

THE BETTER WAY

AN ADVOCATE OF SPIRITUALISM AS A SCIENCE, PHILOSOPHY AND RELIGION.

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THE BETTER WAY.

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EDITORIAL.

We have two new-moons in this month—on the 1st and 30th.

ENGLISH Tories are advocating the proposition to disfranchise all illiterates.

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

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

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

AT the International Peace Congress in Rome resolutions were adopted in favor of partial military disarmament, the creation of an international tribunal of arbitration, and the establishment at Berne of an International Peace Bureau.

As a closing act to the "Holy Coat Exhibition" a "Holy House Exhibition" is soon to take place at Loreto—the ostensible original cabin and home of Mother Mary being the object of attraction, or an advertising scheme of a jealous competitor in the holy show business.

A REVISION of the civil code is sorely needed in France for the benefit of its female population; for a French woman can not witness a deed, act as trustee, or fulfill the office of executrix. Like the Roman ladies of old, she remains throughout life under male tutelage.

PHYSICIANS in France and England are employing hypnotism as an agent for curing disease and drunkenness. Successful experiments in both instances have given it a lasting foothold in Europe; and as it also aids in the development of mediumship, we may look for other results.

BROTHER HUDSON Tuttle is still receiving votes as the representative of Spiritualism to the World's Fair. But what about the where-with to make the exhibit? Remember, Editor Colby of the "Banner" is the treasurer and is ready to receive contributions for the purpose. We have the man; now, let us have the *primus mobile*—the mainspring to the whole arrangement.

ENGLISH country doctors are complaining that parsons swell their salaries by practicing medicine, though unlicensed.—Why should not D.D.s. indulge in the art of curing ills of the flesh as well as those of the spirit or soul? The natural healers are among the spiritual minded, as Bible and profane history record in many instances, and as it is proven to-day in the ministry of Spiritualism.

AT present the United States Navy consists of about sixty servicable steam war-ships with modern armaments, and ten sailing vessels with guns and appliances of late patterns. About ten first-class war-ships are under construction, one of them—the New York—having just been launched, and when rigged and armed will compete with any in the world at present. The others are rapidly nearing completion.

THOUGH Spiritualists in general advocate arbitration where possible, many no doubt will agree with the "N. Y. Press" when it says that it is time that every South American State should understand that there is a greater power than England at their doors, and quite as capable of compelling respect and conferring profitable friendship, a power that has been successful in every war it has undertaken; that has beaten England twice, conquered Mexico and brought France and Spain to terms. The United States must have fair play in South America.

THE religious press regards the publishing of sermons and editorials on religion by the secular press as the sign of a growing religiousness in man. Probably it is, if the press mirrors the demands of the public. But what does the publishing of the crimes of the day in all their horrible minutiae portend? Shall we infer or only believe that it signifies dollars and cents to the publishers?

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

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

FATHER Ignatius of England is desirous that the ritualistic Church shall absorb Theosophy in order to bring the Theosophists into the "true fold." Papacy and its disciples and branch folds has an insatiable credal maw and takes everything it can get with the purpose of assimilating it. Father Ignatius placed a drop of Romish honey on the tongue of the English Theosophists by declaring in a public address in the town hall of Kensington, that "Jesus was the true Mahatma." Will Mrs. Besant swallow the sugar-coated pill?

A CONTEMPORARY gives this synopsis of the population of the world and its authority for the same. The figures are entitled to careful study and analysis. The census of the year 1900 will disclose a decrease in the percentage of population to the square mile in all the eastern divisions, and a marked increase in the western divisions, for future centuries will show the initial trend of the present expiring century, that "Westward the Star of Empire takes its Way!"

The eight issue of the "Bevolkerung der Erde," of Gotha, acknowledged to be the most reliable statistical publication in the world, makes the total population of the world 1,480,000,000, nearly as follows: Europe, 357,579,000, or 94 to the square mile; Asia, 525,954,000, or 47 to the square mile; Africa, 168,954,000, or 14 to the square mile; the Americas, 121,713,000, or 8 to the square mile; Australia, 3,230,000, or 1 to the square mile; Oceanic Islands, 7,420,000, or 10 to the square mile; Polar regions, 80,410. It makes a very material reduction of the population of China from former estimates, which have placed it at 405,000,000, and even as high as half a billion. China, after an exhaustive analysis of all facts, is given a population of 359,000,000.

HENRY WOOD in an article in "The Arena" on Mind Cure says that the one great principle which underlies all mind healing is contained in the assumption that all primary causation relating to the human organism is mental or spiritual. The mind which is the real man is the cause, body the result. "The physical man is but the printed page, or external manifestation of the intrinsic man which is higher and back of him. Materia medica deals with the body, the effect; mind cure deals with the mind, the cause. There are two methods of practice; one is by persistent self-discipline, the other by the intervention and efforts of another person called a healer. Sometimes there is a combination of both. Self-healing requires greater abstraction of mind than is possible for some persons, and hence the need of the help of another.

THE German Socialist program recently submitted to the congress at Erfurt, contains demands for suffrage with secret voting for all citizens over twenty-one without distinction of sex; and elections to be held on Sundays or holidays. Some of the other demands

are: determination of peace and war by the chosen representatives of the people; repeal of all laws restricting personal opinion; abolition of application of public money for religious purposes, and all such associations to be regarded as private institutions subject to taxation like all others; secularization of schools and free education; free administration of justice and free legal help to enable a poor man to obtain justice when wrongly accused or imprisoned by mistake or suspicion; free medical attendance and medicine; progressive income, capital, and succession taxes for defraying public expenses; and eight hours to be the maximum day of labor. There is nothing seriously objectionable in this, but in some instances well worthy of imitation.

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

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

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

Theodore Thomas has been confirmed as musical director of the Columbian Exposition.

CAPTAIN PFOUNDES. A learned traveler in the far East, a member of many learned societies, and having many honorable titles bestowed upon him, a friend of the late Madame Blavatsky, though not a disciple of Theosophy, delivered a discourse before the Marylebone Spiritualists' Society, London, on the 1st inst., which is reported in "Medium and Daybreak" of the 6th ult. It was entitled "Neo-Theosophy and the Mahatmas."

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

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

We want more true spirituality, greater attention to the nobler qualities, development of the amiable tendencies, suppression of the mere selfish cravings and promptings. Theosophy satisfies none of these better tendencies; its vague and far-off apocryphal effects of suppositions causes do not "come home" to any of us, or meet our crying needs. We want solution of problems that effect us vitally here and now, not mysterious hints of inaccessible knowledge and power, the monopoly of certain limited fraternities or individuals. We want light thrown on dark places; we want demand, truth, nay, the whole truth and nothing less.

SPIRITUALISM AN EDUCATOR.

The developments of psychic power, or that subtle and unseen force through which intelligence communicates with mortals, seem to outrun the capacity to analyze and assimilate them. If there is anything more than another which convinces us that this nineteenth century gospel to the race is from the supernal clime and under the direction of supernal intelligence, it is the fact of its steady, constant, progressive disclosure. It began with the rap as an alphabetical sound, conveying thoughts, theories, warnings, and loving greetings from those whom the world call dead. While scientific minds were studying the new disclosures in matter and spirit which seemed to settle the two problems, first, of the existence of intelligent spirit personality without a material organism; and second, the superiority of spirit to matter as a force, the same intelligent force seems to move a step forward and higher, and subordinate the material body to its behests and uses, disclosing in trance and on the purely intellectual plane, both its presence and its independence.

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

Intelligent physicians practice through its mediation and intelligent direction, surgeons apply their knife and saw or refrain from mechanics in surgery at its direction, and medical professors in colleges, on both sides the Atlantic, utilize it daily. Lawyers, in important cases, study the interests of their clients by seeking the opinions and advice of ex-carnate lawyers who were successful counsellors in their earth lives, and they seek and follow the advice given through the lips of entranced mediums, who, in their natural or normal conditions, have neither knowledge of law or medicine, and who are profoundly ignorant of the particular cases upon which they so intelligently discourse.

We affirm what we know when we say

that the brightest, most experienced, and most successful members of these two learned professions, in the cities of America and Europe, are thus utilizing this disclosed intelligence and force which bigots reject, the ignorant deny exists, the credal denounce, and fashionable Madame Grundy discards from society with a supercilious smirk of contempt. Scientific minds, however, continue to investigate its laws, its limitations, if earthly limit there be to spirit force. Science entrenched in the professions, finding both a wise and a curative force in its practical application to the needs and interests of humanity, does not fear to use it as a force, law, power, or unknown integer in the mundane. More intelligent, honorable, high-minded, and honest in scientific ranks, frankly confess its source to be supernal, though the numbers are yet few. Their number is steadily increasing.

While the intelligent brains of the world are at work upon the trance condition, with its varied and multiplied manifestations, this same intelligent force moves forward and upward a step higher. It seeks the control and subordination of the physical machine while its living tenant is in possession.

It touches the visual organs, and clairvoyance, or spirit vision, beholds and proclaims what the material eye does not and can not see. It lays a spirit finger on the internal organs of hearing and musical harmonies or discords, voices uttering intelligent messages are heard though no mortal lips utter them. It is clairaudience or spirit hearing. A force enters, or seems to possess, a portion of the grey matter and cells of the brain, and to dictate long messages, profound theories of creation, government, law, science, philosophy, religion, while the person who has owned and used the brain from birth still retains possession. The same force will dictate both the arguments and rhetoric of an oration or sermon, or lecture, and the person may be the conscious willing hearer of the impassioned or coolly philosophic utterances of his double. This is known as inspiration. Laggard, skeptical science has not yet risen to this spiritual altitude. It stands in the presence of the fact today as it stood at first listening to the rap and doubting; or second, before the unconscious trance subject, thrusting pins into the flesh. It will investigate because it must.

And when the mental and moral world bows before and acknowledges the truth that man is a spirit and not a material, molecular, atomic being; that he exists independent of matter; that, as a force, he is superior to matter; that he lives where his home is; that as spirit he manifests in the rap, in the trance, in the inspiration, then another and higher step on the round of the ladder of spirit immortality will be taken. Skepticism, Materialism, Credalism, all unnatural dogmas and superstitions born of ignorance will be conquered. The mental world will comprehend nature and natural laws, spirit and spiritual laws, and there will be a natural life in the mortal, and a natural life in the spiritual realms. The Infinite Father is educating the children of his creative love. We are getting beyond the primary, alphabetical stage, and are now studying the philosophy of immortal life through a progressive series of object lessons.

ORGANIZATION.

In closing an editorial upon this subject in last week's BETTER WAY, we alluded to some difficulties which stand in the way of a substantial agreement upon the initial steps to be taken if that "consummation so devoutly to be wished" by many, is reached in the immediate future.

We admit that there are Spiritualists whose nature, experience, and love for the cause entitle their judgments to great respect, who do not acquiesce in the necessity for an immediate or proximate organization. Some of them believe that the great work of individualizing the religious conscience, breaking the chains of a long Churchly and creedal tyranny, has not yet sufficiently triumphed to permit of a change in this great pioneer work of our spirit friends. And it is a fair and open question.

Others see, or think they see, in organization a loss of the personal independence of thought and belief which

they now enjoy. Others still, affirm that they remember "the pit from whence they were digged," and, to them, any organization must, perforce, incorporate within itself a mode of destruction, or curtailing, of that personal liberty of thought and speech which characterizes all organizations. They look upon ruling majorities in Spiritualism as destructive of the rights of individuals or minorities. How well taken these objections are each individual must be the judge.

A serious objection to unity in the preliminary steps is found in the personal disagreements touching the fundamental, ethical, and moral or religious basis of such proposed organization. Some of our best and brightest thinkers and most effective advocates and defenders of Spiritualism, have formulated, with patient thought and great care in the use of terms, their own conceptions of certain fundamental truths which should become the basis of organization, and without which, in their judgment, no substantial and permanent spiritual structure can be erected.

As Spiritualism is not at theistic, teaching the unphilosophical theory of a causeless universe or universes of life, sensation, matter, and spirit-consciousness, all the plans have embraced an undefined First-Cause.

As man is a moral being, they have embraced a moral universe with its laws. As man is spirit, existing forever by virtue of the nature of spirit as contradistinguished from matter, they have voiced immortality for the whole race.

As the social in man belongs to, or is an attribute of spirit, loves, friendships, etc., are also immortal.

As spirit is superior to matter as a force, and distinguished from it in nature, it is not governed by mere material laws, hence can dwell and act without its material body, in the orbit of earth.

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

These, *in extenso*, and in our own language, are what our friends, referred to, have presented as a moral and philosophical basis of agreement. We can, most cheerfully, accept and adopt either of the plans proposed.

There are diverse opinions, and no very general agreement, as to the preliminary steps, even when an agreement as to the fundamental basis of organization has been reached. Some desire a general council of Spiritualists, gathered from all sections of the country, representing all shades of thought and theories moral, civil, and social, and special lines of psychic experience, who, after full discussion, shall by a major vote of the members of such council, determine not only the ethical and philosophical basis of Spiritualism to be taught by societies, lyceums, lecturers, and the spiritualistic press, but shall also create and formulate the machinery for a material organization, through a written constitution or articles of unity or otherwise.

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

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

Bret Harte is in London and will probably never return to this country. His hair is snowy white, but he still retains all his old fire. The author of "The Heathen Chinese" and "The Luck of Roaring Camp" is only fifty-three.

THE FIELD OF SPIRITUALISM.

Delivered before the Cassadaga Free Association August 8, 1891, by Hudson Tuttle.

When I say to you who accept the doctrines of Spiritualism that this religion, science, or philosophy—call it by whatever name you please—is the most priceless boon, compared with which all else sinks into insignificance, I but echo the thoughts of your innermost hearts. I need not ask how you became Spiritualists. I know it has been the result of struggle and earnest conviction. You were reared in the Church without a doubt of its authority. You began to think, and thinking is dangerous. Those were days of mental anguish and nights of suffering. The foundations of belief were broken up and no certainty anywhere; over the wide waste no land on which the dove of hope could rest from its weary flight. The prayers taught by the sweet lips of a sainted mother and the gentle songs she sang became a mockery. There was fierce conflict and weary struggle, and how regretfully you looked back on the days of unquestioning belief which brought peace and restful dreams.

Then you were led to the investigation of Spiritualism, which came as a balm of Gilead to heal your wounds. How you rejoiced in the new-found light! You seemed overwhelmed by a celestial baptism, the veil was lifted and the spirit world bent low and blended with the world of men. It gave knowledge for fear and doubt, and it destroyed the dogmas of blind belief; it led superstition to the light; it broadened the heart of the bigot and dried the tears in the eyes of despairing grief. It came as a liberator, breaking the chains which made you thrall, and what unspeakable joy it brought when all the doubt and darkness of your soul vanished in its light! The wealth of the ocean world was as nothing compared to this priceless heritage of immortality, demonstrated and made known.

There are others who have had some one near and dear taken from them, and who have stood beside the casket containing the inanimate clay, crying out with choking voice through sobs and tears against the injustice of such sacrifice. Religion failed to comfort you; science gave no response to hope, and in the darkness of grief God disappeared. Then it was that over the black waters of oblivion, which beat at your very feet on the coast-line of the narrow grave, came the whispered words of undying love, "the dead live!" Unspeakable joy! They came and made their existence known, and now you live in the presence of the departed. You feel them around you and in the storms of life and its darkness, when life presses heavy with burdens, you are assured that whatever men may say or do, there are true and unselfish ones who know and love you.

It is said that when the fishermen on the Adriatic Sea are away on nights of storm their wives and maidens go down to the shore and sing the songs they sang together in their cottages. Then they listen. From the scowling wrack of the clouds, from the white gleam of angry waters there comes the wail of winds and hoarse crash of waves beating with remorseless fury on the rocky shore, but no other sound. Then they sing again; loud and clear their voices blend with the roar of wind and wave, and then again they listen. There are no sounds but the rage of the elements, the howl of wolfish winds, the sullen roar of clashing waves. Oh! heart of undying hope! They sing again a song of love, and far out into the darkness is borne the united notes of blended voices. Then again they listen, and like an echo out of the night, above the shriek of winds and roar of waves, comes the responsive voices of their seek.

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

Spiritualism has the fullness of life and answers all our wants. It is not for a select few who are admitted into its arcane realm; it comes not with a patent held exclusively by a priesthood, but as the broad light of the sun. It has as many sides as there are receiving individuals and furnishes each with what they most demand. To the seeker of phenomena it presents a wide range of manifestations, and to the philosophical it gives a fathomless realm for research and speculation. It appeals to the most ignorant and the most intelligent. A dog may be attracted by the movement of a table by an invisible agency and the scientist interested in the psychological problems presented. The wonder-seeker has a world of wonders, the miracles of the past are repeated and a theory of life here and hereafter advocated as profound as the abyss of time and space. Over that abyss Spiritualism throws a bridge whose magic lines are anchored on the headlands of immortal life, and over the swaying archway the departed come and go on their errands of blessedness.

Spiritualism is not modern, but its origin is in the remotest past. Its grandest strength and beauty is in the fact that it utilizes the spiritual phenomena of the ages. It is not for to-day, but for all time, and the same great laws strike through every manifestation, making whatever is possible in one time possible in all ages.

Does it reject religion? With conscientious eclecticism it accepts them all. Through all the diverse religions of the races of mankind as recorded in their sacred books, the Testament Old and New, the Zend Avesta of the fire-worshipping Persians, the Vedas of the Hindoos, the Book of Kings of the Chinese, the Koran of the Moslems—these are golden strands of Spiritualism woven into the pattern without which there is neither light nor beauty. Spiritualism gives us the key whereby we may unlock the mysteries of all these systems and make them our own. Without its interpretation we refuse to accept the wonder-works and miracles as out of the natural order of events. With its light they are co-ordinated and shown to belong to one vast order, referable to a common cause.

If the worshipper at the shrine of Mohammed should ask if he believed his prophet was inspired, without this key we should reply: "No, he was an arch-deceiver." With it we answer: "The departed sages of his race entertained and inspired him." When the Christian asks us to believe that Ezekiel was taken up between the earth and the heaven, and that Moses and Elias appeared on the Mount, having seen the levitation of mediums, and the apparition of our friends, accept what otherwise would be idle tales.

Thus we, as Spiritualists, receive and blend the scattered strands of truth from all religions and take all sacred books for our own, and not a strand of truth do we wish to destroy. The cheap iconoclasm, which would red-handedly apply the torch to the past and consign it to swift destruction, has no fellowship with us.

We conserve every truth wherever found, but we claim the truth as sacred and not the setting. We claim the right to reason, to discriminate, which carries with it the right to accept or reject, and this holds good with all books called sacred, the Bible as well. Whatever is reasonable we can not avoid accepting, and that which is not, is impossible to receive.

"Ah, you must take all or none," exclaims the worshipper of the Book, to whom we reply: "When you eat chestnuts, do you extract the delicate kernel, or do you eat the bristling burr? For us we prefer to select the kernel, and you may have the burr." The past is the foundation of the present. It has had errors, terrible blunders, unspeakable atrocities, but these have been attempts to reach the heights of knowledge.

When I, from the headland overlooking the vast stream of history, retrospect the weary way over which man has traveled from savage ignorance to the present; when I consider the pain self-inflicted he has suffered, the tortures endured, the blight of bigotry and superstition on his soul, the dwarfing of his intellect, the stupefaction of his emotions and affections by selfish, self-ordained religious teachers; when I, looking over the interminable plain, see the countless hosts of martyrs for opinion, the smoke of ruined cities, the ghastly battle-fields strewn with the dead and the dying, and most terrible of all, the blasting fear of an offended, wrathful God and eternal doom of torture, sick at heart, I exclaim: "Poor humanity! what a thorny road has been thine, and how bitter has been thy cup!"

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

The dogmas are passing away, but the stern sense of justice, obedience to law, zeal for the right and true, the sterling character which holds duty above pleasure and public weal above private desires—these remain and make possible the stability and glory of this republic.

The seeds of thought brought over in the Mayflower and nourished by the ashes of the stern heroes, who braved the terrors of the ocean and the wild, have borne fruitage in the Free-thinkers, Free-religionists, Agnostics, and Spiritualists of to-day. Let us reverently treat the past, freeing ourselves from the shackles it would impose, and profiting by its legacy of abiding truths.

It has been said that Spiritualism has not presented a moral truth. Did Christianity? Was not even the Golden Rule well known to the pagan world long before our era? We need no revelation of morals. We need no moral system formulated in creeds. We have had a surfeit of creeds and systems. We want to escape from those we have.

And yet there are many whose souls are filled with the love and delight of Spiritualism who are frightened at the name and rush to any other banner they think more respectable. They would be Christians, Scientists, Unitarians, Universalists, or Theosophists, anything but

what they really are, because orthodoxy, fearing Spiritualism most of all, pays it most attention. And out of this weakness grows that unrest, which is constantly running after the fads and isms, the side-issues, and thus withdrawing needed strength and assistance to the one grand cause for which all should labor.

Unitarianism and Universalism may be more liberal than Calvinism, but their foundations are the same, and a Spiritualist is as out of place in one as the other. You can not array your belief in the garment of outgrown creeds no more than you can clothe the man with the raiment of his childhood.

Spiritualism comes as the great light of the century. It is the philosopher's highest conception of his relations to the spiritual universe, his fellow-men, and the world of spirit. It is the living thought of the age, culminating not in a religious creed, but in intellectual superiority, which rounds the character in moral completeness. Man needs not a moral revelation, but an internal illumination, whereby he may understand the relations he sustains to the physical world, his brother-man, and the spiritual realm. Such an illumination is possible for all to receive. The myriad hosts of the angel world are around us. They mingle with the affairs of men and their atmosphere is an exhaustless fount from which we draw inspiration.

Not to the skin-clad prophets and seers of old, fierce wanderers of the desert, or recluses in mountain caverns are we to look for truth. They placed themselves outside of humanity and warped and dwarfed by seclusion, held narrow views of human needs. To-day a fountain of exhaustless flow is free to everyone, as life-giving as the Castilian waters by which everyone may become inspired with the divine life and a prophet unto himself.

Do you say that the manifestations—moving of physical objects by invisible hands, rappings, the trance utterance of mediums—is Spiritualism? True, they are a part—a very small part. Gather all the modern manifestations together, and they form but a wave in the ocean, which has been preceded by other waves even to the remotest epoch of historic time. It is true, having received by this means positive assurance of life after death, that those we mourned as dead still live and are near us, we can sit down in the satisfaction of unspeakable joy and be content. Many do so and are not blamable because the great light blinds them. They are satisfied with the evidence they have received and become apathetic to the necessities of others. They resign the matter to the dear spirits and think all is for the best. This is a fine belief for laziness! It is almost equal to the vicarious atonement of which it is a legitimate offspring. In one case it is the blessed Jesus who is to bear the burdens, in the other the dear spirits, who are not only to do the work of the world, but carry the obedient believers into glory.

Spiritualism finds in such a likeness of the good Methodist brother, who in love-feast and experience meeting could shout glory to God loudest of all, and yet boast that he had been a member of that Church twenty years and it had not cost him one cent! Spiritualism is vastly more than the manifestations, satisfying as these are to the doubting soul. It reaches beyond all phenomena, being the utilizing of the eternal principles on which they all rest. It is the science of life, here and hereafter, and it extends its investigations on lines which no scientist has previously pursued. It furnishes solutions to the profound problems of one being, and its application to individuals develops a new science of morality.

The profound and subtle Paul expressed the doctrines of Spiritualism most truthfully and clearly when he said: "There are also celestial bodies and bodies terrestrial; there is a natural body and there is a spiritual body." In other words, the terrestrial body is mortal and the celestial immortal, and death is the severance of the cord which unites the two during earthly life, allowing the freed spirit to go in its immortal destiny an individualized entity henceforth independent of the vicissitudes of the physical world.

Here is revealed the process and object of creative effort. Viewing the ceaseless turmoil and unrest of nature, the constant ebb and flow of creations, the struggle for existence, out of which the sharpest fang and strongest talon have been victorious, the Materialist claps his hands in delight and cries out, "What beautiful evolution!"

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

"And is that all? Is this life the all of existence?" "The question of a fool," replies the material scientist, substituting sneer of pity for the sneer of bigotry.

"Do you expect to hear the hum of the busy after the insect has departed on its busy wings? the song of the bird after the songster is dead? the music of the organ after the instrument has been reduced to ashes? No more should you expect mind after the body ceased to be."

Great are the achievements of modern science, and great are the scientists, but when the members of an association assembled at Washington, set themselves glibly to talking about protoplasm as the material basis of life and the plastic material which had from itself created all living beings, one of the professors confounded them all by asking an explanation of the difference between dead and living protoplasm, for all tests they could apply it was the same.

With what eagerness the scientists dissected the brain of Guiteau; with probe and knife they cut through the tissues, as though they expected to find the causes which made him an assassin in the flexures of that organ. A little protuberance slightly larger than a mustard seed was found, and triumphantly spoken of as the cause of his crime! And you will remember when the mind-reading Bishop fell into a trance-like death, the learned doctors having no means of determining whether he was living or dead, and having pronounced him dead made themselves sure by cutting into his brain, seemingly certain that they would there discover in the structure how he could read thought.

When the wonderful Laura Bridgman died there was a dispatch that the attending physicians would make an examination of her brain, and wonderful discoveries were expected. These never were alluded to afterwards.

Poor scientists who would search for the invisible, intangible spirit, knife in hand, through the substance from which it has gone; as though you would tear the cage to pieces to learn the character of the bird confined yesterday by its bars, but to-day is singing songs of gladness in some far-away fragrant grove!

We turn from this view of creation, which, with all its boasted perfection, is purposeless with saddened hearts.

If there is no answer to our infinite aspirations, and the human soul is created with all its infinite longings after perfection, its intense emotions, its lofty moral ideal, strung so exquisitely for the touch of love, only to be swept by the rude hand of pain and to go out like the flame in the bleak night of death, then creation is a failure, and man a blot and blemish on the face of this fair earth.

By the light of Spiritualism we interpret quite differently the problem of creation. As we turn the leaves of this earth's history, the thick strata of rock, which forms its crust, we find in fin and tooth and scale of beings once existing, prophecy of the succession of superior forms which came in their order. Everywhere we find the prophecy of man. Every change is an approximation toward human ideal, as though an irresistible force working after an irrepensible design, under the restraint of opposing conditions, was constantly asserting itself.

The mollusk foreshadowed the fish, the fish the reptile, the reptile the mammal. In him there is no prophecy of a superior or more perfected physical form. He is the perfect fruitage of the tree of life, which strikes its roots down to the foundation of the physical world. Advancement changes from physical to spiritual. In mental acquirements and moral qualities there is an infinite reach of horizon. Time nor opportunity are not finished in earthly life, and only eternity is equivalent to the possibilities which are his. Man, instead of being a fleck of foam thrown one moment upon the tide of being to perish in the next, is an individualization of the forces of that tide. He is the nobleman of nature, owning all things, for whom all things exist, and having the capacity of comprehending all.

What a sublime position is his? On the one hand the lower forms of life, the brutes of the field, on the other the angels of light, toward whom he is hastening, one of whom he will become when death shall cast aside the garments of earth. As all the elements are represented in the physical body, so all the forces of nature are concentrated in his spiritual being. And, as he is the fruitage of all the past ages, spiritual science reaches back to the dawn of creation, sweeps the field of evolution, and is borne forward into the illimitable fields of man's immortality.

Would you narrow it down to the rappings and the tipping of tables? You might as well represent the Atlantic by a drop of water, or the sun by a spark of fire. Yet not lightly do I regard the always delightful manifestations, which I have not outgrown, which are like the fruit of the tree of life, and the sweet waters flowing beneath its shadow.

In this light we begin anew the study of nature. For thousands of years the physical world has been observed, patiently and carefully, until scientists count the scales on the wing of a moth, the facets of the eye of a fly, and enumerate the stars. They have become so engaged in their pursuits that anything beyond the range of their senses—anything spiritual is dismissed with a sneer. Yet we know that we are standing on the coast-line of spirit realm, infinite in horizon, and fathomless in depth.

Over this ocean no daring voyager has yet ventured, and the Cuvier, Humboldt, and Darwin, who will co-ordinate its phenomena and reveal its laws are yet

to come. Aside from the pleasure of the manifestations this field of study is ours. Ours as Spiritualists to evolve this new view of things, which, instead of a dead material world, acted on fortuitively, or by mind, accept it as the outward expression of an irresistible energy. Matter, itself, instead of being regarded as fixed and unchangeable, becomes the fleeting shadow of spiritual forces. The various religious systems of the past yield no broad philosophy in which we feel secure and assured of the future life. I say it not in disparagement, but they have signally failed. They commence with the mistaken idea that immortality is to be gained by certain beliefs and admission of certain dogmas; whereas, if immortal, that immortality is the highest effort of creative energy, admitting of no mistake, dependent upon no belief, and an inalienable heritage. He exists, and that existence can not be blotted out.

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

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

"Who builds on less than man's immortal base, Fond as he seems condemns his joys to death."

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

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

Once in a strange city I entered a church and passed along the aisle which gave no sound to my footsteps. I sat down on a luxurious seat, the dim light partially revealed the bowed worshippers. The low, solemn chant and the grave, deep voice of the organ pulsed in the perfumed air. All was restful, peaceful, and sweet as a summer evening's dream. What a contrast to the jostle and antagonism of the world. Here the weary toiler, whether with muscle or brain, found rest, assurance and inspiration. Above the altar was a painting of faith, clinging to a cross arising from a rock in a storm-swept sea. The waves, like hungry wolves, leaped and clutched at her fragile form, yet she clung to her unflinching support, and hope's star beamed brightly through the black clouds of the storm.

Oh, delightful faith that, weary of the burdens of life and dreary pains of unanswered aspirations, trusts, in an infinite power; and, after all, vain strivings at last to find repose by implicit confidence in a savior's love. Oh, we may look back with regret and longings for that past of trustfulness, it will never come to us again. The Rubicon has been crossed, and there is no bridge for our return. Let us not mourn or regret our position. As well might we regret that we are not again children, and satisfied with the rattle-box and hobby-horse.

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

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

Now, the new philosophy comes and in a voice of music says: While the eye of man hath not seen the beauties, nor the ear of man heard the songs of gladness of that realm where the light of wisdom has no shadow and the warmth of love has no chilling wave, yet know that you are already as spirit entities

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

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

Well, may be it is delusion,
That the soul lives after death;
But, if so, it is far the dearest
Which the tongue of the mortal saith.
And, since so much of life's pleasure
Is wrought of unreal things
I shall always hold to riches
Which the dear delusion brings.

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

Written for The Better Way. INGERSOLL ON SPIRIT.

FLORENCE E. ALCOCK.

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

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

To this we have a reply from a prohibitionist, and though not as beautiful and picturesque as the Colonel's, it is very far-reaching and along the line of common sense and morals. It seems to be handled in about the same phraseology, and for my part I am glad some disciple of the *agua pura* embraced the opportunity to frame an answer, as follows:

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

SEPARATION.

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

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

Painted windows were photographed in their original colors recently by a Swiss doctor who has devoted long study to this subject.

SPIRIT DISTURBANCES AT WISBECH.

[NOTE.—The following account, condensed from the letter of an esteemed correspondent, though written in plain, unadorned phraseology, is amply worthy of consideration, as showing a work that has been carried on for many years in the earliest spiritual circles...

About twenty-six years ago a house in Wisbech, Cambridgeshire, became tenanted by a person who knew nothing of Spiritualism, but who, through many years, had evidence of the presence of spirits of a troublesome character.

At times when members of the family went upstairs with a candle, it was repeatedly blown out; sounds of heavy weights falling and the shaking of ornaments would be heard, and these and many other annoyances continued up to a few weeks ago.

About four years ago the wife felt impelled to attend a private meeting of Spiritualists, after which the disturbances became intensified, and for twelve months, early every morning, knocking was heard on the bedroom floor.

The medium felt drawn to visit this house, and did so frequently, until it was thought desirable to hold a seance. It was hoped thereby to discover the means of producing quietness, for, at a private meeting elsewhere, this female spirit had taken control of the same medium and told her to have a meeting at that house.

After singing and prayer the medium was controlled by the female spirit, who took her to the hearthstone (the very spot where she had been previously seen) and signified that there was money concealed there to the amount of £80, her own savings.

Next, the medium was controlled by the husband of the spirit, who tried to show how in a quarrel with his wife, through jealousy, killed her with a carving-knife, and being perplexed what to do with the body, decided to cut it in pieces and bury them under the hearthstone in the kitchen.

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

After a few more seances this spirit became more desperate than ever, troubling the house and likewise the medium, and becoming a continual annoyance at the weekly circles. In controlling the medium he often said, "There has been too much praying and preaching here, and meant to put a stop to it."

At another sitting, when some members of the circle and the medium were at a friend's house, a spirit who had been on earth a companion and associate of the thief, came with the female spirit, and both seemed much affected by our prayers, hymns, singing, and good advice.

This female spirit was very penitent, and when we told her there was mercy and prayed with her, she exclaimed, "Mercy for me!" She seemed to drink in with gladness the blessed truth of progress, and she left us full of hope, and in the charge of the angels of light. This made three of the band who had been restored.

After this the circle was annoyed the more. The robber spirit said, "You have taken away my 'pal,' and now I shall have the medium." Soon after this, as the medium was going home through a churchyard in the centre of the town, this spirit would run out from behind the gravestones and grin at her, and at home would annoy her fearfully.

Under these conditions some of the sitters suggested the discontinuance of the seances. But one of the medium's controls, a good Scotch doctor, begged us to continue and treat the spirits as we would mortals under the same conditions, and endeavor to reform them. This spirit's name was Dr. George MacFarlane. He said rather than give up, they must meet often, once in the middle of the week as well as at the end.

While the controls held a council with certain missionary spirits as to the best way to rise this haunting spirit, and they decided to seek his parents and enlist their help to raise him. This spirit became so troublesome to the medium that her life was wretched, still the guides ordered more frequent meetings, and at the first one this spirit monopolized the time, and had to be taken off by the will-power of the sitters, and some of the friends magnetizing the medium.

She was then controlled by another spirit who claimed to be the father of this haunter. He said: "He and his wife were poor, but honest. They had an only son who was a great trouble to them. He was both a thief and a murderer, and it was a wonder he had escaped the gallows. He asked us to go on in the good work for their sakes." The mother then controlled, and said she had died broken-hearted; he had brought her grey hairs in sorrow to the grave, and she asked us to aid her in his reform.

At length it seemed as if light was gradually dawning on him, and suddenly, with a bound, he ran forward, and falling on his knees, seemed to embrace a spirit whom he recognized as his mother. Then he recognized his father, saying, "I am your prodigal son, John. Have pity on me." Then he gave a promise that he would never try to injure the medium any more, nor annoy the house. He next saw four female spirits whom he named, and said they had been his companions in earth life, and he prayed that they might be helped up also.

The circle met again on Sunday, April 13th, when our experiences with this spirit and his associates were most touching and prayerful. On this occasion the medium saw, and was finally controlled by an aged female spirit, who gave her name and alleged that she had kept a house of ill-fame often frequented by the robber spirit and his associates.

She declared she had been impelled by some blessed influences, whose power she could not resist, to come to that circle; and after the members, with prayers, the singing of sweet hymns and good counsel, had besought the control to aid this unhappy earth-bound spirit, she manifested through the medium the most touching penitence for her past life and earnest resolve by good and use to others, to endeavor to tread the path of reform and progress.

It is impossible to describe in words the feeling that was thrown into this scene and the attitude of the medium—first, the distress and agony of the spirit, then the penitence and desire to be cleansed, and lastly, the dawn of light and the approach of the missionary spirits, sent to escort her away to happier regions beyond.

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

fatal Book of the Recording Angel, in which he reads the names of the sins committed by all his friends and acquaintances. This latter allegation is, of course, capable of being verified, and, unfortunately for the young man's friends and acquaintances, has been verified often enough to establish his reputation and to blast theirs, for there is no subject on which he is more communicative or talks with greater unctious than that of the sins and peccadilloes of his neighbors. The most curious part of the story that, accused as some of them have been, not so much of grievous sins as of heinous crimes which may send them to Siberia, they all fearfully plead guilty to the charges, and beseech him to pray for forgiveness for them. Nor is this all. To persons whom he sees for the first time in his life, he also makes known the long catalogue of their sins and iniquities, ancient and recent, without ever seeming to make the slightest mistake. Nothing like it has been seen in the Caucasus since the remote days of St. Nina. The house of M. Tagarelli (so this 'dying prophet' is called) has become a sort of Christian Mecca, to which tens, nay scores of thousands, are wending their way from corners of the Caucasus—Armenians, Georgians, Ossetinians, Lezghians—all curious and many repentant. The local authorities, whom no miracle would surmount, look rather favorably on the young man, but visit him only once in a while after his weekly return from the shades. Even a Russian newspaper correspondent who visited him lately in a cynical mood came back with the cold perspiration standing in large beads on his brow, a firm believer in the hebdomadal death and resurrection of the Dying Prophet of the Caucasus.

A SPIRIT IN THE FORM OF A STAR.

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

"In the first place, I wish to state that I am not a Spiritualist, Theosophist or anything of the sort, but all my life long I have been strangely susceptible to thought and have had many strange experiences, but none as prolonged as this one.

"About a year ago I was visiting a friend in Denver, who was much interested in physical culture. Every evening we went through the prescribed contortions prior to retiring. This was about eight o'clock. My friend had stopped to put her little girl to bed, and as the child slept with me we were all three in the room. I lay down across the foot of the bed and was playing with the child, when I suddenly seemed impelled to look up. There in the corner of the room I saw a bright star, though its color was more like an electric spark than any of the stars of the heavens.

"As I looked I was possessed of the feeling that the star was looking right at me. I turned to find some natural cause to which to attribute it. I first thought it must be a reflection from out of doors, but as the only windows opened out on a very narrow court with a huge brick wall not two feet from them, I was forced to look for another reason. But I found none. A star in one's room is not so easily accounted for. I asked my friend to look at it, but she saw nothing, though to me it still was clear. People do not like to be laughed at for their hallucinations, even if they are laughable, and this one was not. I was filled with wonderment, when it remained poised in the half-dark room about two feet from the ceiling, looking at me.

"It seemed placed there for me and me alone. It seemed to have an expression as of a friend, who, after absence sees and recognizes you, but whom you do not remember. Reproachful, yet questioning, I arose from my half-sitting posture, disrobed, and turning the bed to face the star, lay down, but not to sleep.

"Generally when I am wakeful I get intensely nervous in the attempt to lose myself, or frequently get up and walk, read, or write. But that night I felt only restful. Though much perplexed I was not at all frightened. The night seemed strangely short, and at times fantastic somethings, gleams of unexplainable origin and nature, passed through my mind. I have no distinct remembrance of them, and had not at the time. About six o'clock in the morning, the child asked me for a drink of water. I got up and gave it to her, and still the star remained. When I lay down again I had the strangest part of the experience. A profile of a head, with wavy hair done up in Greek knot, outlined itself something like a magic-lantern reflection. The features gradually assumed an exact resemblance to my own; the hair was identical.

"Behind the head was a mass of gold and green, undefinable at first, but quickly it changed as does a kaleidoscope; now it was a landscape, such as one dreams of or reads of in descriptions of Italy. While I was wondering what all this meant, a tiny white hand with no rings, pointed to that—my profile. I tried to divine the significance of the movement, all the time strangely calm. I shut and opened my eyes and moved my hands to be sure I was awake.

I looked for my star. It had vanished, but the vision was still very vivid. "What was the lesson to me? I was sure there was one. A sweet sense of peace stole over me, and I saw that self stood between me and all good. Then the vision vanished.

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

UNSEEN HELPERS.

Take, O boatman, thrice thy fee, Take—I give it willingly, For, invisible to thee, Spirits twain have crossed with me.

"Can you give me a day's work?" asked a poor woman of a well-to-do matron. "You look very delicate," said the lady. "I need someone to wash, but you do not seem strong enough for the work."

"Oh, yes; only try me and you will see. I have been sick and got behind hand, and my children need bread; besides, Charlie will help carry the water and lift the tubs," concluded the woman, eagerly. "Who is Charlie?" asked the lady of the house. "My husband, ma'am," was the low answer. The woman was engaged, and did her work well, but there was something that troubled the mistress of the house greatly.

As soon as she left the house the woman would call Charlie, and she would hear her voice talking and laughing, and holding converse with someone, but when she went into the room there would be no one there. The water was carried, the tubs all lifted in their places, but the slight woman who washed was the only person who was visible. When the lady of the house paid her she said, "Call your husband; I would like to see him."

"He wouldn't come, ma'am," said the woman, simply. "No one ever sees him but me." "What do you mean?" asked the lady, in astonishment. "Why, ma'am, Charlie is dead himself, but his spirit comes and helps me; how could I work this way if it didn't? I could no more lift one of those tubs of water alone than you could, ma'am. He's come ever since I was sick, and helped me that way."

The compassionate lady placed another coin with those she had already given, "For Charlie and his children," she said, with tears in her eyes, and she saw afterward that the sick and wearied mother was helped by living hands. But there must be many people bearing burdens greater than they are able to, who are helped and made stronger by invisible guides—the memory of some dead Charlie, who lifts unseen the heavy load, with whom they commune as they work. How would the dull routine of daily life be glorified, could we for one moment see the angel helper at our side! It may be only a vague theory, the delusion of a sick brain—and there is an infinite sadness in it—but surely

It is a beautiful belief That ever round our head Are hovering on angel wings The spirits of the dead. To feel that unseen hands we clasp, While feet unheeded are gathering round; To know that we in faith may grasp Celestial guards from Heavenly ground. The Workman's Times.

ENGINEER JENKINS' PRESENTIMENT.

Charley Jenkins was an engineer on the B. and O. for years, and he had many hair-breadth escapes. His run was between Garrett, Ind., and Chicago Junction, Ohio, and nearly every body along the route came to know him personally. His friends could tell his engine every time by the peculiar "toot," and whenever the engineer was in sight, there would be a wave of the hand as a recognition of friendship. His engine, the 720, was the best on the division, and if a fast run was to be made, Jenkins and the 720 were sure to be on the call board for it.

One day the old engineer was taken ill, and for weeks he lingered on his bed, when it seemed that only a thread held him on to life. He was sadly missed along the route, the peculiar "toot" of the whistle was heard no more, for, although old 720 was kept running, there were other hands at the throttle. The crisis of his illness came. The family surrounded the bed and watched with breathless eagerness for any sign of change. The stillness of the room was oppressive. Nothing could be heard save the regular, heavy breathing of the sick engineer. Suddenly, he arose on his elbow. He stared wildly around, and his eyes looked like a madman's. Then he sat up in bed, clutched an imaginary sheet of paper, and gasped:

"Tiffin: Train five; engine seven twenty; prepare to meet thy God!" He sank back exhausted, and fell into a quiet, easy sleep. When he awoke he was on a fair way to recovery, but by that time the news had reached the place that a terrible accident had happened; that No. 5 had collided with a freight; that engine 720 was a wreck, and that the engineer and fireman were dead. Charley Jenkins insists that he had a presentiment from heaven.—Cleveland World.

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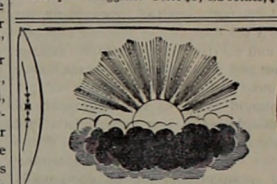
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SCIENTIFIC METHODS AND HUMAN LIMITATIONS. Dr. Carpenter and Independent Mesmerization. LYMAN C. HOWE.

Scientific methods often fail because of the limitations of investigators. Repeated failures to get certain specified results often establish a conviction that no such results ever occur, and the tendency to dogmatize asserts itself in a pronounced denial, which in the mind of the experimenter becomes authority.

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

A class of facts have settled the question for one mind who summons his friends with confidence to see for themselves, not doubting that they will find the evidence that they can resist. They go to the same medium, but take with them a new sphere of psychic influences and impose another order of procedure, no more scientific or fraudulent than those obtaining with the successful investigator, and get no results.

They repeat the effort and every attempt is a failure. After a few trials they likely conclude that the reason they fail while their friend succeeded is because they were too sharp for the medium to get in his tricks, while the successful one failed to guard every avenue of possible fraud.

Another illustration note the dogged persistence of "learned ignorance" on all the higher branches of science. Phrenology, mesmerism, psychometry, and clairvoyance have all been treated to the same scientific (?) intolerance.

Prof. Carpenter is high authority in the scientific world, especially in physiology and cognate sciences. He made a series of investigations to ascertain if it were possible to mesmerize a subject by purely mental influences independent of all suggestiveness or expectancy on the part of the subject. His conclusions are expressed in the following language: "The writer does not hesitate to express the conviction, based on long, protracted, and careful examination of the evidence adduced to prove the existence of a mesmeric force, acting independently of the consciousness of the subject, that there is a state that possesses, the least claim to acceptance as scientific truth."

"It has been repeatedly found that mesmerizers who had no hesitation in asserting that they could send particular individuals to sleep or affect them in other ways by an effort of silent will, have altogether failed to do so when the subjects were carefully kept from any suspicion that such will was being exercised; whilst, on the other hand, sensitive subjects have repeatedly gone to sleep under the impression that they were being mesmerized from a distance, when the supposed mesmerizer was not even thinking of them." (Mental Physiology, page 619.)

It is apparent from the examples cited that Prof. Carpenter, while acting up to his highest knowledge, overlooked the most vital points and neglected to make the conditions essential to the success of such delicate mental experiments. He interposed—or allowed—such associative influences as to defeat the action of independent mesmerization and attributed the failure to the absence of expectancy in the mind of the patient. It is likely that in every case of such failure the causes might be found in the circumstances and conditions affecting the mental states in conflict with the operator's will, and not in the anticipations of the subject. That such is the case is evident from the numerous experiments that have been successful when all possible knowledge of the intention was out of the question. But all of these, of course, Prof. Carpenter ignores. It is not to be presumed that common people have succeeded in demonstrating a fact in science which the sagacity of such a learned professor had failed to find, and which by his failures he has decided do not exist and are impossible.

What lesson do we find in this? One at least that is of great value to the cause of Spiritualism. It shows us that the very facts and experiments which have been extensively used to explain, "expose," and discredit spiritual phenomena, are under the same ban of scientific authority and are discredited in toto. But another and even more important lesson is found in this attitude of the schools. It should teach us the importance of thoroughness in our experiments, and painstaking care in every detail of the seance-room, and all phases of phenomenal variation, and mental compounds affecting the psychic agents, and all the idiosyncrasies of the medium—expectancy, fear, prejudice, personal likes and dislikes, ambition, distrust, etc.—and inspire caution in summing up results and stating conclusions. But if independent mental action is a fact, why so many failures when all knowledge and anticipation are removed from the subject's mind, and so frequent and free success in cases where suggestion is plainly a part of the agency employed? Here is another important lesson for all Spiritualists and mediums, as well as all investigators. The laws that apply to mesmerism are applicable to mediumship. The great body of experiments occur under conditions that render the delicate subtle thought-sphere inoperative to a degree that precludes effective results, except in co-operation with and subjection to the dominant, mental, and physical influences of environment. Hence, in the majority of cases, the strong bias of the medium is apparent in phenomenal displays, and mental messages, supposed to be dictated by a spirit incarnate. The anticipations of the medium play a large part in securing results, as do the mental suggestions in inducing the mesmeric sleep. Because of this dominance of circumstantial influences and the many ways in which mental hints act on the mesmeric subject, learned egotists assume that there is no other way of inducing the trance, and the same facts lead superficial critics to deny any agent in spiritual mediumship outside the mental habits, knowledge, and anticipations of the medium. Spiritualists of all people should be most thorough and exact in their experiments and most broad and comprehensive in their estimates and conclusions. It does not weaken, but strengthens the cause, to recognize and acknowledge all its weak points and relegate every fact to its rightful place in the economy of nature. When mediumship is studied in all its bearings, and superstition eliminated from the science of life, and phenomena credited with the rightful value, a new impetus will move the world.

AFFIRMATIONS OF THE SPIRITUAL PHILOSOPHY. A. B. FRENCH—No. 5.

Another illustration note the dogged persistence of "learned ignorance" on all the higher branches of science. Phrenology, mesmerism, psychometry, and clairvoyance have all been treated to the same scientific (?) intolerance.

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ing between the soul and the bodily organ. So clearly is the fact of man's duality revealed in all his life and experience, it is hardly necessary in this connection to cite proof to maintain it. The pages of history and daily occurring facts around us clearly establish this proposition.

The soul everywhere asserts itself under the most marked bodily mutilations and afflictions. When one member of the body is removed by accident new means of communication are devised and perfected by the invisible soul. When sight is gone other avenues are quickened whereby the soul itself becomes an active force in the field of life. The evidences of an invisible or spiritual body are as clearly affirmed by the facts of life as the existence of the physical organization. Amputate an arm or limb and the soul refuses to recognize the loss by maintaining the consciousness of the spiritual part when the physical is gone. Take away or destroy the voice and it will devise other means of speech when speech is silent.

Moreover the unequal development between the mind and body clearly enunciates this duality. The weakest and most frail bodies are not unfrequently the companions of strong and courageous souls. The most tender and delicate races evince the greatest mental development. Indeed, to them we look for the rarest intellectual gifts and the brightest gems of genius. It is a common fact that the mind refuses to grow old with the body and does not decline with dimming eyes and gray hairs.

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

Moreover there are times in the lives of all when this invisible or spiritual part asserts its independence, and to a large extent withdraws from its physical environments. This is clearly manifested in our moments of abstraction or reverie. In such moments the soul refuses to linger with its bodily companion and flies like the dove from the ark in search of its treasures. This was clearly illustrated near a century ago when Rittenhouse went into his observatory to watch the transit of Venus across the disc of the sun. His friends became alarmed at his long absence and went in search of him. They found his body cold and almost lifeless upon the floor of the observatory, but the soul of the old astronomer was reveling amid the gorgeous pageantry of the midnight stars. It had almost parted companionship with the body. The home-sick wanderer in foreign lands is not in reality an exile from home. In meditation's swift-winged chariot he often leaves tired hands and limbs, and soaring hill, valley, mountain, river, and ocean's broad expanse, visits his native hearth and mingles in spirit with those he loves. Indeed, the soul often rises above the limitation of the body to enjoy the freedom of its own native air. At other times it becomes oblivious to physical existence. When the Italian poet was courting the graces of the muse he so far forgot his earthly body that he permitted his feet to become seriously burned by the fire before realizing his condition.

The dual nature of man has always been evidenced in the illumination of the dying. In the frowning dungeon, before the keen-edged guillotine, on the burning pyre, when hungry flames were eating shrinking muscles and quivering flesh, the soul has triumphed over danger and death. The old martyrs sang amid the flames until their voices died away into the eternal silence, or waved the charred stumps of their hands, amid the fire fiends' revelry until they dropped into death's mad holocaust.

How true is it that the eyes of the dying shed no tears? Smiles play upon the pallid face of death. The closing ear refuses to listen to the groans and sighs of loved ones because the spiritual ear hears afar over the roar of the waves, which break upon the rocks of mortality, songs echoing through the wooded cliffs that dot the eternal hills. The death-chamber of the dying is not dark, although the candle of mortal life is burning out in the socket. Hence they smile, because amid the deepening night of mortality the soul's eye catches glimpses of that sun which never sets and joyfully revels in the glories of an eternal day. Why should we weep when under the bed of the sufferer the eternal light is breaking? Why draw our heavy sighs when the music of the upper air entrances those death is relieving from mortal pains and burdens?

The latest advices about the moon state that it is a dead, desolate waste of played out volcanoes and cooled-off lava beds, without atmosphere.

Written For The Better Way. WHAT IS SPIRIT.

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

The oak tree is an object lesson wherein we may learn of our own nature and see ourselves perfectly. It is the one law of growth everywhere; therefore, to learn the law that governs the growth of a tree is to learn the law that develops the soul of man. Every animal, be it human or otherwise, has an invisible part just as truly as the roots of a tree to it has above the soil an invisible part. But the root does not see it, for the reason that its branches and leaves reside in the upper world of sunlight and air. This upper world is the tree's spirit world, just as the world a very little above the earth's surface is man's spirit world, so-called. We know when we look at the body of a man that we do not see all there is of the man. Because our eyes can not see the entire man is no sign there are not other eyes that can see him. The spirit is just as tangible to more refined senses as the branches of the tree are to our senses. The spirit is evolved from the human body from the atoms that combine to make that body. The body is building up this (to us) invisible part daily through the visible body, but how? Atoms combine and their motion is increased. This enables them to attract to themselves other atoms needed for their growth. This motion, dull and sluggish in the rock, increases in the vegetable and beast and still increases in the human body, until we lose sight of the natural result that must inevitably come from its activity. We feel the presence of our own invisible part just as the root of an oak trembles when the wind sweeps through its branches.

The time will come when the invisible part of yourself will free itself from your body and only a shell will remain, just as a similar time came to the acorn when having given of itself to form the tiny roots and first leaves of the tree, the young tree freed itself from the mouldering acorn and had you removed the soil from the root of the young oak you would have found the forsaken shell of the acorn. When humanity comes to look for the spirit or the life-principle or God, whatever you please to call it within instead of without, many of the vexing problems will be solved.

God, life, intelligence reside nowhere outside of matter, but it can always be found within it and within matter it will stay forever. The same atom that rested within the rock upon the mountain side is capable of stretching its attenuations infinitely. In its upward flight it casts off its basic garb just as the human body casts off daily its outer covering or scarf skin, but it does not rest in its journey. We must put aside the notion that matter and spirit are separate entities and commence right down in the ground and follow the line of the human soul's progress. Thus will a belief in a future life be built right upon the foundation of Materialism.

EXPERIENCE TEACHES. Inconsistencies exist in every department of human affairs where true wisdom is lacking. The preacher who speaks of the omnipresence of God and then calls on him in a voice of thunder as if he were a mile off, does not reason. He lacks wisdom. The parishioner who denounces his neighbor for immaterial or trivial human failings, is blind to his own lack of charity in these denunciations. He, too, lacks wisdom. The latter is not an effect of education alone, or of faith, either, but of moral culture in conjunction with education or refinement through association. And moral culture means the application of morality or ethics to self. Such is the experience that teaches and gives us absolute knowledge. All other knowledge is relative. It may seem paradoxical to assert that the more we learn the less we know. But experience forces upon us the conviction that there is no knowledge outside of experience. What we regarded as such before was but belief after all. A mathematical or a philosophical problem exemplified by another is not personal experience, except we make the deductions in conjunction with the reckoning. No morality or spirituality may be likewise paralleled, but a moral or spiritual problem can only be proved through personal application—experience. This constitutes moral culture. Wisdom is the effect, and he who is wise—reasons—can not be inconsistent.

NEWS ITEMS.

Not long since the "New York World" was sold for \$1,000,000 and an offer of \$5,000,000 has been refused for the "Herald." In order to start a daily in New York City \$1,000,000 is required. There are about 1,500,000 people in the world, with very nearly an equal division of sex. One-fourth dies before the fifteenth year and the average duration of life is about thirty-three years. 33,033,000 people die each year, making a total of 91,501 each day, 3,770 each hour, sixty-two each minute, and about one each second. Some fine caves have been discovered near Southport, Tasmania, containing several different chambers filled with fine stalagmites and stalactites. When the lights carried by the exploring party were extinguished the ceilings and sides of the cave appeared to glitter with diamonds. This unusual effect was produced by millions of glow worms which were hanging in the caves. A wonderful flower has been discovered on the Isthmus of Tehuantepec. Its chief peculiarity is the habit of changing its colors during the day. In the morning it is white; when the sun is at its zenith it is red, and at night it is blue. The red, white, and blue flower grows on a tree about the size of a guava tree and only at noon does it give out any perfume.—Manchester Union.

Mr. John Stevenson celebrated his 100th birthday in this city yesterday at his residence at the Old Man's Home, on Powelton Avenue. Mr. Stevenson still shaves himself, though his eyesight is failing him. He never used tobacco since he was nine years old, and attributes to this habit the preservation of his teeth. He has never indulged to excess in the use of liquors.—Philadelphia Record. Rev. Minot J. Savage recently lectured in Kansas City on "Immortality," holding that Spiritualism furnished the only proof we had of continued existence. This set the clergy of that city all agog, and Rev. J. E. Roberts, of All Souls' Church, undertook the task in next Sunday's sermon of castigating Rev. Mr. Savage and repairing the damage he had done to the creed. But he only succeeded in making a bad matter worse. For instance, he declared "that neither immortality or the existence of God was susceptible of proof; that they were both assumptions; that the true Christian never entertains doubt, never asks a question, and never descends or condescends to evidence." We heartily commend the reverend gentleman for his frankness. An open confession is good for the soul. His admission that the Christian religion is built upon a foundation of assumption only is the first truthful utterance we have heard from the pulpit in a coon's age.—N. Y. Truth-seeker.

Written For The Better Way. METAPSYCHICS, NOT METAPHYSICS. C. H. MURRAY.

Some of the readers must have been dazzled when they read my article in THE BETTER WAY of December 5th, at the singular manner in which the word metaphysics is introduced. It should have been metapsychics as it was intentionally written. The word is from meta, meaning beyond; and psyche, the soul. The souls that have gone beyond earth life. But I employed the word to designate something more than this, as is shown in the article alluded to. The word psychic, has been much employed as noun, as synonyms with a medium or sensitive, and nearly exclusively used in this sense in France. It is known to all Spiritualists that there are mediums in the spirit world. Not all, or even many spirits being able to control terrestrial mediums, they seek the aid of those who are able and communicate through them; or, these latter act as intermediaries in giving information from higher or more progressed spirits that can not agreeably come within the earth plane. We can not definitely speak of these acting spirits as "spirit mediums," for that is an expression applied to terrestrial mediums who furnish communication with incarnate souls; but if we designate them as metapsychics there can be no misunderstanding as to what is meant. The word spirits, is often loosely employed, for we have a spirit ourselves. Control is indefinite. A dark spirit might control one without officiating as a medium.

Dr. W. A. R. Tenney.

whose card appears in this issue, is an eminent and successful specialist in the treatment of catarrhal diseases and various forms of nasal, throat, and bronchial troubles. He has made the study and treatment of the diseases peculiar to the mucous membrane his life-work, and has originated and perfected methods of treating the different forms of chronic catarrh, which produces their complete eradication. He is, perhaps, as well known as any of Cincinnati's prominent citizens, having been active in almost every public-spirited movement for the benefit of the city since coming here over twelve years ago. He is now, and has been for three years, the presiding officer of the Order of Cincinnatians, an organization whose sole object is to work for the good of the city and attract strangers thereto.

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.

NO STAMPS taken in payment for either subscriptions, advertisements, or books.

PERSONALS.

Contributions accepted: E. T., S. W. Mr. and Mrs. Lillie serve the Union Society during January and February. Mrs. A. E. Kibby, who has been lecturing during the past two months in Illinois, has returned home to spend the month of December at her residence, 13 Saunders Street, Mt. Auburn, City. Hon. A. B. French graced our sanctum one day last week, and we were pleased to find in this gentleman a worker that any cause can be proud of. In him are combined the material with the spiritual in happy union, being a practical business man and having the gift for inspirational speaking to a marked degree. He has engagements in Pennsylvania at present.

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

A new and revised edition (the fifth thousand) of brother J. J. Morse's "Hints to Enquirers into Spiritualism," has just come from the publishers. Besides containing rules for the formation of spirit circles, it also advises investigators what works to read upon the phenomena, philosophy, and doctrines of the subject, with the opinions of eminent persons thereon. Price 5 cents. Address The Progressive Literary Agency, 80 Needham Road, Liverpool, England.

The New York "Truth-Seeker" says: "J. Clegg Wright, the Infidel Spiritualist orator, will speak at the Manhattan Liberal Club, 220 East Fifth Street, on Friday evening, December 4th. His subject is 'Individualism vs. Socialism—the real point of conflict in process of civilization.' Mr. Wright is a fervid speaker, of whom the heretical Spiritualists think a good deal, and will no doubt give the Club something to debate. December 11th the mother of Lillian Russell will describe the Evolution of Reason." Following Mrs. Leonard, December 18th, Miss Mai Fai will talk about "Liberal Liberty."

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

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

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

There is more catarrh in this section of the country than all the other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from ten drops to a teaspoonful. It acts directly upon the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for the circulars and testimonials. Address F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c.

THE BETTER WAY being the cheapest Spiritualist paper published and the avenue for the best and leading minds to express their thoughts, it should be read in every family circle. It will be sent on trial three months for 25 cents.

Correspondence.

Cincinnati, O.

The services of the Union Society opened last Sunday with congregational singing, followed by a lesson on the 11th chapter of I. Corinthians, showing the comparison between the spiritual gifts therein mentioned and the so-called mediumship of to-day.

Who were absent missed a pleasant hour. Something new is expected next week. SARAH J. JENNINGS, Rec. Sec'y.

At Conservatory Hall Mrs. Ada Foye, on Sunday, December 6th, commenced her two months' engagement in Brooklyn with a short address, followed by demonstrations of spirit-return and communication which deeply interested large audiences.

Boston, Mass. John Wetherbee writes: Luther R. Marsh has lately delivered a few lectures in the City Hall, before a spiritual society. Everyone who heard him, either on his experiences in Spiritualism or on other matters, will give him the credit of being a very able, scholarly and intellectual man, not in the least degree demented, but, on the contrary, with an uncommonly vigorous mind for any period in life.

CATARRH Scientifically and Successfully Treated. CATARRH is a disease of the mucous membrane, the inner lining. Any dyscrasia or humor, specific, acquired, or hereditary, may produce some one of the different forms of Catarrh.

After the adjournment of the meeting a session was held, and all were more than delighted with the manifestations of spirit.

The social of the Beacon Light Ladies' Aid Society met in Mrs. Folks' parlors December 4th. Although a stormy night there was a large gathering and determination to have a good time.

Peoria, Ill. Mrs. L. H. Ellsworth is at present engaged to lecture for the Peoria Progressive Association. She can be addressed at 207 State Street, Peoria, Ill.; Prof. Raudenbush at 365 California avenue, Chicago, Ill.; H. C. Nick, president, and Dr. C. T. H. Benton, secretary.

Buffalo, N. Y. Dr. J. C. Street, of Boston, has edited and issued our society meeting at Boston, December 6th, where morning and afternoon I addressed one of the most harmonious gatherings it has ever been my privilege of meeting.

PSYCHOMETRY Consult with PROF. A. B. SEVERANCE in all matters pertaining to practical life and your spirit friends. Send lock of hair or handwriting and \$1.00. Will answer three questions free of charge. Send for Circulars. Address 195 Fourth Street, Milwaukee, Wis.

Written for The Better Way. GLEANINGS FROM HISTORY.

A. H. NICHOLAS—No. 2. Men in the pride of their intellect, have pointed in derision to the humble origin of Spiritualism and questioned why it did not come with all the sublimity and majesty of prophetic days.

The pure Spiritualism, revealed to the ancient Hindoos, in the depths of those primeval forests into which they retired for communion with the unseen world, was swallowed up in time by the proud and aristocratic sect of the Brahmins, who set up a great order of hereditary priesthood, and divided men up into castes, and placed themselves in arrogance at the head, as the specially chosen favorites of high heaven.

Abraham was a Spiritualist and a medium. He heard spirit-voices bidding him leave the joys of home and friends and migrate to a strange land, where he could find closer communion with the spiritual light of the universe than he could surrounded by paganism.

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

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

This is mission work in which all may engage without any just liability to any harsh criticism or other animadversion.—National View.

In an article entitled "The Walk to Emmaus," Dr. Lyman Abbott says: "We believe that every death-bed is a resurrection; that from every grave the stone is rolled away; that by the side of every weeping wife stands the luminous figure of her loved companion, calling her by name, which she, alas! can not hear. We wonder not so much that the disciples were permitted to see the true Christ emerging from the tabernacle in which he dwelt upon earth as that we are not all permitted to see the real and veritable soul, when mere image and clay statue lies speechless and motionless before us. The marvel is not that one resurrection was witnessed by many witnesses, but that every resurrection has not some visible appearance, that in every so-called death hour there are not some with spiritual vision keen enough to discover the spirit in its departure from the empty habitation."

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

The kali mujah, or death-plant of Java, has flowers which continually give off a perfume so powerful as to overcome, if inhaled for any length of time, a full-grown man, and which kills all forms of insect life that come under its influence.

The angriest person in a controversy is the one most liable to be in the wrong. Testimonial. B. F. 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. HORNBY, Union Stock Yards, Chicago, Ill.

the fair and beautiful truths that were so graciously and winningly presented in the land of Palestine, could ever, by any possibility, become perverted or lost again in the morass of ecclesiasticism? Yet, so it was. The Spiritualism of the Nazarene prevailed for only about three centuries, and then the pomp and splendor of the great Romish hierarchy burst upon the world. The history of past ages was re-enacted. Again ecclesiasticism triumphed, and Spiritualism receded. The signs and tokens ceased, and gave place to dogmas, ceremonies and splendor of bishops and archbishops, and again Materialism reigned triumphant, and through all the dark ages that followed, Spiritualism slumbered beneath its sombre fall, with only an occasional sign of spasmodic life.

TRUE TO HIMSELF. The man who behaves himself and squares his conduct to the requirements of justice, equity, and right, generally is not only consistent and true to himself, but he is, as well, an example and a guide to others. He not only saves himself, but thereby keeps a good many people out of mischief who would otherwise be following after meaner things—after false gods—in fact, whose only claims for respect and consideration lie in idle conceit and in aimless pretense. "True to himself." Hereby comes that sterling character which no temptation can undermine and no combination of circumstances destroy. The devil will flee from and God will stand by him in darkest hours of fate.—National View.

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

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

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

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PUNGENT PARAGRAPHS.

"Mamma, is God an Englishman?" "No, my dear; why do you ask?" "Because Mr. Prayman addressed him on Sunday as Lord God."

It strikes me as very peculiar, but still a cent makes more noise in the plate than a bill. —N. Y. Herald.

St. Peter (suaively)—You wrote a great many jokes about me when you were in the flesh? Shide of Spacer hitting—Yes, Ma! Ha! St. Peter—Well, he laughs best who laughs last. Take the toboggan. Hal hal!—N. Y. Herald.

"Oh, mamma!" cried Willie, on seeing a zebra for the first time, "do come here and see this poor little convict pony."—Harper's Young People.

Being accused of plagiarism, Lord Tennyson replied by saying: "I do not object to your finding parallels. Are not human eyes all over the world looking at the same objects, and must there not consequently be coincidences of thought and impressions and expressions?"

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

"Brownstone has cured his wife of everlasting talking." "How, for goodness' sake?" "He told her that she looked prettier with her mouth closed, and now she can hardly be induced to utter a syllable."

By what name shall I call thee, Oh, dearest darling mine? What name would sound the sweetest, Which would with love combine?

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

The great syphon in the new aqueduct for the water supply of New York City is considered a most wonderful piece of hydraulic engineering. It conveys the metropolitan water-supply across the Harlem at a depth of 307 feet beneath the river-bed. Certain advantages are gained by this method, not the least of which is the immunity from danger of foreign attack.

"Doctor, how am I coming on? Do you think there is any hope?" said a very sick man to Dr. Blister. "Your chances are the best in the world. The statistics show that one person in ten recovers," replied the doctor. "Then there is not much hope for me?" "Oh, yes, there is. You are the tenth case that I have treated, and the other nine are dead. I don't see how you can help getting well if the statistics are to be relied on.—Texas Siftings.

One day a Lie broke out of its enclosure and started to travel. And the man who owned the Premises saw it after it had started and was sorry he had not made the Inclosure Lie-tight. So he called his swiftest Truth and said: "A Lie has got loose, and will do much mischief if it is not stopped. I want you to go after it and bring it back or kill it!" So the swift Truth started out after the Lie. But the Lie had one Hour the Start. At the end of the first day the Lie was going Lickety-split. The Truth was a long way behind, and was getting tired. It has not yet caught up. And never will.—Chicago Tribune.

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

Above the glowing embers I hear the backlog sing; The music it remembers Of some remembered spring; Back to the branch forsaken Return its jocular choir, And in the chimney waken A melody of fire. Without, the storm is bitter; The snowflakes fill the night; Within, the embers glitter And gild the room with light; And in the fireplace gleaming The backlog sings away, And mingles all my dreaming With birds and bloom and May.

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

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

THE TANK DRAMA. He had played with Booth and Forrest, Knew Shakespeare apart by heart, Had sung in comic operas, Could pantomime a part; An adept on the banjo; Could do a song and dance; Took tickets on the gallery-door, And once went in advance; Was leading man for twenty years, And it seemed a shame to him To have to throw a part up, just Because he couldn't swim.—Puck.

The great desert of Sahara is gradually being reclaimed under the sedulous care of the irrigators. Nearly 14,000 artesian wells have been sunk in French Algeria. About 12,000,000 acres have been reclaimed, and the once barren, death-generating sand prairie is becoming productive of grain and palm.

MOVEMENTS OF MEDIUMS.

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

Mrs. Clara P. Conant has located at 2026 P Street, Washington, D. C.

Dr. George A. Fuller may be addressed at 5 Houghton Street, Worcester, Mass.

J. Frank Baxter speaks in Grand Rapids, Mich., the first three Sundays of December.

Moses Hull speaks in New Orleans during December. He can be addressed 59 Camp St.

Mr. Ada Foye is engaged at Conservatory Hall, Brooklyn, during December and January.

Geo. H. Brooks may be addressed for lecture engagements at 35 Lawrence Street, Elgin, Ill.

Harlow Davis, platform test medium, can be addressed at General Delivery, San Francisco, Cal.

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

Hon. A. B. French speaks at Meadville, Pa., on the 14th, Butler on 15th and at Bradford on the 17th of December.

Mrs. Elizabeth Stranger, lecturer and test medium, may be addressed for engagements at 171 Fine Street, Muskegon, Mich.

Walter S. Eldridge speaks at Fall River, Mass., December 15th and 21st. He may be addressed at 33 Shawmut Avenue, Boston.

Bishop A. Beals can be addressed at 1137 St. Clair Street, Nule's Grove, Pa., for engagements. He speaks at Cleveland for December.

Mrs. Nellie S. Baude can be addressed for winter engagements at 576 Fifteenth Street, Detroit, Mich., trance and inspirational speaker. Terms reasonable.

Mrs. A. E. Kibby will serve the Spiritualist society of Bradford, Pa., during January and February, 1892. She is open for engagements after February.

Miss A. E. Sheets may be addressed Grand Ledge, Mich., P. O. Box, 833 by parties wishing to engage the services of an inspirational speaker. Will attend funerals.

Lyman C. Howe is engaged to serve in Pittsburg, Pa., the Sundays of December, and Grand Rapids, Mich., the five Sundays of January. He is yet free for February.

Willard J. Hull may be addressed during December at 71 Trenton Street, Melrose, Mass., and will answer calls for making evening lectures in the vicinity of Boston.

Mrs. Abby N. Burham speaks in Watertown October 25th, November 1st, 8th and 15th. In Norwich, N. Y., November 20th, 21st and 22d. At Salem, November 29th. May be addressed at Station A, Boston.

Dr. Uriah D. Thomas is engaged to lecture at Dayton, O., for December. February and March are open. Correspondence solicited. Address until further notice 264 1/2 E. Bridge Street, Grand Rapids, Mich.

Mrs. Anna Orvis has been at Pittsburg, Kas., for the month of November, and serves Kansas City and Joplin for December, and will go to St. Louis for January. Address 439 West Randolph Street, Chicago, for future engagements.

Mrs. Ida P. A. Whitlock spoke at Providence, R. I., December 6th. She is to be at Westboro, Mass., December 13th, and at Worcester, Mass., December 20th and 27th. She would like to make engagements for February 14th and 21st, also for March 13th, 20th, 27th, and April 3rd and 10, 1892. Address Madison Park Hotel, Sterling Street, Boston, Mass.

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

WHEREAS, Moses Hull, our co-laborer and lecturer has just closed a month of most successful and instructive lectures, and as he is about to enter upon other lecture fields, in some of which he may be a comparative stranger; and the reform

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

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

Resolved, That copies of these resolutions be forwarded to The Better Way, a "Banner of Light" and "Progressive Thinker," with request that they publish the same.

JOSEPH BROWN, Pres't.

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FOURTH PAGE—Scientific Methods and Human Limitation, Lyman C. Howe; Affirmation of the Spiritual Philosophy, Hon. A. B. French; Spirit, Eliza Lamb Martyn; News Items; Personals.

FIFTH PAGE—Correspondence; Ads.

SIXTH PAGE—Woman's Department; Spiritual Meetings; Ads.

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

EIGHTH PAGE—Miscellaneous: Pungent Paragraphs; Movements of Mediums; Ads.

FIFTH PAGE—FITS.—All Fits stopped free by DR. KLINE'S GREAT NERVE RESTORER. No Fits after 2nd day's use. Marvelous cures. Treatise and \$2.00 bottle free to Fit cases. Send to Dr. Kline, 931 Arch Street, Philadelphia, Pa.

All scalp and skin diseases, dandruff, falling of the hair, gray or faded hair, may be cured by using that nature's true remedy, Hall's Hair Renewer.

DONALD KENNEDY Of Roxbury, Mass., Says: Strange cases cured by my Medical Discovery come to me every day. Here is one of Paralysis—Blindness—and the Grip. Now how does my Medical Discovery cure all these? I don't know, unless it takes hold of the Hidden Power that makes all Human.

VIRGINIA CITY, NEVADA, Sept. 9, 1891. Donald Kennedy, Dear Sir: I will state my case to you: About nine years ago I was paralyzed in my left side, and the best doctors gave me no relief for two years, and I was advised to try your Discovery, which did its duty, and in a few months I was able to walk, and in a few years I became blind in my left eye by a spotted cataract. Last March I was taken with the Grip, and was confined to my bed for three months. At the end of that time, as in the start, then it struck me that your Discovery was the thing for me; so I got a bottle, and before it was half gone I was able to go to work in the mines. Now in regard to my eyes, as I lost my left eye, and about six months ago my right eye became affected with black spots over the sight as did my left eye—perhaps some twenty of them—but since I have been using your Discovery they are all gone, and the best doctors gave me no relief. The bright light of heaven is once more making its appearance in my left eye. I am wonderfully astonished at it, and thank God and your Medical Discovery.

Yours truly, HANK WHITE.

THE THOMAS BATTERY CO., CARDINGTON, OHIO.

WHOM I SEND 4 CENTS IN STAMPS, MY DISEASE OR SYMPTOMS, WILL RECEIVE FULLY AND ADVISE FREE TO CURE THEM, SELVES WITHOUT DRUGS.

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