

# THE BETTER WAY

AN ADVOCATE OF SPIRITUALISM AS A SCIENCE, PHILOSOPHY AND RELIGION

VOLUME 10.

CINCINNATI, JANUARY 2, 1892.

NUMBER 1.

## THE BETTER WAY.

ISSUED EVERY SATURDAY BY  
THE WAY PUBLISHING CO.  
Southwest Cor. Plum & McFarland Streets.  
A. F. MELCHERS EDITOR

## EDITORIAL.

IT COSTS this country \$75,000,000 a year for funeral expenses.

IT is feared that a political scandal, now under way in Canada, may lead to a political revolution.

HINDOOS are protesting against the distribution of hand-bills by the Bible Tract Society misrepresenting their god Krishna.

A MONUMENT has recently been unveiled at Theodore Parker's grave in Florence. The monument and medalion, however, are by the American sculptor 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 neighbor will prove dangerous to her peace.

THE proposed Australian federation is very much after the pattern of the United States, and when effectuated will very likely terminate by seceding from the mother government. This will begin the Fall of England, to be followed by the dropping of some Canadian leaves.

SIGNOR CRISPI in the "North American Review" says, that the privilege of having the Pope in Italy is certainly not to be envied by other nations, for he is regarded as an enemy against whom the nation that harbors him is compelled to be on guard for fear of his disturbing the peace.

IT is believed by a number of political economists in Europe that a riddance of that "foreign intruder," the Turk, would lead to a contentment that would substitute 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 killed his sweetheart with 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 Minneapolis 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 the girl in front of him. He demanded 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 \$25 to \$25 on \$25,000, and \$50 extra on every \$1,250 over that amount. While this is the 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 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

favor of ugliness leading the other way, etc. Probably the good Bishop has been reading of some "gilded sin" which tricked his imagination somewhat and made him temporarily forget that beauty or harmony really belongs to the spiritual and is indicative of an approach of the human race toward perfection. Exceptions should not rule the principle.

A WRITER in the "New England Magazine" attributes the defeat of the South in the late unpleasantness to "the differences in population; to economic and social differences; and to the different moral qualities of the people and institutions 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 delighted with the war's termination, and neither cares about a repetition, and if there is any more fighting to be done, 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.

THERE are some very decided, if not vociferous, complaints being made against the practice of soliciting contributions from the smaller employees of large establishments for the benefit of those of higher position and larger pay—a practice which recurs at the close or beginning of every new year. Even if it be true that the giver is blessed, it would be more in accord with reason to reverse this practice. But the principle to whom hath much shall be given, etc., is still alive and will not be crushed out of existence. Debate on the subject, however, may lead to reform.

SOME thoughtless or unintuitive Spiritualists are prone to find fault with the fact that Catholic priests endeavor to convert murderers to their faith previous to being hanged. Spiritualists above all others should know that a spirit who enters the next life as a murderer is generally in such soul darkness that he needs assistance, and if the Catholics choose to take him into their spiritual fold and give him comfort, why should we censure them. Are you willing to extend to such dark souls a boon or take the place of these priests? If not, let us have mercy, or charity, either.

"ADD to your faith knowledge" has fallen in the shade. Add to your spiritual food, material food, has been substituted in practical form by the Sunday Breakfast Association, of Brooklyn, N. Y. At a religious service held, at 8 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" or whether the spiritual food is added as an aid to digestion must be inferred. But it is commendable, all the same, and undoubtedly more acceptable to the "poor in spirit" and pocket than tracts.

THE influence of personal magnetism is beginning to be acknowledged in nearly every department of life. One of the latest is that of teachers in relation to their pupils. In a recent address at the Massachusetts Teachers' Association, Mrs. A. F. Palmer said, that the favorite 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 of the teacher. Through the study of 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.

OUR grateful thanks are extended to our friends who are contributing of

their rich stores of reading, thinking, reasoning, and experience, for the benefit of our readers. It is not necessary that we should agree with the views of all who contribute to our columns. Truth is viewed by different minds from different standpoints. An honest investigator, 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 fruit. If so, there will be the double blessing. We shall be blessed in the doing, and our patrons will be blessed in the receiving. We are now making one of the best spiritual papers published, but we want to make a better and richer one. And we want to keep its cost within the reach of all. Think of it friends! Only one dollar a year for such a paper! Help us to carry out our desire and plans, friends!

## THE RETORT COURTEOUS.

That was a pertinent retort made by Rev. Dr. J. 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 of Dr. Briggs touching the higher criticism of the Bible, and the majority of the Presbytery being of the ancient order of Calvinistic orthodox thought and faith, have been chafing over the situation at the seminary. A series of condemnatory resolutions were prepared, presented, and discussed. Dr. Walker was conservative, and deprecated any action by the Presbytery, desiring a postponement of the subject. Some good brother asked the doctor if his position was "a straddle," and his brief reply covered much ground, and gave occasion for serious thought in all progressive Presbyterian minds. The egotism of all assumed orthodox received a stinging rebuke, clothed in a courteous spirit and language. As for the good doctor's faith that "the Lord will order the matter so that there may be a peaceful solution of the problem," it is the consensus of 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 Presbyterianism touching the race and its relations to Deity are forcibly driven from the churches, and the brains and hearts of even orthodox Presbyterians.

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

No sir. They trust that the Lord will order this matter so that there may be a peaceful 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 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 philosophy. There is as yet little conception of the law of mediumship. The force is not restricted to the few. Obedience to the law, or conditions of medi-

umship, will disclose a train of blessings which multitudes of honest enquirers are now seeking hopelessly, because of their ignorance and their credence in the popular statement that only the few are endowed with this highest of all gifts in the mundane life. Read, and then seek

Spirit communion requires to be supplemented by an enlightened study of the nature of man, 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 increased 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 nipped in the bud. Instead of shallow minds crowding round mediums to save themselves the trouble of thinking, Spiritualism would become intellectual, educational, enlarging 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 footing, 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 begin to gain a little knowledge and impart it luminously and lovingly to others. All who do this will be so blessed that they will take delight in starting others on the same 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 correct, I can not do otherwise than lay before the movement a statement of work which must prove beneficial wherever adopted.

## THE NEW YEAR.

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 natures of all civilized nations. It has enlarged the area of scientific investigation. It has awakened both the hearts and the minds of the occupants of pews in Christian Churches. It has wonderfully modified the character of pulpit sermonizing. It has driven a living spirit ploughshare through the dead crust of creeds. It has entered the editorial sanctuaries of both the religious and secular press. It has changed the popular literature of the day.

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 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 wrangling over the bases of old creeds and

theological formulas. It is so to-day. The restless ocean is its true type. But this turbulence and hot strife is a source of congratulation with all lovers of truth, freedom, and progress. Inertia of brain and heart is simply a state of intellectual and moral death.

The new year opens auspiciously. The spiritualistic press is manifesting its circulation, the increase being in answer 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 characterizing the whole creedal, social, and civil world. These tempests and upheavals must needs be if shackles are to be broken, tyrants—whether in ecclesiastical freaks or wearing crowns covering military insignia—are to be dethroned, and man as man exalted to his true plane of rights.

We believe that 1892 will take the stride of a giant forward in the cause of human emancipation, and will witness the lifting of the mind and heart of the race to a higher attitude, so that truth will be more readily seen, appreciated, and accepted. Believing that all the intelligent readers of THE BETTER WAY agree with us in our casting of the horoscope of 1892, we wish them A HAPPY NEW YEAR, and bid them God-speed in their highest endeavors.

Some will disrobe and pass to their crowning of life ere the year closes. To them peace, and a hearty welcome should they return to earth with a ministry of comfort and help for those who shall grieve over their mortal absence.

## THE HOLIDAYS.

Hosts of hearts are made glad by the annual recurrence of these festive occasions. Modern civilization, in intensifying the spirit of commerce and the pursuits of wealth, gives too little consideration to the social and the benevolent, and less time for the full enjoyment of both. Hence the most important part of the nature becomes starved and shrivels to meager proportions. As our happiness and real comfort lie largely in the development and use of the social and the benevolent in our natures, we lose the best part of life's experience and develop abnormal natures. Happiness, comfort, and joy in living do not abide where a pure self dominates the life, or where, attracted to earth and its excessive acquisition in some form, the nature 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 chained to the love of the sensuous by earth habits which have created in us a second nature. It is a species of moral and social suicide of our better nature.

The holidays disclose to us the wisdom, the utility, the force of the family relation as an educator and developer of all that is truest and best in us. The family gives us our first lesson in unselfish love. Its true foundation is in a love which sends us out of ourselves into the life of another, with the intent to make that other life sweeter, richer, happier. The true foundation of the family is double-sexed, and both the units forming the double unit, are alike unselfish, loving, helpful, and equal. The personal units remain such and are constant contributors to each other, thus increasing the force which makes of the two a single unit of life and love. This is the true family as disclosed in nature, and its sacredness is hedged about by civil law; for civil law is but the expression of the outwrought experience of the many. When the family is destroyed, all

that is glorious in the life, or stable in the State, is destroyed with it.

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 materialized forms of unselfish love; they awaken the better nature and teach generosity. It is not the intrinsic, commercial value of the gift, but rather the pure diamond of loving remembrance which nestles within it, which creates its true value. There is a magnetism in the simplest and cheapest gift—judged by a commercial standard—which abides though after years. How many daughters and mothers, in their mature years, bring forth from their cherished treasures some simple gift of the holidays of the long ago, and with tender memories of the bygone days, and smiles tinged with sadness, dispense to the younger the sacred memento of grandfathers or grandmothers, father or mother, uncle, aunt, cousin, sister, brother, or sweetheart, the gift being trebly sacred and valuable because of these associations? How many of the readers of THE BETTER WAY have such sacred keepsakes of past holidays, and how many of these old jewels of memory have been freshly bestowed during the holidays of '91-'92?

Cherish the holidays! May they ever abide with our civilization! These lessons of a true love and unselfishness have a deeper significance now that the angel world of life, which every recurring holiday season is bringing nearer to us, is teaching of the everlasting nature of a pure, unselfish love, and the interblending of all these true spirit loves and friendships in the glory-life of future existence. For our earth holidays are participated in with unalloyed pleasure by the unseen loved who gather with the family to share its joys. We may not feel the angel kisses of love and remembrance on wrinkled cheek and brow, nor the spirit hand of blessing laid in love upon the frosted head, but they are present and real. We, too, shall come back to our own, for the true family holidays of earth are the spirit holidays of the two worlds of conscious, loving life.

## THE MAGIC OF FACTS.

Jules Verne's startling stories may yet be rivalled by facts. While we may not, for some time at least, see a railway line, with vestibuled trains and dining-car service, making regular trips to the moon, or the huge ocean greyhound doing the twenty thousand leagues under the sea act, yet we are promised the realization of things equally mysterious and gratifying to the average mind. The Wizard of Menlo Park and his cosmic telephone, with which he proposes to "listen to the sun-spots' roar," the submerged implements of war and the promised airship, in which we can take a pleasure trip to the milky way, or with equal speed and convenience be landed at the gate of Saint Peter without the dangers and delays attending the old-fashioned *modus operandi* of journeying heavenward, are promised realizations of this nineteenth century of progress and development, and only prove the truth of the old adage, that a "prophet is not without honor, save in his own land."—Waverly.

Don Pedro has passed to the beyond where revolutions cease.



# SHAKESPEARE WAS A MEDIUM.

I must notice my friend St. Albans' article a little, for it is not an honorable man and are they not "all honorable men" who would stab the Caesar of literature only in the name of liberty? As for myself, I do not take the least stock in their claims and they can not complain if there is no silk in this, for have they not ransacked all "cyphers" to rob the 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 he reports that he did not see anything there worthy of his consideration. Now he comes with his specious objections, which, in the minds of those at all versed in Spiritualism and in the times of Shakespeare can readily be seen as only dust.

We find that truth is much simpler than error. How much art and labor has been expended to disprove spirit communication and account for the various manifestations? When the simple facts are seen as they are, how plain everything becomes. When, however, we put our dignified patronism (to coin a word) and self before the subject we become confused and get too much our own reflection. This has been too much the trouble with many who seem to think the heavenly machinery must be mainly new on this side, something like the churchmen, who, thinking the Lord does not understand the scriptures and creeds as they do, hasten to make a "revision" or new translation for His benefit. This may be called "working for the Lord."

Prof. Buchanan 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 pleasure 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 orthodox Church, we were often told that the truths of the Bible must be spiritually discerned (though just what that meant no one seemed exactly to understand). One used to feel very sorry for the poor sinners that had no spiritual eyes. Many years after, when I had become a Spiritualist, an M. D. gentleman wished me to go with him to a certain 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 dim 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 that what I received did not amount to anything so far as he could see, yet all to me was as true as truth itself, since I have seen several instances of the same kind, and, I presume, many such cases have been seen by others. This may help explain what is meant by "spiritual blindness" and why so many get so little light on spiritual questions. We know that the minds of men differ like matter; that glass is a good medium for light, while wood is not. In the common affairs of life we say of a man who does not understand much and readily that he is a "blockhead." This seems to be the case, too, in the spiritual. When human rubbish has been well rooted or worked into an unspiritual brain we can well expect just what we see in opposition to this spiritual movement. But when, however, the mind or brain is like glass light will readily shine into it and through it, and that, too, without showing the glass, and the clearer the glass 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 heaven. This may explain what have been called the "lights of the world" in all ages and these generally come from the humble classes whose minds have not been "stuffed" with man's teachings. This helps to explain what is 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 'tis said God raised up a Washington to make a nation, and a Lincoln to save it, and a Grant to fight its battles. All mediums of a certain kind, all the fathers of our republic were mediums, and the constitution of the United States is one of the best messages ever sent to mankind. There was no "commotion" made over their mediumship, either, except in the case of King George the III. No doubt very few of the lights of the world have ever understood the source of their success or influence. Among the religious element it was supposed to come from the Lord.

I would not be unkind to anyone, especially not to my friend, Mr. St. Albans, for his faith in Dr. Bacon, one of whose titles he bears with honor, but I must confess that the whole effort of the Baconites to make him the author of Shakespeare's plays seems to me like a comedy or a farce. In the light of day, which they do not seem to see, they go around with their own lamps looking into all the dark corners for the sun and

in the night they look up to the heavens and see a confused mass of stars and the moon, hence they conclude that moonshine is the best light after all, and if there is any sunlight it is only a reflection from the moon, therefore Bacon wrote "Shakespeare."

But seriously, that anyone should think that Bacon, an ambitious office seeker, a servile courtier, and a corruptor of judgments for bribes to sustain an extravagant life, was the author of the sublime works of Shakespeare's band of immortals is a most extravagant presumption, not founded on any reliable facts. Again, when it is known that Bacon turned all his energies to promote his own ambitions it is at all probable that he would hide such a splendid light under a bushel when its brightness attracted the attention of England's learned and renowned queen, before whom he desired to stand in a most conspicuous and honored light? And again, when it is more than hinted that he is not the originator of the great work on inductive philosophy that gives him his great renown, we may well conclude that a man of his selfish and corrupt practices would not scruple to appropriate the thoughts and learning of others to promote his own ambitions and that he certainly would not hide better works of his own that would give him such a glorious prominence in the literary world for all time. May the well-known aphorism apply here, *Falsus in uno, falsus in omni*—false in one thing, false in all.

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

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 expressions 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 this was of a different kind and for different 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, fame, and an extravagant living. Could an unselfish band of glorious old Greeks work through such an organization, filled with self and his own ideas, to produce the immortal works in question?

The great bard says that some are born great, some achieve greatness, and some have greatness thrust upon them. Shakespeare was born with a splendid brain and fine magnetic power that he did not fully comprehend himself, and without the coarse ambitions of Bacon, hence he was a grand medium upon whom the angels of heaven thrust his immortal greatness. Bacon, with great labor and less inspiration, achieved a greatness that now seems to have a bogus ring in it—more fame than merit.

Mr. St. Albans quotes some lines from Coleridge that, at sometime, he will be sorry for endorsing. It shows that he is a Spiritualist like the blind man that saw men as trees walking. He may yet find that mediumship, like electricity, has at all times been the same, with different manifestations only, and as neither was understood, how could any "commotion" be made over it? Coleridge does not well exclaim, "Does God choose idiots by whom to convey divine truths to man?" I would ask, does God choose deceivers "to carry divine truths to man?" This seems to be St. Albans' 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 many wise men after the flesh, not many mighty, not many noble, are called, but that God hath chosen the foolish things of the world to confound the wise and the weak, to confound the mighty and the base and despised to bring to naught, etc.

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 that in all ages God, or his angels, "raised up" the lowly and despised to convey divine truths to man. Was not Christ such a man? Was he not reviled and called the carpenter's son? "Wherever then hath this man this wisdom, never having learned?" Yet, aside from his inspiration, was he not very foolish to kill a fig tree because it did not bear fruit out of season? Were not his disciples all ignorant and lowly men? Who chose all these low and perhaps uncertain born men to convey divine truths to man? I have known four excellent mediums who were so wanting in worldly wisdom that friends had to care for them like children, yet through them came much exalted wisdom, far above themselves, which was proof of a higher power and intelligence controlling them. Even the colored idiot, "blind Tom," discourses divine music. Now, which is the best authority, Coleridge or the Bible and our own observations? I am afraid our friend St. Albans is a kind of Theosophist, floundering in his own

opinions. Because Christ and his disciples were so ignorant and have been so long expected to hear that the friends of Bacon claim that he wrote most of the New Testament. If they will read it as carefully as they have Shakespeare they will no doubt find some cypher in the early manuscript quotations from Bacon that will show it.

But seriously, when we consider that the whole earth is wrapped around with spiritual influences like a mantle or "over soul" and is warmed into life by them, then we may begin to understand the source of all inspiration. Man, the highest product of the earth, feels this influence, most and some tower up above others like the mountains that catch the first rays of the sun and reflected them to the plains below, or like the snow-crowned mountains that are the source of the living springs and fountains and rivers that bless all the living on the plains. But the mountains are insulated like most of our best mediums. Cultivation is on the plains below that the living streams have watered, so the common plains of spiritual life are bare through our mediums.

We find that Shakespeare was one of the grandest mountains of light in all the world. While we see and enjoy the light the mountain itself is lost in the brightness of the light that shines upon it, as the body of the sun is hidden in its effulgence. This is exalted mediumship where the medium, like perfect glass, is not seen in the fullness and beauty of the truths that shine forth. Bacon was a rich soil on an elevated plain. His works are mainly the fruits of culture, and Bacon is seen in them all. He could no more be a Shakespeare than a man could be an eagle, or a Newton a Homer. He was not "built that way." His mental house was mainly furnished by himself and polished by his own hands. 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 did, he probably set his mark upon it. Hence his friends, with "an unfortunate lack of knowledge of the subject of mediumship and of Shakespeare," or even of Bacon, have been led astray by it.

If Shakespeare was ignorant and unknown he was superior to the authors of our sacred teachings and had a better inspiration, and as he had no fine and large a spiritual brain, not filled with the rubbish of earth learning, it would make him an exalted medium for just such works as we see. The master minds of Greece who had been progressing in spirit life for more than 2,000 years before Shakespeare's time were a superior source of inspiration, and it is no wonder that the plays attracted the attention of the learned Queen of England, who was a patroness of learning. She could not only appreciate their merits, but the glory they might add to her reign. But Shakespeare, like Scott in Waverley, at first withheld his name, uncertain of their reception, for they were no different from the popular humbug of the times. The first works were left to stand on their own merits, not handicapped by the name of an unknown author. They were not collected in a body and "revised," but each play separately from time to time as they appeared after the queen's first attention and by her request or command, which Bacon was glad to obey, and thus they were circulated separately like the sacred scrolls long before, or as the different works of the same author do now. My friend does not seem to "catch on" to the state of the times in which the plays appeared. Not such easy printing and quick circulation and appreciation as now. Several years passed before there 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 collected as soon as they were. Do we not read that more than two centuries elapsed before the sacred scrolls, in which so much interest was taken, were collected into one volume? Certainly all an author might write could not be collected together beforehand and would 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 Shakespeare's time.

(To Be Continued.)

Reported for The Better Way.

## LABOR AND CAPITAL.

A LECTURE BY THE HON. A. B. RICHMOND.

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by the Creator with certain unalienable rights; that among 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, that all men are not created equal, except in a limited sense; they are not equal in beauty, in stature, in strength, nor yet in intellectual capacity; but they are equal in the common right of all to use their natural abilities for the benefit of themselves and those depending upon them for support; having due respect, however, for the rights of their fellows and the general welfare of mankind.

Every man has an "unalienable right" to every dollar that he can honestly

earn, without regard to his neighbor's capacity or inclination to labor, or their ability as wage earners in the great field of human strife and competition. "The law of the survival of the fittest" is as true in the struggle among men for existence, as it is in the great battle fields of the flora and fauna of earth. And every man and woman is justly entitled to the wealth or position in society that they can acquire by an honest use of the mental or physical abilities God has given them. It is in accordance with nature's great law of evolution, and can not be abrogated by any earthly power or potentate. It is as fixed and certain in its governing influence on mankind as any of the laws that control the gravity or chemical affinities of inanimate matter.

Nature has distributed her talents in unequal degrees, it is true. Yet he to whom hath been given five talents, which he has doubled by honest industry, should not be compelled by any law, human or divine, to divide his profits with an improvident neighbor, who has buried his one talent in the earth, expecting to reap where he has not sown, and gather where he has not sowed. The judgment pronounced in the parable of the Nazarene on the indolent servant is but in accordance with nature's unflinching laws of equity and justice.

"Take, therefore, the talent from him, and give it unto him which hath ten talents. And I cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing 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 law or equity, compelled to divide the honest products of their inheritance with those who are less favored? What a man honestly earns by his superior skill belongs to him, whether it be one or one million dollars, and no sickly sentimentality or senseless cry of "honest poverty and dishonest wealth" can change this great universal 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 senseless cry against the rich because they are rich, and laudations of the poor because they are poor is naught but demagoguism in the worst and most criminal aspect.

Labor and capital are mutually dependent 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 for mutual benefit that could construct our ocean, lake, and river steamship lines, while our transcontinental railroads are the result of the energy of capital directing the sinews of labor for the mutual benefit of both. The palatial parlors of wealth are but luxuries 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 great law of supply and demand. Labor wants money to live. Capital requires labor to add to its increase, and why should not both, the one and the other, be able to contract and then be compelled to fulfill their obligations? Has not capital the same right to say I will only pay so much for a day's work, that labor has to accept or refuse the wages offered? When the harvest is plenty and the laborers 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 reveres its favors, and who has just cause of complaint? Men are governed by the inevitable, and the inevitable is beyond the control of man.

The great and universal law of demand and supply must, in the future, as it does now, control the markets of earth, both in regard to the price of merchandise and labor. The exigencies of the times will either increase or diminish the value of the produce of the earth or the products of labor. That which is worth a penny to-day may be justly valued at a pound to-morrow, and no laws can make things of equal price at different times.

Richard the III, once offered his kingdom for a horse, but it was because the vicissitudes of war had afflicted the value of equine property with him. The battle field was the market-place, and the value of horses was increased because of the limited supply, and the urgency of the demand. To the ship-wrecked mariner, floating on a plank in mid ocean, a sea biscuit or a cup of water, would be of more value than all the gold of Ophir or the diamonds of Golconda. The needs of men regulate the price of their necessities, and a perfect freedom to fairly purchase and honestly sell according to their wealth or their wants is a self-evident right. If this were not so, there would be no impetus to commerce, and no market for labor or its products. The law can no more justly fix the price of a day's labor than it can a bushel of wheat. And if it did, we could

patiently wait until the urgency of want would change the value thus fixed. I know of no more equitable rule than that which permits men to buy in the market at a stipulated price, and then compels by law the faithful performance of all contracts. It is conceded that men have a right to demand any price they are proper for everything they have to sell, from land to labor, and it is equally true that no person can be compelled to purchase. Demagogues talk of the selfishness of capital, when the same may be said of labor. Observe the internal workings of many of the trades' unions. A number of expert craftsmen combine together for their mutual benefit. They have learned their trades and need no instructions in the intricacies of their craft. But, moved and influenced by selfishness, they resolve that they will not work for a man or company that will employ more than one apprentice to 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 ruinous in its consequences. For as a hundred experienced workmen become aged or infirm, there will remain only the favored ten or twenty to take their place. And it is this selfish, arbitrary rule that closes the doors of our work shops to hundreds of competent young men who desire to labor, if laborers would only permit them to do so. Again, the fixing the price per day for all laborers is unjust, for thereby the skilled and industrious artisan can earn no more wages than the lazy 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' unions that fills our streets with idle loafers and tramps, because labor, not capital, prevents many able and willing men to work for their daily bread. Again, an arbitrary rule as to the number of hours that constitute a day's work, enforces idleness on many who would prefer to make a longer day of labor that thereby they might be better able to meet the demands of life in the support and education of their children. I tell you, my friends, 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 undeniable 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 many hours and no more shalt you labor for those you love; your enterprise and industry shall be circumscribed in their action for the benefit of those who are less competent and deserving than you are.

A great number of the labor strikers 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 pitied and loved because they are compelled to labor, nor 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 entitled estates are prohibited by law, it will ever be so.

The descendants of the wealthy of one generation often become 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 condition of wealth or poverty is an often the result of chance as ability; yet, however, riches may be acquired we should remember that

"They are but the golden stamp  
The man's the gold for 'at' that."

To Be Continued.

## IS LOWER LIFE IMMORTAL?

ELIZA LAMB MARTIN.

We claim for man immortality. What right have we to draw a line that shall cut off anything that has life and intelligence? But the atom has life and intelligence; very well. Suppose we enclose the atom; yes, the entire earth within an immortal inclosure, our field eternal. When we turn our eyes toward the cloud beneath our feet we are, I believe, looking upon the very foundation of all that life has ever produced. We there behold the material from which the atmosphere, water, vegetation, insect, bird, beast, man, yes, and spirit, or angel, was constructed.

Atoms combine and substances result. Note the wisdom of the atom. It always selects just what it needs to accomplish its purpose. How we trust to the integrity of the atom. Iron is always iron; we use it with perfect confidence; it will not betray us. The atom does not cheat us. We build a fire in the stove, knowing the iron will not melt and run away as lead would do. We eat grain, fruit, and vegetable with perfect confidence in the atom's intelligence and integrity, knowing full well that it did not select poison that would destroy us.

Atoms combine and disintegrate and combine again and again for the express purpose of increasing their life-force in

order that their own innate intelligence may have a more perfect expression. This process also evolves substances which we can not see, like air, electricity, and magnetism. These last might be termed properly, attenuations of intentions of atoms.

When we look at a horse we do not see all there is of the horse. We do not see his affection for us or his love of us, but we do see the effects of both. Are these visible effects produced by nothing? Modern thinkers tell us that a man's thought is a substance. If this be true, then the thought of a horse must be a substance also, however crude that thought may be. No doubt the substance that represents the thought of man is finer than the animal's, but the difference is only in degree. For both similar expression in both man and beast, which proves the element is one and the same.

Forms of being change. The rock clings 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 the same time appropriates all that the atom has to bestow. Man feeds upon the animal, appropriating their life forces, and not only does he do this through eating their flesh, but he imbues an invisible substance variously termed psychic ether, or aura, through contact. Men say it is harmful to be around horses. Why, if he does not receive something from them? Man receives the substance direct from the horse that increases the life forces, and health and strength results. This is true also of the dog and cat, animals that come in closest touch with man. The ox and cow are a little further removed, and it becomes necessary to devote their flesh, that strength may be gained. Man is a combination of animal life and intelligence. Does the animal have a future life? Yes, he lives in the man. Humanity is the heaven of the animal kingdom as angelhood will be the heaven of humanity. But, says one, "your theory robs the animal of his individuality." Does it propose to treat man likewise? To this I will answer no. It does not take the individuality of a horse from him. It only enlarges his individuality. The form of the horse is lost, but his intelligence is within the man, as the neon parts with its form to find its true nature in the tree. Individuality is subject to growth everywhere. But, another says, "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 as a tendency in the next higher evolution—the angel? I must refer you to the law of growth everywhere. With each upward 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 has a combination of animals, would not an angel be a combination of men? Some modern writers claim the angel is a combination of a man and a woman, which seems a reasonable theory, perfectly agreeing with what seems to be nature's method. But does nature reach a finally with the angel? I believe not, but I need speculate no further.

## THE BETTER WAY.

WALTER L. DEATH.

I was glad to notice the article in your columns on the waste of the household. A large part of the grumbling about hard times and the oppression of the 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 house, while a little saved each day during the same time will enable him to spend his last days in peace and plenty. The amount of food wasted in some families is simply enormous. I pity the poor man who depends upon hired kitchen help. But a careless wife or daughter is no better. Another big leak is the amount paid for alcoholic drinks and tobacco in their various forms, which generally lead to ill health and doctor's bills, if nothing worse. If people would observe the teachings of hygiene they might avoid much suffering and keep in their own pockets a large part of the cash that now goes to fatten the doctor's pocket book.

Another study for the poor man is the relative value of various articles of food. Beefsteak contains less than forty per cent. nutriment, while oatmeal and similar grain preparations contain twice that amount. Compare the cost of the two classes of food. Meat is liable to be diseased, and by many is considered less healthful at best than the cereal foods. But people who can not afford meat, and ignore the better grain preparations, must subsist mainly upon fine flour, butter, sugar, lard, and similar articles, which are utterly deficient in bone and muscle-making material, and the evils that result are innumerable. What we want to do is to learn how to live.







## THE BETTER WAY.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

THE BETTER WAY, published weekly, is the only paper of its kind in the world. It is the only paper that is not a mere collection of news items, but a paper that is a work of art, a paper that is a work of art, a paper that is a work of art.

the entire world of vegetable and animal life is merely to repeat the dogmatic theory of a Materialist, without giving any evidence for it. If all these energies were withdrawn, matter would be dead and inert. Matter in its perfection can not exist without them.

The life on this globe came entirely from the world of life, which gave it origin. Its daily movements now depend upon its influx from the sun, not of matter, but of the mysterious forces of the sun's rays. Shut them off and matter would be utterly helpless to show anything beyond the properties which any limitation gives it.

To say that matter includes in itself "the potentiality of all things," because a glorious living world appears when these invisible energies are added to it, is as absurd as to say that water means punch, because it can be made to appear as punch, by adding spirit, sugar, and acid.

Matter can not be credited with anything but that which it retains when the non-material is withdrawn. What it is then every scientist knows and the universal common sense of mankind fully understands. Webster defines it as the substance of which bodies are constituted.

It is a very simple trick to juggle with the established word "matter" and give it another meaning, to include force, intelligence, will, love, and everything which is the opposite of matter, so as to annihilate spirit, and it could be equally easy to juggle with the word "spirit" and enlarge it into the universal foundation of matter and prove that all is spirit and that there is no matter. But all such frauds upon the English language ought to be suppressed, as we suppress counterfeit coin by refusing to accept it and holding its distributor as an offender against honesty 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 desperate resort of Materialism, to which Materialists must resort, for this evasion is their only hope, and it is very agreeable to shallow, superficial thinkers who ignore everything they can not see and weigh. Such is the stratagem of the Materialist Noble, who, in his whole essay, avoids speaking of force as anything distinct from matter.

Let Materialists wrap themselves in this delusion, but every Spiritualist should stand on guard against this cunning deception, which is incompatible 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 originating from matter.

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

There are some unscientific dreamy and imaginative people who satisfy themselves by fancying dead matter to be capable of organizing itself into form of life and ultimately developing man and God, but as their speculation contradicts the history of the universe, and has not a single fact to stand up on which science can recognize such speculations, belong to that large class of unprofitable writing which judicious editors consign to the waste-basket.

Such speculations are as old as civilization, and like the world's decaying theologies, they spring from the rich soil of ignorant credulity, unaccustomed to accurate thinking and careful research. There are, alas, too many minds to which a plausible supposition is as 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 endeavoring to give plausibility to Materialism by a fictitious mesmeric narrative. Practically he made a romantic narrative as ingenious as Locke's moon hoax, but logically he totally failed to make anything plausible to a rational thinker. When he gave a pretended mesmeric revelation (for Poe was not a mesmeric experimenter) that unparticled matter was God, and that such matter in motion was thought he probably had a grim smile at the daring absurdity of such suggestions and the possibility that some of his superficial readers might take them seriously. To say that motion is thought is far more absurd than to say that water is light, and yet to such shifts are the most ingenious Materialists driven when they attempt to explain the life of man.

But the most intelligent Materialists caudally confess that there is an impassable gulf between matter (or even motion) and mind which they are content to believe is in some unknown way connected with organized bodies. They are willing to ignore the mysteries of life and ignore the million of facts in psychic science which explain it—willing to shun evidence and treat with contempt the testimony of a host of wise and able scientists, as the Chinese

ignore the revelations of European astronomy. It is marvellous to see how long it requires science to vanquish ignorance and how firmly this ignorance is entrenched in the college and pulpit.

KANSAS CITY, MO.

Women for The Better Way

FRUITS OF FOLLY.

Butler, Pa., is a beautiful town, but badly shadowed with theological superstition. Priests' arrogance has had a pretty free field until quite recently.

When the Twentieth Century Club was organized last winter, or early spring, the virus showed itself. Hall after hall was sought and promised, but when the proprietors were shadowed, as they evidently were, the liberals were refused a place. This old trick of dogmatic tyranny finds occasionally a place, even now, in which ignorance gives it a chance to show the cloven hoof. Nothing more completely reveals the consciousness of their own weakness and error than such efforts to prevent the people from hearing everything but the monotonous drivel doled out to them from the dismal theology that haunts the pulpits where intellectual mediocrity and moral slavery are revered as divine authority. But they can not close private parlors against the innovations of progress. After a few parlor lectures by Walter Howell and Jennie B. H. Jackson, which pleased and inspired all who heard them, the liberal thinkers began to realize that they were not alone nor necessarily isolated and weak. The club became a legal body and that goes a long way in vitalizing resources. They discovered that the Spiritualists were natural allies of all right-minded freethinkers and quite as much interested in the promulgation of truth, independent of theological dictation, as the most pronounced



## Correspondence.

## Cincinnati, O.

Sunday morning dawned bright but cold after a season of exceptionally warm weather for this section of the country. Thus the aspects with was cheering and inviting to those whose hungry souls longed for their weekly spiritual food. G. A. K. 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 lectures 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 3,000,000 people in this country according to the census only 150,000 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 special believers. The speaker showed that reason had a coordinate 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 advancement of the world's progress. But man is naturally religious, and would never be minus his heart food. Creed, though, is not religion, and a state religion per se is soulless. Only as 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 religions are sensual, and even the last 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 one.

After the lecture the Hon. A. C. Ladd, of Atlanta, Ga., was introduced to the audience by the president of the society, Mr. Connelly, and, being an old friend to many, was received with a hearty 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 appearance.

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. Little—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 ministrations. 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 incultured too much of the exterior 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 not intend that the opposite class shall be neglected.

The speaker then drew a beautiful illustration of the Nazarene's teachings, and showed that they were purely spiritual and not materialistic. In that respect it was Spiritualism in its truest sense. The seance-room of to-day he regarded 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 acquaintance into it when ready to pass out of mortal existence.

## Brooklyn, N. Y.

Bradbury 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 expectations of every one. In the short space of time, of not more than three months, the ladies had their booths and tables filled with fancy work, brick-a-brac, and other articles, 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. Perkins 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 present.

E. F. K.

At Conservatory Hall, Sunday morning, December 21st, Mrs. Ada Foye conducted a conference meeting, which proved very interesting to the audience. Her guides have forbidden her giving more than one seance a day; therefore the test seance was omitted in the morning. The kindly spirit, in which responses are made to any and all kinds of questions propounded 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 harmonious line of thought, feeling, and action, which lies between fanaticism 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. Foye on Friday evening by Mr. and Mrs. Haslam, in their parlors on Green Avenue. Many friends were present, and an enjoyable time was spent. Words of greeting were kindly expressed by Mrs. Haslam, Mrs. McCutcheon, Mrs. Worrell, Messrs. Haslam, La Fumie, Dr. Way-

man, and many others. On this Sunday evening a large audience was present at Conservatory Hall to witness the demonstration of Mrs. Foye's medium powers. About fifty tests were rapidly given, remarkable for directness and unflinching correctness. W. W. S.

## Rochester, Ind.

K. H. Henkle, writes: A number of persons who have been attending the public services at Lyceum Hall for the past four months, assembled last Thursday evening for the purpose of considering the propriety of organizing a church or a society. It was thought that inasmuch as the congregations have been composed of men and women entertaining and representing the various religious views, agnostics, investigators, etc., the society should be known as the "Progressive Thinkers," and that name was unanimously adopted.

Next in order was the plan of organization. It was finally resolved to 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. The following directors were chosen: John C. Phillips, Marian Knappenger, Frank H. Terry, Jacob Rosenberg, and John K. Stallard.

Monday evening of this week the board chose the following officers: President, John M. Davis; Vice-president, Jacob Rosenberg; Conductor of public services, Robert Butters; Secretary, Robert H. Henkle; Treasurer, Frank H. Terry; Pastor, Charles W. Peters.

The services to be held as follows: Psychic Research, Sunday morning, 9 to 10:30 a.m. Conference meeting, Sunday afternoon, 2:30 to 4:30 p.m. Lectures, Sunday evening at the usual hour. Test meeting Thursday evening.

The object of the society is to discuss and investigate psychology, theology, geology, astronomy, archeology, 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 Religion."

The society gave a social on New Year's evening. 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 Plymouth Mouth "Democrat," accompanied this letter, which we shall publish when space permits.

## Kansas State Association of Spiritualists and Liberals.

The First Society of Spiritualists, Delphos, Kansas, having re-chartered, called a State convention for December 14th and 15th, for the purpose of organizing into a State association of Spiritualists and Liberals. The following representative delegates from abroad were in attendance: Mr. and Mrs. Charles Moody, Oregio, Kansas; Hon. A. B. Montgomery, Goodland, Kansas; Mrs. Vick, Junction City, Kansas; Mahinda Fletcher, and Mrs. A. M. Shaw, Beloit, Kansas.

After two days' session an organization was effected. The charter and by-laws of the local society being adopted as a basis. All the property 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 influence all over the State in the way of assisting 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 camp-meetings; to arrange for delegate conventions, and to extend a protective influence around media powers; to purge the cause, as far as possible, of all objectionable "barbarities," which may fasten thereby.

Delphos is quite a little city, nestling in one of the most picturesque and fertile valleys in the State. Its surrounding resources are inexhaustible. 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. The State organization is formed into a stock company with capital resources to the amount of \$5,000, of which \$100 worth of stock has been issued at \$1 per share. It is the urgent desire of the society to dispose of as many shares of this stock 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, address:

I. N. RICHARDSON, Sec'y, 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 skeptical aside from the seance which followed, giving quite a number of full names and circumstances relating to both sides of life that the veil between was lifted for the time, and one at least was able to relate the visions thereby disclosed. Nearly all the descriptions were recognized, although Mr. Baxter candidly stated at his first meeting and also his last that he was in poor condition to do mediumistic 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 managers of meetings failing to supply find their treasury depleted in corresponding ratio. The closing of the present year marks the thirtieth 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 lethargy among Spiritualists 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 sacrifices or be sacrificed. Which shall it be?

Mrs. L. H. Hursen is with us the last of December, giving musical and test seances. Lyman C. Howe opens the new year, speaking for us the Sundays of January.

E. F. JOSELYN.

## Buffalo, N. Y.

Mrs. Carrie E. 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.

NO POSTAGE STAMPS TAKEN IN PAYMENT FOR SUBSCRIPTION.

## St. Louis, Mo.

For the pleasure of many of your readers who look to your enterprising journal for news in our city I am glad to send you an account of a pleasant transition ceremony that took place at the Spiritualists Hall last evening, at the close of a very interesting discourse from Rev. Moses Hall.

This being the closing Sunday of the present year, and the closing term of Captain Joseph Brown's presidency of that association, the occasion was made unusually attractive by the performance of several artistic pieces of music by an additional number of fine vocalists under the direction of Professor Ernest Kivior.

By a few well chosen explanatory remarks Captain Brown resigned his position as president, introducing Mr. Beckwith to the president of the new organization at the same time assuring that organization of his best wishes and promising in the future as in the past to do all he could to assist them in advancing the cause of pure and enlightened Spiritualism.

After a few pleasant and encouraging remarks from the new president in which he took occasion to very highly compliment the Ladies Aid Society for their interest and zeal in promoting the welfare of the worthy poor and of the support of the spiritual cause in the city, the following resolutions were adopted: Resolved, That these services terminate the time which Captain Joseph Brown has agreed to furnish us with lectures, music, etc. We hereby tender to him and to Mrs. Charles Stein, who has so long and so faithfully rendered invaluable services as secretary, our heartfelt 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 derived 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 manifested 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 published in the new spiritual paper, the "Progressive," 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 Lodge, Mich.

I arrived in Rockford, Mich., a pleasant town north of Grand Rapids, where were assembled the members and friends of the R. P. Society of Rockford, for the purpose of holding their regular quarterly meeting. At 7 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 seance was devoted to music and conference, followed by the regular address, at the close of which all united in partaking of a basket dinner, which had been liberally provided.

After two hour's social gaiety we gave the closing lecture upon subject by the guides. The R. P. Society of Rockford was organized November 14, 1890. They own a good hall, free from indebtedness, and number among the active workers, E. R. Keech, Secretary, and his estimable wife, and C. L. Giles, who, as vice-president, succeeded Elihu Young, lately deceased, 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 privilege to enjoy. On my return I stopped at Grand Rapids a few days, where we enjoyed the hospitality of L. 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 instituted another auxiliary. Worcester bears off the plum this time, with twenty-five active, earnest 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 seems 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 auxiliary 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 institution.

An appeal for contributions will be read Jan. 3d from all the rostrums in this country. These contributions will be invested in a medium's home. All know the need of such a home. Arguments 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, feel free to send direct to either of this paper for our benefit, or to the Mediums' Order of Beneficence, Haverhill, Mass., and a receipt will be forwarded at once.

JUSTICE.

## Riverside, Iowa.

Mrs. M. T. Allen, of Springfield, Mo., recently spent a week in our town, and did much toward proving true the claims of Spiritualism. During her stay she gave seven lectures, followed by spirit tests, of which some were remarkable 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 her 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.

Before arriving here, however, and as soon as it was known that she was coming, the town was flooded with pamphlets ridiculing the spiritual philosophy, and putting down its advocates as immoral persons. But they only helped to advertise our speaker. I wrote her that a hornet's 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 barbares that priestcraft had tacked onto the people. Many quivered, but she healed the wounds made, by her inspiration and tests, that everybody was glad she had been here.

W. B. FORD.

Are you with us? Remember THE BETTER WAY is the cheapest and best Spiritualist paper in the world. Read it, subscribe for it, circulate it.

late 1891

## Constantine, Mich.

I am not in the habit of making long reports, but possibly a few remarks from an earnest seance after a test will not be uninteresting. I had the pleasure of receiving Mr. James Riley at my residence, and was very much interested in his address in materializing. Mr. Riley is an amateur medium, and is well acquainted with the science of materialization and with the use of the highest degree. With nothing whatever to work with, he appeared apparently tangible, and in some instances sensible to touch. While he was sitting, Mr. Avery, the spirit photographer, and with Dr. H. H. also a medium, got some spirit pictures. The two being on the same platform, company with a number of spirits, some as plain as themselves.

Dr. Elvira, enthusiastic on the subject and invited correspondence. As for myself I received many messages and naturally wish for more. I take great pleasure in reading your paper, and wish it the largest measure of success.

Very truly yours, JAMES JACKSON.

## Sherwood, Mich.

Dr. W. C. Knowles, of Grand Rapids, lectured here on the 14th inst. to an appreciative audience of 200 people. After close of lecture he gave tests, which were nearly all recognized.

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. E. McIntyre; Secretary, Mrs. Ella Haren; Treasurer, Mrs. H. Kuonjo.

After the meeting Dr. Knowles gave a number of tests, when a circle was formed with Mrs. J. E. 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 Sunday evenings at 7 p.m., and hold services at private houses through the week. Will welcome any speakers or Spiritualists, passing this way.

Yours, J. E. 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 our city, we found him to be a speaker and medium of more than ordinary ability. His guides did most excellent work for our society, as our audiences increased each Sunday of his engagement. His lectures were practical and his tests convincing, 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 to write to her.

GOFF A. HALL, Sec'y.

## Chicago, Ill.

Prof. G. G. W. Van Horn writes: "I arrived in this city on the 3d inst., 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 French, and without looking at the paper. I will continue at above hall until further notice. 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 evenings of last month and was listened to by appreciative audiences, 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 November 25th passed from the mundane to the supermundane sphere of existence. He leaves a wife and three children, several grand and great-grand children and a large circle of friends and acquaintances to struggle on a little longer 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 earthly condition, ready to go on by the law of progression through the never-ending cycles of eternity. He was a Spiritualist in heart and practice long before he heard of Spiritualism.

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

DANIEL K. SMITH.

## Ashland, N. H., December 6, 1891.

Tuesday, December 8th, passed from his home in Ashland, 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 not only his religion, but his life. His house became a home for mediums who were ever welcome 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 enjoyed 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 commanded the respect of the entire community. A constant searcher for grander truths, a great reader, a deep thinker, a profound reasoner, a growing soul.

Such was the man, and the world is better for his having lived in it. In accordance with his request, Mrs. A. P. Brown, of St. Johnsbury, Vt., conducted the funeral, every detail of which he himself arranged.

JENNIE S. JOHNSON.

## Haverhill, Mass., December 17, 1891.

## Testimonial.

B. P. Poole, Clinton, Iowa. Dear Sir—I think it my duty to make this statement to you and the world: The three pairs of your melted pebble spectacles in gold frames 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 fitted.

Yours fraternally,

C. H. HORNE,

Union Stock Yards, Chicago, Ill.

## A. WILLIS, Materializing Medium.

264 East Third Street, City.  
Willis and his wife, Mrs. A. Willis, are the only materializing mediums in the city. They are the only ones who can materialize a person's face, hands, feet, etc., and who can materialize a person's voice, and who can materialize a person's personality, and who can materialize a person's spirit, and who can materialize a person's soul, and who can materialize a person's body, and who can materialize a person's mind, and who can materialize a person's heart, and who can materialize a person's lungs, and who can materialize a person's stomach, and who can materialize a person's intestines, and who can materialize a person's bladder, and who can materialize a person's rectum, and who can materialize a person's anus, and who can materialize a person's skin, and who can materialize a person's hair, and who can materialize a person's nails, and who can materialize a person's teeth, and who can materialize a person's bones, and who can materialize a person's muscles, and who can materialize a person's nerves, and who can materialize a person's blood, and who can materialize a person's lymph, and who can materialize a person's sweat, and who can materialize a person's tears, and who can materialize a person's saliva, and who can materialize a person's urine, and who can materialize a person's feces, and who can materialize a person's breath, and who can materialize a person's voice, and who can materialize a person's personality, and who can materialize a person's spirit, and who can materialize a person's soul, and who can materialize a person's body, and who can materialize a person's mind, and who can materialize a person's heart, and who can materialize a person's lungs, and who can materialize a person's stomach, and who can materialize a person's intestines, and who can materialize a person's bladder, and who can materialize a person's rectum, and who can materialize a person's anus, and who can materialize a person's skin, and who can materialize a person's hair, and who can materialize a person's nails, and who can materialize a person's teeth, and who can materialize a person's bones, and who can materialize a person's muscles, and who can materialize a person's nerves, and who can materialize a person's blood, and who can materialize a person's lymph, and who can materialize a person's sweat, and who can materialize a person's tears, and who can materialize a person's saliva, and who can materialize a person's urine, and who can materialize a person's feces, and who can materialize a person's breath, and who can materialize a person's voice, and who can materialize a person's personality, and who can materialize a person's spirit, and who can materialize a person's soul, and who can materialize a person's body, and who can materialize a person's mind, and who can materialize a person's heart, and who can materialize a person's lungs, and who can materialize a person's stomach, and who can materialize a person's intestines, and who can materialize a person's bladder, and who can materialize a person's rectum, and who can materialize a person's anus, and who can materialize a person's skin, and who can materialize a person's hair, and who can materialize a person's nails, and who can materialize a person's teeth, and who can materialize a person's bones, and who can materialize a person's muscles, and who can materialize a person's nerves, and who can materialize a person's blood, and who can materialize a person's lymph, and who can materialize a person's sweat, and who can materialize a person's tears, and who can materialize a person's saliva, and who can materialize a person's urine, and who can materialize a person's feces, and who can materialize a person's breath, and who can materialize a person's voice, and who can materialize a person's personality, and who can materialize a person's spirit, and who can materialize a person's soul, and who can materialize a person's body, and who can materialize a person's mind, and who can materialize a person's heart, and who can materialize a person's lungs, and who can materialize a person's stomach, and who can materialize a person's intestines, and who can materialize a person's bladder, and who can materialize a person's rectum, and who can materialize a person's anus, and who can materialize a person's skin, and who can materialize a person's hair, and who can materialize a person's nails, and who can materialize a person's teeth, and who can materialize a person's bones, and who can materialize a person's muscles, and who can materialize a person's nerves, and who can materialize a person's blood, and who can materialize a person's lymph, and who can materialize a person's sweat, and who can materialize a person's tears, and who can materialize a person's saliva, and who can materialize a person's urine, and who can materialize a person's feces, and who can materialize a person's breath, and who can materialize a person's voice, and who can materialize a person's personality, and who can materialize a person's spirit, and who can materialize a person's soul, and who can materialize a person's body, and who can materialize a person's mind, and who can materialize a person's heart, and who can materialize a person's lungs, and who can materialize a person's stomach, and who can materialize a person's intestines, and who can materialize a person's bladder, and who can materialize a person's rectum, and who can materialize a person's anus, and who can materialize a person's skin, and who can materialize a person's hair, and who can materialize a person's nails, and who can materialize a person's teeth, and who can materialize a person's bones, and who can materialize a person's muscles, and who can materialize a person's nerves, and who can materialize a person's blood, and who can materialize a person's lymph, and who can materialize a person's sweat, and who can materialize a person's tears, and who can materialize a person's saliva, and who can materialize a person's urine, and who can materialize a person's feces, and who can materialize a person's breath, and who can materialize a person's voice, and who can materialize a person's personality, and who can materialize a person's spirit, and who can materialize a person's soul, and who can materialize a person's body, and who can materialize a person's mind, and who can materialize a person's heart, and who can materialize a person's lungs, and who can materialize a person's stomach, and who can materialize a person's intestines, and who can materialize a person's bladder, and who can materialize a person's rectum, and who can materialize a person's anus, and who can materialize a person's skin, and who can materialize a person's hair, and who can materialize a person's nails, and who can materialize a person's teeth, and who can materialize a person's bones, and who can materialize a person's muscles, and who can materialize a person's nerves, and who can materialize a person's blood, and who can materialize a person's lymph, and who can materialize a person's sweat, and who can materialize a person's tears, and who can materialize a person's saliva, and who can materialize a person's urine, and who can materialize a person's feces, and who can materialize a person's breath, and who can materialize a person's voice, and who can materialize a person's personality, and who can materialize a person's spirit, and who can materialize a person's soul, and who can materialize a person's body, and who can materialize a person's mind, and who can materialize a person's heart, and who can materialize a person's lungs, and who can materialize a person's stomach, and who can materialize a person's intestines, and who can materialize a person's bladder, and who can materialize a person's rectum, and who can materialize a person's anus, and who can materialize a person's skin, and who can materialize a person's hair, and who can materialize a person's nails, and who can materialize a person's teeth, and who can materialize a person's bones, and who can materialize a person's muscles, and who can materialize a person's nerves, and who can materialize a person's blood, and who can materialize a person's lymph, and who can materialize a person's sweat, and who can materialize a person's tears, and who can materialize a person's saliva, and who can materialize a person's urine, and who can materialize a person's feces, and who can materialize a person's breath, and who can materialize a person's voice, and who can materialize a person's personality, and who can materialize a person's spirit, and who can materialize a person's soul, and who can materialize a person's body, and who can materialize a person's mind, and who can materialize a person's heart, and who can materialize a person's lungs, and who can materialize a person's stomach, and who can materialize a person's intestines, and who can materialize a person's bladder, and who can materialize a person's rectum, and who can materialize a person's anus, and who can materialize a person's skin, and who can materialize a person's hair, and who can materialize a person's nails, and who can materialize a person's teeth, and who can materialize a person's bones, and who can materialize a person's muscles, and who can materialize a person's nerves, and who can materialize a person's blood, and who can materialize a person's lymph, and who can materialize a person's sweat, and who can materialize a person's tears, and who can materialize a person's saliva, and who can materialize a person's urine, and who can materialize a person's feces, and who can materialize a person's breath, and who can materialize a person's voice, and who can materialize a person's personality, and who can materialize a person's spirit, and who can materialize a person's soul, and who can materialize a person's body, and who can materialize a person's mind, and who can materialize a person's heart, and who can materialize a person's lungs, and who can materialize a person's stomach, and who can materialize a person's intestines, and who can materialize a person's bladder, and who can materialize a person's rectum, and who can materialize a person's anus, and who can materialize a person's skin, and who can materialize a person's hair, and who can materialize a person's nails, and who can materialize a person's teeth, and who can materialize a person's bones, and who can materialize a person's muscles, and who can materialize a person's nerves, and who can materialize a person's blood, and who can materialize a person's lymph, and who can materialize a person's sweat, and who can materialize a person's tears, and who can materialize a person's saliva, and who can materialize a person's urine, and who can materialize a person's feces, and who can materialize a person's breath, and who can materialize a person's voice, and who can materialize a person's personality, and who can materialize a person's spirit, and who can materialize a person's soul, and who can materialize a person's body, and who can materialize a person's mind, and who can materialize a person's heart, and who can materialize a person's lungs, and who can materialize a person's stomach, and who can materialize a person's intestines, and who can materialize a person's bladder, and who can materialize a person's rectum, and who can materialize a person's anus, and who can materialize a person's skin, and who can materialize a person's hair, and who can materialize a person's nails, and who can materialize a person's teeth, and who can materialize a person's bones, and who can materialize a person's muscles, and who can materialize a person's nerves, and who can materialize a person's blood, and who can materialize a person's lymph, and who can materialize a person's sweat, and who can materialize a person's tears, and who can materialize a person's saliva, and who can materialize a person's urine, and who can materialize a person's feces, and who can materialize a person's breath, and who can materialize a person's voice, and who can materialize a person's personality, and who can materialize a person's spirit, and who can materialize a person's soul, and who can materialize a person's body, and who can materialize a person's mind, and who can materialize a person's heart, and who can materialize a person's lungs, and who can materialize a person's stomach, and who can materialize a person's intestines, and who can materialize a person's bladder, and who can materialize a person's rectum, and who can materialize a person's anus, and who can materialize a person's skin, and who can materialize a person's hair, and who can materialize a person's nails, and who can materialize a person's teeth, and who



## Women's Department.

Written for The Better Way.

The Old Year.

They call me old, when they forget  
How few and far between my days—  
True year ago, last night we met,  
And while the hours of memory play,  
May surge of gladness fill each soul,  
While onward still the seasons roll.

I came when falling garments white  
Had rubbed in pity the earth,  
And died as twelve clock chime rang,  
While watch fires burned upon the hearth—  
Thus came and went with earth and dream,  
Nor flowers were laid upon my bier.

But although born mid winter's gloom,  
While sang birds their melody;  
Or burst in a silent tomb,  
Yet storm-clouds swept along the sky,  
Yet lived I too, when carpeles green  
Were spread north summer skies were seen.

Then backward to the vernal spring,  
In memory, silently we glide,  
Where bird and blossom both did sing,  
There lay we wander side by side—  
The hope buds bloomed along the way,  
Till earth was decked with flowers gay.

Next came I with my waving grain  
And meadows, where the new-mown hay  
Was spread as o'er a battle plain  
The dead and wounded warriors lay—  
When days were long, yet you must wait,  
Here 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, ay, all are mine—  
And sang at eve the whippoorwill,  
In claret 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 beat,  
And streamlets, too, will I enchain!  
While frosty locks that ye behold,  
Perchance is why you call me old.

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

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.

The false beliefs we have been born  
into in regard to our sinfulness 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  
of the whole race, until we have become  
a disgrace, instead of an honor, to the  
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 expe-  
dient, and go in search of the "door" at  
which we were to "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  
intuitive 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.  
God is manifesting through us, we are  
the external expression of himself. The  
false beliefs of past ages have been  
stumbling-blocks to our understanding.

Let us cast them forever out of our  
faith, listen to the voice of intuition  
which directs us, claim our heirships to  
the universal good, and thus forever and  
forever continue seeking and finding  
God.

**A MOTHER'S LOVE.**  
There are no ties that bind so close as  
those of mother love, and none that cost  
so dear. An example of this was given a  
few days ago, in the case of a mother in  
this city, who lay on her death-bed. She  
had given up life and the world and was  
sinking peacefully into that sleep which  
knows no waking, when her little  
daughter, 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 dy-  
ing mother. She had been told that she  
must control herself, and she tried brave-  
ly to smother her grief, but when she  
saw the beloved face so white and still  
on the pillow, her whole soul was  
wrought into one great cry: "Oh, mam-  
ma, mamma, don't go, mamma! Wait  
for me!"

Back to earth and its sorrows drifted  
the soul that was almost anchored in  
heaven. The pale lips that had been  
speechless for many hours parted in re-  
ply, as the words escaped like ghosts of  
sound: "I will wait—for you, dar-  
ling—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 sec-  
ond 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.

## STRAY THOUGHTS.

Physical suffering is medicine for the  
soul.  
Egotism temporarily retards the spiri-  
tual growth of the soul. It begins with  
the demand for recognition or the feel-  
ing of a superior individuality over  
others.

To be properly guided by the voice of  
the spirit we must obey the law of men-  
tal 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 di-  
vine in it. It is the overflow of a high  
nature, which, by its mere contact with  
lesser natures, inspires, builds, and en-  
larges.—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 sea-  
sons—dry and wet. The dry or summer  
period is of eight months' duration, and  
although the heat is not excessive, there  
is no rainfall in that time. The wet sea-  
son is divided into three seasons—one  
of light rain and two in which the fall  
of rain is heavy and uninterrupted. The  
spring season is really December, and  
the time of harvest is March and April.

The houses are lined with cave-troughs,  
and every square inch of space which  
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  
get their supply during the heated term.

This country presents its most favorable  
aspect to tourists during April, it being  
a veritable garden of flowers. The  
choicest and most valuable specimens of  
the floral kingdom in this country grow  
wild in Palestine, the roads from Jeru-  
salem to Damascus being lined with them.

Extensive precautions for the preser-  
vation of health are necessary here,  
great changes in temperature occurring  
from noon to midnight. In May and  
October the sirocco blows off the deserts,  
its peculiarity lying in the fact of its  
always lasting an odd number of days—  
three, five, seven, or nine. This is the  
most trying time of the year, the Syrian  
or malaria fever being most prevalent.

The lepers' colony consists of a few  
miserable huts. A splendid modern  
hospital has been provided for them, but  
they refuse to live in it, preferring to  
beg.

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 from  
Joppa.

## MEETINGS.

**Boston.**—The Boston Spiritual Society  
meets every Sunday at 10:30 a. m. at the  
Boston Hotel, 100 Washington street.  
The Boston Spiritual Society meets every  
Sunday at 10:30 a. m. at the Boston Hotel,  
100 Washington street.

**Brooklyn.**—The Brooklyn Spiritual Society  
meets every Sunday at 10:30 a. m. at the  
Brooklyn Hotel, 100 Washington street.  
The Brooklyn Spiritual Society meets every  
Sunday at 10:30 a. m. at the Brooklyn Hotel,  
100 Washington street.

**Chicago.**—The Chicago Spiritual Society  
meets every Sunday at 10:30 a. m. at the  
Chicago Hotel, 100 Washington street.  
The Chicago Spiritual Society meets every  
Sunday at 10:30 a. m. at the Chicago Hotel,  
100 Washington street.

**Cincinnati.**—The Cincinnati Spiritual Society  
meets every Sunday at 10:30 a. m. at the  
Cincinnati Hotel, 100 Washington street.  
The Cincinnati Spiritual Society meets every  
Sunday at 10:30 a. m. at the Cincinnati Hotel,  
100 Washington street.

**London.**—The London Spiritual Society  
meets every Sunday at 10:30 a. m. at the  
London Hotel, 100 Washington street.  
The London Spiritual Society meets every  
Sunday at 10:30 a. m. at the London Hotel,  
100 Washington street.

**Los Angeles.**—The Los Angeles Spiritual Society  
meets every Sunday at 10:30 a. m. at the  
Los Angeles Hotel, 100 Washington street.  
The Los Angeles Spiritual Society meets every  
Sunday at 10:30 a. m. at the Los Angeles Hotel,  
100 Washington street.

**Minneapolis.**—The Minneapolis Spiritual Society  
meets every Sunday at 10:30 a. m. at the  
Minneapolis Hotel, 100 Washington street.  
The Minneapolis Spiritual Society meets every  
Sunday at 10:30 a. m. at the Minneapolis Hotel,  
100 Washington street.

**Milwaukee.**—The Milwaukee Spiritual Society  
meets every Sunday at 10:30 a. m. at the  
Milwaukee Hotel, 100 Washington street.  
The Milwaukee Spiritual Society meets every  
Sunday at 10:30 a. m. at the Milwaukee Hotel,  
100 Washington street.

**National City.**—The National City Spiritual Society  
meets every Sunday at 10:30 a. m. at the  
National City Hotel, 100 Washington street.  
The National City Spiritual Society meets every  
Sunday at 10:30 a. m. at the National City Hotel,  
100 Washington street.

**New York City.**—The New York City Spiritual Society  
meets every Sunday at 10:30 a. m. at the  
New York City Hotel, 100 Washington street.  
The New York City Spiritual Society meets every  
Sunday at 10:30 a. m. at the New York City Hotel,  
100 Washington street.

## Psychopathy.

**SPRIT HEALING.**  
A Series of Lessons  
On the Relations of the Spirit to the Body  
and the Inter Relation of Human  
Beings with Relation to  
HEALTH, DISEASE & HEALING.  
Accompanied by  
PLATES ILLUSTRATING LESSONS.  
By the Spirit of  
**DR. BENJAMIN RUSH.**  
Through the Mediumship of  
**Mrs. Cora L.V. Richmond.**  
PRICE, \$1.50.  
Published by William Richmond, Rogers  
Park, Ill.

**DIAL PLANCHETTE.**  
—Or—  
**THE PSYCHOGRAPH.**  
FOR USE IN HOME CIRCLES.  
This instrument has now been thoroughly  
tested by the numerous investigators and has  
both in regard to certainty and correctness  
of the communications and as a means of develop-  
ing mediumship. Many who were not aware  
of their meditative powers have often written  
communications, been able to receive reliable communi-  
cations from their departed friends. Price \$1.  
Postage free with full directions. Address,  
Hudson Tuttle, Berlin Heights, O.

**Dr. Rhodes'**  
**PURE MEDICINES.**  
Strictly Vegetable. Sugar-Coated.  
A Perfect Liver and Kidney Renovator and  
Blood Purifier. Cleanses the entire system  
from all Biliousness and Blood Poisons, from  
Malaria, etc. And cures Headache, Backache,  
Side and Stomachache, Diarrhea, Dysentery,  
Pain in the Limbs, Lameless, Numbness  
Kidney and Bladder, and all other urinary ail-  
ments, etc. Rheumatism, Neuralgia, and in  
fact almost all the various ailments of Hu-  
manity.

**PERENNIAL HAIR RENEWER.**  
ABSOLUTELY UNFAILING.  
No Patent Preparation. Natural Remedy.  
Not a dye; contains no harmful ingredients.  
Cleanses the scalp effectually, and promotes  
a vigorous growth of the hair. It was given to  
a widow by her deceased husband, as a means  
of support for herself and children. Has been  
well tested. Enough will be sent by mail to  
mix with eight ounces of soft water for fifty  
cents, thus giving as much as in any dollar  
bottle of hair dye, and a much better article,  
at half the price. Address all orders to The Way  
Publishing Co., S. W. corner Plum and McFar-  
land sts., Cincinnati, O.

I have seen almost marvelous growth of  
the hair from its continued use. One week's  
use of the "Renewer" did it. My hair is grow-  
ing finely.  
**LOIS WATSON.**  
St. Kimo, Tenn.

**THE BETTER WAY**  
MAY BE FOUND ON FILE AT  
**PARVINS SONS'**  
**ADVERTISING AGENCY.**  
132, 134, 136 Vi e Street.  
Where Advertising Contracts May Be Made.

**VITAPATHY.**  
THE NEW SYSTEM OF PRACTICE.  
Is the Rising Sun of this progressive age,  
and, like the sun, shines for all people,  
and heals and cheers and blesses all.  
VITA—Life, cures PATHY—Disease,  
scientifically employed through all vital  
means, formulated into a superior System  
of Practice, with its full library of books,  
copyrighted lessons, Chartered College  
and regular sessions. Every physician  
should learn it to be successful. Send  
postage for free reading to AMERICAN  
HEALTH COLLEGE, FAIRMOUNT, CIN-  
CINNATI, O.

The VITAPATHIC SANITARIUM, in con-  
nection with the College, boards, nurses  
and treats all manner of disease with the  
best success. Also diseases treated by  
mail. **DR. J. B. CAMPBELL, Physician**  
in-chief.

**Freeman's Face Powder.**  
It is absolutely harmless; the  
purest science can produce.  
Does not show; will not rub off.  
Is used by society and dramatic  
ladies. Purifies and beautifies  
the complexion; gives fresh-  
ness to the skin. Is made in 3  
shades: white, pink and cream.  
Is an old and tried preparation,  
thousands of ladies having used  
it for years. Ask your druggist  
for it, or send 50c. or 25c. for a  
box by mail. Send 2-c. stamp for lovely blot-  
ter. A full box will be sent free to any one who, mention-  
ing this paper, sends the names and addresses of ten  
ladies who use our powder. Send also three two-  
cent stamps for postage and a free trial box of  
**Freeman's Perfume Co. (Established 1878),**  
523 E. 162d St., New York, or Cincinnati, O.

**The CLIPPER FLOUR BIN**  
and **SIEVE.**  
To Put Flour in when it  
comes from the Store.  
Can be attached to the wall, over  
the kitchen table or other con-  
venient place. Keeps flour free  
from rats, vermin and dust, and the  
breaking of sacks and spilling of  
flour is avoided, and when taken  
from the bin, is sifted, ready for  
use.  
This bin is made of tin, nicely  
painted, in 3 sizes. Shipped by  
express on payment of price:  
**AGENTS**  
WANTED  
\$2.50 size, \$2.50  
\$3.50 size, \$3.50  
\$4.50 size, \$4.50  
\$1.00 a year for THE BETTER WAY.  
CLIPPER MFG. CO. 543 W. 6th St. Cincinnati, O.

**CH&D**  
CINCINNATI, HAMILTON & DAYTON R.R.  
AN EVER-READY TICKET.  
Thousand Mile Books at 2 cents per  
mile. Good to a Thousand Points.  
Thousand mile books are now sold by the  
Cincinnati, Hamilton & Dayton R.R. at the  
rate of 2 cents, and accepted on all divisions of the  
C. H. & D. and fifteen other roads reaching a  
thousand or more points. The purchase of one  
of these mileage books assures the passenger  
not only cheap riding, but an ever ready ticket.  
They will be good for passage between Cin-  
cinnati, Hamilton & Dayton R.R. and all points  
on the following roads: Buffalo & Southwestern,  
Buffalo, Salamanca, Ft. Wayne, Peoria, Ann  
Arbor, Cadillac, Mich. and innumerable other  
points. The following roads will accept them  
between all stations: Chicago & North Western,  
Chicago & Erie, and N. Y. & P. & O. Divisions of  
the Erie R.R. and Dayton and Union, Dayton,  
Wayne & Chicago, Flint & Pere Marquette, Ft.  
Wayne, Cincinnati & Louisville, Grand Trunk  
between Detroit and Buffalo, Indianapolis,  
Buckeye & Western, Louisville, New Albany &  
Chicago, Terre Haute & Peoria, Toledo Ann  
Arbor and Northern Michigan, Wheeling &  
Lake Erie & Vandalia Lines.  
H. E. McCORMICK,  
Gen. Pass. & Ticket Agent.

**QUEEN & CRESCENT**  
ROUTE.  
94 MILES THE SHORTEST.  
8 HOURS THE QUICKEST.  
CINCINNATI TO NEW ORLEANS.  
Time 27 Hours.  
Entire Train, Baggage Car, Day Coaches and  
Sleepers run through without change.

**110 MILES THE SHORTEST.**  
7 HOURS THE QUICKEST  
Cincinnati to Jacksonville, Fla.,  
Time 28 Hours.  
Through Sleepers without change. The Short  
Line between Cincinnati and  
Jacksonville, Fla.

Lexington, Ky., Time, 24 Hours  
Cincinnati, Tenn., " 17 "  
Asheville, N. C., " 17 "  
Chattanooga, Tenn., " 11 "  
Atlanta, Ga., " 15 "  
Birmingham, Ala., " 16 "  
Direct Connections at New Orleans and  
Shreveport for TEXAS, MEXICO and  
CALIFORNIA.

Trains leave Central Union Depot, Cin-  
cinnati, crossing the famous High Bridge of  
Kentucky and rounding the base of Look-  
out Mountain  
Compartment sleeping cars on all through  
trains.  
For Rates, Maps, etc., address:  
HERBERT SHAW, City Passenger Agt.,  
92 W. Fourth St., Cincinnati, Ohio.  
C. C. HARVEY, (Cincinnati) D. G. EDWARDS  
Vice Pres.

**Baltimore**  
and **Ohio**  
South Western R. R.  
\$2 Saved to New York.  
All Trains Run Through  
Washington, Baltimore and Philadelphia  
Vestibled from Baggage Car to Pullman Sleeper,  
and heated by steam from the engine.

**SOLID TRAINS TO**  
**PITTSBURGH**  
Via Columbus, Zanesville & Wheeling.  
With Pullman Sleeper and Parlor Car.  
Rates always as low as by any other line, and  
no extra fare for fast time on limited Ves-  
tibule train. Ask for tickets via Cincinnati  
and the B. & O. R. R.  
W. W. PRABODY, O. P. McCARTY,  
Vice-President, Gen'l Pass. Agt.

**THREE MONTHS FREE!**  
**THE**  
**HOUSEWIFE**  
A most delightful ladies'  
magazine. Each number  
containing from 24 to 32  
pages of the most interest-  
ing and up-to-date material  
bound in an attractive  
cover. The Housewife gives  
entertaining with the most  
valuable information. The  
most gifted writers in all  
the departments of home  
life express their views on  
the most important topics  
of the day. Each number is  
so full of interest that the  
reader does not know when  
she will be able to read  
it. The Housewife is a  
woman's work and woman's  
pleasure will be found in its  
pages, treated by such  
writers as:  
ELIZABETH STUART PHILIPS,  
MARION HARLAND,  
ROSE TERRY COOKE,  
HARVEY PEARSON GOODWIN,  
MARY LORE DICKINSON,  
MARY KYLE DALLAS,  
EUGENIA C. ATWOOD,  
MAY A. DENBON, ABIE M. GANNETT,  
CORA STUART WHEELER, LUCY C. LITTLE and others.  
Every department is charged with a special writer. Every  
article contributed expressly for The Housewife.  
The Housewife is a free gift to every subscriber for  
three months, absolutely free, by sending no  
money. Write for it at once. The Housewife is  
a woman's work and woman's pleasure will be found in its  
pages, treated by such writers as:  
ELIZABETH STUART PHILIPS,  
MARION HARLAND,  
ROSE TERRY COOKE,  
HARVEY PEARSON GOODWIN,  
MARY LORE DICKINSON,  
MARY KYLE DALLAS,  
EUGENIA C. ATWOOD,  
MAY A. DENBON, ABIE M. GANNETT,  
CORA STUART WHEELER, LUCY C. LITTLE and others.

**DROPSY CURED IN Ten Days**  
WITHOUT TAPPING  
Address Dr. P. A. DIX, 601 City St., Cincinnati, O.  
and Whiskey Habits  
at home with-  
out pain. Book of  
testimonials sent FREE.  
E. M. WOOLLEY, M.D.,  
Atlanta, Ga. Once you  
try it, you will know.

**OPIMUM**  
The best cure known can  
be had before payment is made.  
Dr. H. C. BISHOP & Co., Cincinnati, O.



Needham Road, Liverpool, England



