should treat the king and queen during their visit in Palermo. The pope forbade me to come in contact with the sovereigns. You know that members of the College of Cardinals must obey the pope. When the pope lowers his head we say, 'Yes,' when he raises it again we say 'No.' Therefore I was not allowed to call upon Their Maiesties:"

> Upon being reminded that all archbishops and bishops of Sicily received the sovereigns in 1880, although the Church and State were then also at odds, the cardinal admitted that it was true. "But," he added, "the situation is much more critical now than it was at that time. His Holiness was kind enough to explain this himself, and to show why we should act differently to-day than in 1880. There are two principal reasons: First, the disgraceful popular demonstration in Rome on October 2d and 3d, on account of the affair with the pilgrims in the Pantheon; second, the recent royal decree declaring that the marriages of officers solemnized only in the Church are only concubinages."

"It has always been the custom," said the cardinal, when asked why the king and queen had not appeared at the Cathcornes uppermost. The times are never so bad edral at Palermo, "for the king to go at as some people imagine. The teachings of once to the Cathedral, after landing, to Christianly are founded on the needs of man. receive the archiepiscopal blessing. All use the same code of signals, and ask, as the perfection of his life and character, and not up. sovereigns have been true to this custom, even King Humbert and Queen Margherita in 1880, when I received them at the head of the priests, at the entrance to the Cathedral. As usual, this time the Cathedral was also lighted, and filled with men and women. The bishops and attendants were all in festal costumes. Being a cardinal I could not be there, owing to the papal command. The priests waited three hours, but the sovereigns went directly from the harbor to the castle, although the Cathedral is on the way. If it be true, as one of the papers declares, that a women in the Cathedral cried: "Viva il figlio dei re galantuomo," it must have been ironical, as the people had become impatient. It is possible that the king heard of my intentions, as the prefect asked me a few days before the landing as to my plans, and I made no secret of the papal command.

> "DEBATING SPIRITUALISM." "The Muncie Tribune," an ably edited and progressive secular newspaper, recently published two views of Spiritualism, one from the Rev. Elder Bartlett against it, and a reply thereto from Col. G. W. Bunting, who makes the Bible recommend as angelic what the good Reverend tried to exemplify as demoniac. But in connection with the correspondence, the editor publishes the following excellent editorial under above heading, which shows the liberality with which fair-minded people are wont to treat Spiritualism:

"Rev. Martin will deliver a sermon on the subject of Ancient and Modern Spiritualism, Sunday evening at the Pirst Christian church on Jackson Street. The sermon has been prepared as a paper to be read before the Ministerial Association on Monday. A large audience should greet Mr. Martin Sunday evening.

"Spiritualism is receiving considerable attention from the deepest of American clergy had assumed an attitude hostile thinkers. In Boston an association composed largely of the ablest divines in the pulpit, together with professional men has been organized for the purpose of studying spiritual phenomeua, and become obsolete and could no longer be every member is giving the manifestations and tests received their closest attention.

"'The Tribune' in this issue devotes Mess. Pri cit

Rivet then proposed a vote of confidence. space to an attack on Spiritualism and LARADAY'S PAMPHLETS. pledging the government to use its pow- the reply to the same. The mere stateers to compel the clergy to submit to the ment of a man on any subject he is not

women, then let us have that ideal which gives us that which God intended his

people to enjoy. "There are Spiritualists, like many Christian people, who are loud in professions, that go astray, but the argument has no bearing upon the foundation of truth and the doing of right. There are many men who make attacks upon questions of progress in political and religious advancement, whose motives are to be questioned. Bet there be honest expression of opinions and the truth will prevail."

TO FORM SPIRIT-CIRCLES.

As opinions vary somewhat on this subjectlargely due to individual experience in the matter-we herewith suggest a plan that might be temporarily adopted, and leave it to the experimenters to make changes as they intuitively feel inclined or impressed to do.

A circle of four, six, or eight persons, half of whom should be either females or persons of a negative temperament is a safe or promising number to begin with, and the nearer related the better.

For table-manifestations, which is the alphaet to Spiritualism, sit positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface.

Do not concentrate attention too fixedly on the expected manifestation. Engage in cheerful but not frivolous conversation. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times at short intervals before anything occurs. If after such a trial you still fail, form a fresh circle. Guess at the reason of your failure, climinate the in harmonious elements, and introduce others. An hour should be the limit of an unsuccessful

If the table moves, let your pressure be a gentle on its surface that you are sure you are not aiding its motions.

When you think that the time has come, le some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spel. It is convenient to use a single tilt for No. three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this ask who the Intelligence purports to be, and which of the company is the medium.

The signals may take the form of raps. If so raps become clear, that they be made on the demonstrably not produced by any natural means, but avoid any vexatious imposition of restriction on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, i probably has something to say to you, and will resent being hampered by useless interference It rests greatly with the sitters to make the manifestations elevating or frivolous.

If there is power in the circle for higher manifestations, such as trance, slate-writing or materialization, it will be announced by the spirits in attendance. It is best to let this anconnement come spontaneously; and neither ask too many questions concerning self, nor ask two questions in one. They confuse and bring forth conflicting replies and erroneous ones. And always remember that the investigation of the spiritual phenomena is a science. Those who desire to deduce a religion or phil osophy from it, may do so outside of the circle Therefore leave out all individual opinion during the investigation, and simply study the facts as they are presented or developed.

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"Bencher to Carried the length more specificational their and he plant, present made rough same with total mutally and harsel. But it om spirit AUTHENTICATED GHOST STO and everyone is strong the means and become he the tenen.

times, al gree premier magers, yes erhoot the tree, hermontone cheerin comment which somes for thee, The presenter are interned asserthing of the way of secure for my old core erold there are so real ghoots " like to hear sums the second of his roses. But are there none of these chanter

the enutions of the same twenty. And, thing to be done to to rollert the evi

me the paye of my youth? They are well leaders. come ! How we some they know I had them but, and greating, and my heart cores to your with them in the old apply etirring refrain. "The year of july less has come force that that I could carry the bear' with Septimer 5 in that old tems of "Lance," but if "Uncle Edward" har i de mahat

According to the "Landon Clobe" we from that at the meeting of the British Americation that alike but eccentric phystrict, Professor Oliver Lodge, made a hold attempt to induce his fellow natural philosophers to take up the study of hypnerion thought reading and such words subjects at present relegated to the Psychiant Society He called again them not to shop these mutters with religuing horror any longer, and metaphoreally draw in the skirts of their profeccorial growns at the night of what wood to be called a "Spiritualist." It is the first time envise scrupying the chair of a saction has ever had the courses to speck out and thampion outh despited. myeteries of the human mind, and it enows how the extentific epirit is advencing from the sure ground of matter and "for-a" to the far more wonderful but dubbers field of mental phenomena.

Dr. Lodge's remarks have not fluttered the doverste as much so might have been expected and probably was expertod by himself. This is, perhaps, owing to the fact that he had nothing very new and striking to offer of his own beyond some paradous al views, calculated to make people think, but without exlightening them in a definite manner. He did aid communicate any privel truths or declare his own belief in any startling proposition, but marely advoested the sesentific suvestigation of subjee to hitherto taloued by natural philosophers, if course he was told that "thought transference belonged rather to the science of physiology than of phyeses. This is the orthodox view system which his address was levelled, but it must be confessed that as no science can he dissociated from another, except arhitrarily, there is in the nature of things from studying mental things. Nature, na Pope expressed it, in "one stupendous whole The notion that underlying our indi-

viduality there is a deeper community of means that the interior will be so empbeing was brought forward by Dr. Lodge tied out that the crust will break it and to connection with "thought transferonce" The late Clerk Manwell was par tial to this way of looking at human life, and it probably took a greater hold on lake of fire. The good will emade by him herause of his researches in the being called to heaven. other who is permeated all material leidies To take an illustration ; suppose we have tract or repai cach other, that is, to say exert force on each other, yet they seem are many suns and that we may have a to se quite distinct and individual. In new one every day,"

mercer liker see named by a the same of the same and the same of

THE CHARGE IN PROJECT with any large separation with the area area. These accordance as aread to frame and immediated a second in the gardening training others for etulasts to allowed many branch himself his of manual the townsense of the future

and eithings the time is perhaps and hand kinesa, and the each country from course range for they will produce of

Suder this head the "M. Y. Press" of the acts set, publishes a series of egerit. ple of They have instant a a highest and manifestation, with the following

Manie Bereit startion this giretime answered of on one which To a great many practical minds the the hil-Fether presides and he has topic chosen for this erticle undoutstedly inerest also that the two worlds of her oppears featastic in its abourdity. How ing are a unit. I hope he non increased can there he real glices stories when

"Brother A." and "I note between mad personages." This question can can may now without "finiteness," or be settled only by evidence, and the then there was a sweet, old mother in dense. To this work wen of anguerlarger who need to mag "counter" with toward integrity of mind and minerity of on full and rich a votes like, too, in purpose ore giving their collective efforts the glory mad of life, touches the shords in what are answer as payshical research. ed metady with the board of experience we letter. has be organizations now exist and power, for ohe left the earth early in England, France, and America, the handquarters of the American waterly The fring year has seemed to bring having in Boston, though its membership thin old mone of my youth fresh before represents nearly all the bistes of the me. Are the old friends with me, refresh. I been, and includes among others many ing my memory and bringing burk to of New York's scientific and religious

The stories published are selections from a compilation of almormal phemade by the poychical research trust might do national duty. Fuck. metation and anyplemented by investigations made by W. T. Stend, editor of the Resign of Regions." Every story in this compilation is vouched for by the should "dat" as nonal, it would place me investigators. The persons who tell these extraordinary narratives wall them hallnetuntions conscitences, or spiritual violtations, so you please are real per wine, who can, if need he, he enterpaed They are ready to repeat their statements on oath before any tribunal that exists. There testimony may not be nufficient to establish the certainty of the speritions. Btill, here is their evidence take it for what it is worth,

An age whose scientists have discorered the secret of infection and of disease in the invisible combats of infinitesimal bacilla awarming in every drop that any physical phenomena can be ignored with impunity. This is the spirit in which the researches are made. This is the motive that prompts "The Press' to give a few of the results of these re

JASPERIANISM.

The inferno is a take of fire and brimstone, exactly fifty two miles below the surface of the sea level, and has the cubic contents of \$42,000000 miles, is a statement recently made by the Key, A. A. Taylor, D. D. according to the "Chicago Tribune," Mr. Taylor further asserted in connection with the above that his belief is based on Scriptures, as Christ parlocand announced spoke of hell being below and not up, thus the reverend gentleman got at his conclusions by estimating the heat as we go downward, and has figured that at exactly fifty-two miles the heat is great enough to melt any known substance. Here hell begins and extends through the whole interior. The rest is in his own words:

"In obedience to God's mandate man is gradually emptying out this interior by sinking oil wells, natural gas wells, and coal mines. Besides this, volcanoes tigator. are gradually preparing a place for the no right renorm for deburring physiciate unregenerate who persist in disobeying divine law. The holy book says that at the coming of the judgment the earth will be rolled together as a scroll and hurned with an unquenchable fire. This the friction caused by molecular disintegration will create the heat, which will consume the world and leave only the

"The Bible says that the oun moves and in a common bond between them, around the earth and does not any the earth is round. For that reason I betwo brase balls insulated on glass stems Here the earth to be flat, or at least not and charged with electricity. They at as round as the scientists believe it to be. I have about concluded that there

Day on the second of

Marie was an exact propagati in our many angle where

medic react access to a and then bong their fown

If y has to me bette up that the to forcified white

Part of Street, spring Transledg and God a seed

If my maj mad and The peace others their miles along

Rose. A man lold me a story aroust a m who do in I speak to not named for Aftern

Mrs. Proper - Indeed - what was the matter.

tome progressive and a conservative thesis the Bobse (he scher day

disting the argument, that the meta-sta o he programme theory is no are historical And pray coned the other, what are on

alcotorion) resided the liberal brother

I attended service one bug-day in that church when priviled joyahy man were admitted to proportions Rider C as old farmer addiscound them then from gentlemen you've and the church but it don't give any print ages. You've got to be just so howest in a som trade an you were baline . Consequadors deriotion Register.

Why doesn't comebally invent a set of adjustable whiteness bet newspaper ento, time per-

the best tire beauty but berebests and engle the phensent, and all other bilds man to the humining bird. This continued autif a rage had his curiosity browned, and he called upon the foul bird and injured :

Why to it that you alway all the bird erea ten embedde of your own species . Here any of hem injured your

Why, no replied the owner of the emut-machine. The fact that none of them will trap to notice me is what punctures my out

Moral A rulture never forgives the world that he wasn't erented an engle. - fortrost bree

A correspondent in Ireland writes "During the recent wet weather two priests hit upon the ofen of going to the farmers in the neighborcood and offering to bless the crops for a certain fee so that the farmers might get them in good order Having obtained the necessary fee and blessed the crops at three farms, they proceeded to the fourth, but found a most wretched crop of all that had been woon. build one priest to the other. It is no use to see this

THE TWO PARILIAN INTER CIRC.

land, for you see it wants manuring

Somebody says it is very vulgar to agent of your husband by his last name, and criticises Mrs Henry M blanley for doing so. The woman knew of a dear little motivel of feminially who matried a grave and dignified young law yer and went to bousekeeping in a toye of a cottage with a Hibernian cook. The little woman in her young bridelized could not muster sufficient dignity of speech to call her liege bord Mr. Jones, even to the cook, but affection ately designated him "Harry" And one day when there was company, Bridget came to the

Lunch in ready, and will yet be walting for Harry, ma am '

bomehow the story got out at the club, and Mr. Jones never quite forgave his apouse though thereafter she punctiliously called him 'Mr. Jones' until he came to be "Judge,

We have heard an altowether authentic tale of a very wealthy and plous lady who caution edu friend not to have anything to do with "Christian ecience," not because it was a sys tem of quackery and detunion, but because it had the word "extense" in its designation. "I confess, dear," she said most earnestly, "I don't like that word 'actency,' Boston Inves-

DUSTRIC THEIR RUSINGARD.

bheptic-if this is such a wonderful specific of yours, why are all the doctors opposed to it Quack-Because when a man taken It, he keeps well too long.- Epoch,

W. h. Cilibert tella a story about a man who was killed in a railroad collision, and when he got to heaven, they wouldn't let film in because nottuloada tuodtiw baib ad

"Well, that lan't my fault." said the man. "If I had time I would have seen a pricet, but I was killed in a collision. | How could I get one?" nt, l'eter didn't see what he could do, although it did seem hard that the man should have to auffer without its being his fault.

"Can't you get some priest in there who will come out and give me absolution, and then it will be all right?"

This seemed a good way of fixing the thing up, and ht. leter went off to get the priest. He was gone some time, and finally came back alone, looking distressed. "There lan't a priest in the place," he said.-National Reformer.

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Stuttgart, Ark,

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I don't believe there ever was a paper pubfor It equal to THE BELLIE WAY, comuldering its make up and the value of its contributions We will doubt we can to extend its ejeculation Yours. J. R. ALTER.

Springfield, Mo.

L. M. Williams writes that Mr. and Mer. W.W. Aber, of horing Hill, Kanana, gave a series of seences there from the ,th to the 14th of become her. At one of the seames when Mr. Aber wa tied and hands as wed to his clothing the manilestations continued without interruption, and many persons were gratified with the results obtained.

> Dread. who is painting, she is painting, And her friends grow tale and thin For fear she'll send them.

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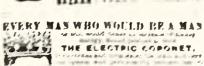
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Donald Kennedy, Dear bir I will state my
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Evening bervice - 7.36 Morning Service, Free. Evening Service, 180

Morning Service . . . 10.35

J. B. CONNELLY, President.

E. Q. HARE, Cor. Secretary, 36 l'arsons BL, Cincin