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THE ROSTRUM.

Light and Love. Lecture delivered by Mrs. A. M. GLADWIN at Grand Army Hall, Cincinnati, Sunday, May 27, 1888, for the Congregation of the Society of Union Spiritualists.

Reported Expressly for THE BETTER WAY, by Mr. James N. Ramsey.

INVOCATION.

Oh God, the Spirit, Mother Nature, we Thy children have assembled together for the purpose of drawing nearer to each other and contemplating Thy greatness. Oh God, Infinite Spirit, the wonders which Thy power is daily expressing is beyond the finite mind to conceive, but we feel that throughout Mother Nature everywhere the expression of Thy life and love is so fully demonstrated that we blend with the thought that God is everywhere, and the infinite good that we derive is that which we draw from the soul of Thy infinite greatness. We would indeed grow nearer to Thy design, that which is perfection. We would draw near to the fountain of love, and to-day drink at the fountain the drops that will refresh the weary, tired soul. We would bathe our weary brows with those drops that come from the fountain of life, that we may be invigorated and strengthened to continue the work that we feel is necessary to the completion of Thy design, for there is not a moment but that is dedicated to Thy work, so that every good act of our lives, oh God, is but the writing of Thy will, and we record it upon the pages of life, and may it be that which may be the signature of some good that our earthly lives have accomplished. Amen.

GOD MANIFEST IN EVERYTHING.

This is the subject which has been presented for consideration. I hardly know how to begin on so gigantic a subject, because it seems as though every thought which the human mind can conceive must blend with the one thought that God is everywhere. There is not a single thought born in the human soul but what is of a infinite source, and that source is God; not a single action that takes place in nature, but what God is the motive power, and this great power actuates and moves every principle in life. Not only that which is visible, that which is thoroughly tangible to the material eye carries with it force and power, but the invisible force moves and controls the living and ponderous things of earth. We are glad to contemplate the works of God, and in this contemplation we realize the fact that there is something tender, sweet and holy in that wonderful harmony which unites the world of matter and the world of spirit in one unit, God manifest in everything is proven by the fact that from the very time when in the beginning God's spirit breathed upon the waters, there was every evidence of a responding nature which answered to the great life-giving call, and nature began to live and move, and to express itself in various forms. In various shapes throughout all the stages of development, and in the creation we find that there is no contradiction to the law of progress. It continues and develops all things into a higher and into a holier shape than that from which it originated. Nature sends out from the stems to the little blossoms, the beautiful coloring that is drawn from the moisture of the earth and tinted by the sun's rays. Again, the great tides in the ocean swell and fall with a law that governs the great action in many, many conditions, and we realize that God, the great infinite creative soul, vibrates like a living heart in this great arterial throbbing of mother earth. The tides as they swell and fall create in nature such revelations then that it is impossible for the mind, unless it has thoroughly mastered all the scientific subjects that relate to nature, to understand all. Deep down in the bowels of the earth where it has always been supposed that there was a mass of molten fire, we find that it is the record of the ages of the

long buried, within the recess of mother earth! There are worlds that have been; there are countries that have existed, and there are records of human lives and conditions that are lost now upon the surface of the earth; but when in these changes that occur through natural laws, the great love of God is manifested by upheavals of the earth, in which, in tracing deep down, we see the truth of what we assert, and there is again a rebuilding of the past, and the record of that past is in accordance with the testimony of God's eternal love. Beautiful, indeed, are the lessons we draw as we study nature, and we are rejoicing to find that those who do the greatest amount of good to the children of earth are those who study the sciences that relate to the spiritual and material condition that surrounds everything that lives and moves. If we were to take Brother Talmage, who would find, from his standpoint, that Spiritualism is a loathsome and horrible thing. We take from his words the idea that he despises that which, if he understood, would reveal a purer doctrine than that he preaches. He denounces, without argument, all that rises beyond his conception. He seems to me to be like one who, in the shadow of some cave, refuses to believe that the sun is shining, simply because he cannot comprehend. He will abusively denounce all who see in the great work of Nature the beautiful promise that "God is love." His standard of God is that which he draws from the old orthodox Bible. He has pictured that God as angry, and that He curses the children whom He has formed. That God, that stands so high in our estimation, he blasphemes, when he says there is a single curse uttered by the great Infinite Soul. Brother Talmage, as he draws his ideas from the Bible, is not aware that he blasphemes the Infinite Creator by picturing him as a being who is capable of expressing the baser passions that are sinful in man. That God could be angry! It is a libel upon the Infinite Soul that God should curse when he has blessed all that has been made. I feel that this worthy man who is so eagerly striving to save souls, is striving to save them with a whip and with a lash, but is not inviting them to the feast of bread and life, which the Infinite Creative Soul has vouchsafed to all the children of earth. We will let him go. He, perhaps, is doing good in his way, but if he is blind, it seems hard that he should strive to lead others; for, being blind, he may fall in the pit and lead others with him; but God's manifestation everywhere teaches the children of earth that there is life and love and wisdom, and that every demonstration man can make in a true and pure and holy pathway leads to a finer conception of the Infinite Soul. We contemplate God as being the God, the center, the intense innermost being of all that sends forth harmony, love and sublimity. Everything that can possibly advance man or nature is drawn from the great center of life, and although we cannot comprehend this being, we could not hold him in a shape that we could understand, for if we could do so, we would then bring God down to our level and quality, and it would soon make us feel less respect for the Infinite Being which we had formed. Therefore God must be that Infinite Soul whose thoughts permeate nature, and in this thought only are we made acquainted with the Infinite Soul; for instance, when nature began to express itself with a desire to live that principle which is the greatest of all, it formed itself in that shape that was adapted to its condition and standing. Thus the plant was formed, and it began to grow; perhaps near by another plant would rise from the earth and it would also grow, planted there in conditions which the Infinite Soul had created within each plant. The one may draw from the earth those juices and those conditions which will make it a medicine and a healing for disease. The other plant, but a few inches away, is in another spot of soil and drawing by its character and its conditions another substance from the same mother nature that may make it a poisonous vine that, if taken in the human system, will destroy life. There is again another illustration. The waters that may flow down from the rocks upon one side of the hill may be soft and the taste sweet, while probably running over other rocks and through other beds and controlled by other conditions, the streamlet which flows a short distance away may be hard and bitter to the taste. We see that the trees, each one in their foliage, in their shape and in their character differ. The weeping willow, as its leaves are drooping downward, recalls to us the legend which tells how at one time, in the scorching of Jesus, they took the branches from this tree, and that from that time on the branches were ashamed of the use they had been put to, and never held their heads up again, thus awakening the fancies, and we feel a tenderness toward the tree whose branches droop downward. There are other trees whose upright branches, with their beautifully trembling leaves, answer to the winds and the sweet music of hope is spoken in their branches. We see almost an expression manifest even in the motion in which the tree will sway to and fro in the wind. We are sometimes drawn to peculiar trees by certain associations. There is something that speaks to the soul of man, although words may not be used. We see these beautiful things in nature and we ask what can

be the condition which forces these things into expression, and we can only go back line by line, thread by thread, until we reach that which we can denominate as God. In contemplating this grand and wonderful thought, we feel our littleness, our weakness, and we realize that we are only human beings; little atoms that move in the great school of life. We are little sands along the shores of time, and although each little grain of sand and each little atom is necessary in the upbuilding and in the outgrowth of an infinite soul, we do not understand the destiny of each. We know that there must be change, and that the very form and shape of this, our earth, must be in accordance with a law that is perfect and true, and we can only see that God's wonderful law and power manifests itself through all. I have seen this little earth from the spirit world as I have moved to and fro and I see that this sphere is round. It seems to me as if I might almost make the comparison, to a little drop of water as it leaves the clouds falling to the earth being met by the pressure of the air upon all sides, it naturally takes that globular form, and the little round drop at last breaks in its fall, striking upon some harder substance. Just in like manner I see the wonderful work of creation going on through that part which you call space, between the great planets which move in the firmament; I see this space filled with matter. You say that it is simply air and gas, but I see that every wave of gaseous matter is filled with material, which will, in its affinity, unite with that to which it is attracted, forming new conditions. And I see that through this great spiritual atmosphere, which surrounds all material space, the same law is administered, that of atmospheric pressure. I see in this globe, which contains so many millions of human souls, and so many diversities of conditions, colors and characters, that there is a pressure which through the law that is born of a law higher than this that we have learned that attraction through the spiritual world is forming a pressure upon every part of matter, and that this little world in its spherical shape is but the natural demonstration of this great force in the spiritual kingdom. Thus nature, the infinite soul, can behold an earth as we would comprehend a drop of water, and not only this but all the planets that can be reached by your telescope, the sun that you are constantly striving to understand, are all simply atoms in the great contemplation of God's wisdom. There are suns and worlds that obey the law of gravitation as carefully and as powerfully as this that we are living on in this material plane. God's power and manifestation is so great that no man can comprehend the Infinite Creator. But what are we to do if we spiritualists, are to worship this infinite God, how are we to understand other than by contemplating the works of God; by realizing that through every manifestation there is a thought that proclaims the wonderful wisdom of a soul that can see through all, and that can demonstrate through all; and even in the simplest conditions of life we see that love is the law that governs all. Love is that cementing power that draws and attracts together those elements that produce the proper result. Were it not a law of love that gradually absorbs the dew as it falls in the night and refreshes the plant, that law would destroy, for the forces would break the gentle appreciation of the thirsty plant that drinks in the waters of an infinite fountain of love. The love that we bear each other as human beings opens the door to many lessons in life; it opens to us the spirit world that hovers so near to the material world. It is so close to you that you have but to put out your hand to touch it. Were you to realize the fact you would be astonished at the wonderful phenomena that is within your very grasp. Our thoughts are heard and felt by our invisible companions. It is through love, pity and sympathy that these draw near, and in their drawing near they lead to you the greater and more powerful lessons of love. You can demonstrate your love for them by progressing yourself. It is a law of love that makes us pursue studies. It is the inbalance of man that makes him strike out from the old and enter into the new. As he strives to understand the mysteries, miracles disappear, because a miracle is a miracle only to the ignorant mind; but when it understands the law that governs any wonderful phenomena, then it is no longer a miracle. We say that it is governed by natural laws, and although there may be many who denounce the fact that spirit can destroy the law of gravitation, which is understood in your material plane, yet it is demonstrated daily that there is a power greater than this. It is learned only from this little law in the planetary world, and thus attraction and gravitation to the infinite soul overcomes all other laws, and therefore materialization and independent action of spirit, the disturbing even of some conditions that mortals think is impossible to destroy. All this can be attributed to the influence of God working through nature and manifesting to the children of men as in the very thunder-storm that is now brewing over your heads; in the very revelation of the sound that makes the earth tremble, there is a law that is loving and tender. It awakens the germinal properties in the seed that desire to grow, and unseen by you there is a sufficient electric power that gives the desired force, that is the will of God, and even

in this storm the manifestation of God and infinite love is given to-night. The growth and development of everything that is buried in the bowels of the earth, and in its bosom must respond to laws that are stronger than those which we can fully understand until by each operation as it takes place, we begin to study the cause, and reason from cause to effect, and from effect to cause, that which is the manifestation of an infinite will. We cannot comprehend a personal God, no matter what the clergyman may say, no matter what your book of fables unfold. There is an impossibility to conceive how the Creator appears. We must therefore only look and see manifestations that occur, and in these manifestations we are glad to learn that there is a Bible on which the infinite finger writes truth. Jesus wrote upon the sand, but the waves washed it away. God has written upon matter day by day that which no wave of time can wash away. Jesus was a mortal being who, through the control taught you the rudiments of education; but God, the infinite soul, has in nature found a medium through which it can be manifested entirely. One at a time we must demonstrate the gifts that we have. One lesson at a time must be given, and step by step one at a time we take in the pathway of progress, and no human being can overstep these bounds and spring into the demonstration of its foundation and source. Then as mortals you have only this to do, and that is to feel first of all that the necessary tools and implements that are required for your studies of the Divine Creator, is to be in harmony with yourself, to cultivate and educate yourself and to bring to the highest perfection whatever gift you may possess. It is this way you will then draw near to you the corresponding spiritual elements that will vibrate through you and your works. You could demonstrate to your family that you love them, though you might be at a distance yet you knew their wants, and that you would try to supply them and send messages, and you would try to make their home as beautiful as possible, though you were absent and they might not be able to understand what you were doing for their benefit. In like manner the Father's Spirit, the Creative Soul through the children of earth is breathing love; breathing that which will bring best conditions, and if you will work in harmony with the infinite soul you cannot help but find that God's manifestations are right within your beings. Your very thoughts will be tinged by a higher and holier conception as you put God in yourself. As you desire in your action, in daily life, that which will make you a better man or woman, you are drawing an angel closer to you, and no angel comes near to the human being but what it will bring something which it does not take away. You cannot read a book but what you are in a measure colored by the story, or your thoughts will receive and take formation or shape by the idea expressed, and though you have read a book and laid it aside, it has made an impression upon you that cannot be destroyed; therefore whatever condition you may take on will mark you or in some way leave its impress upon your soul. Then to understand the manifestation of God we have to prepare the soul. It is for you to demonstrate through your lives that which he would manifest, for if you do not work out the design of the intellect it is barren matter that has not yet found expression; therefore it is for the children of earth; to work out their design of the Infinite Creator. The matter is here, and the spirit is here, and it needs only the blending and the developing of both together to produce that which will teach you that God is love. We need not refer to the Bible that has been maltreated by man. We need not go to that, for it is no more divinely inspired than the works of to-day which are speaking the loving symphonies of an Infinite Creator; that Bible, that to you may have been sacred, and your parents may have taught you to love and to worship it, yet with your maturer judgment and reason do you not see its discrepancies? Are you not aware that there is much left out of that book that should be in, and there is much therein that should be expunged, and through the various representations of the clergy you have a false conception and a strange idea of the Infinite God? Let us lay aside then all old fables; let us lay aside all that which will destroy the beautiful harmony of those great thoughts which are the contemplations of God through his works. Let us not admit a single thought or a single word that has been man-made; but let us with an education that has taught us to discern good from evil, with an unbiased mind contemplate nature and we will there find in every act, in the weaving of every nest that the tender care of a mother bird has prepared, in every fruit and blossom, in every manifestation in the animal kingdom, and in the loving efforts of humanity, that God is showing everywhere, and these manifestations are not yet ended, for although the growth and development of this world is attributed only to the forces of the creative soul, there are yet more and greater revelations to be made, because the spirit is still striving and working in the matter. New forms and new shapes are being developed and created, and not only is that to be the result, but the spiritual world is to be more fully understood. When the laws of gravitation here are thoroughly understood and you understand them in the material world, you will also learn how to

apply the spiritual laws, and the moment you begin to work with the spiritual laws, that moment the manifestation of spiritual forces will be made known to you. You will discover that there will be lines of communication established whereby even the planets may come into communication with each other. The mental telegraph is being gradually understood, and manifestations in Cleveland are already being successfully made. There are more to follow. There are grander and holier things to be conceived of, but it needs the working of humanity to assist the spirit world. Have you for a moment lost sight of the fact that every ideal thought that ever has been created by man, that was born in the spirit? You cannot paint a picture until first the artist conceives of what he would put upon the canvass, and then he collects the matter that is to produce it, and gathers his paints, his oil, his brush and canvass. Now he has the material and his soul has conceived the ideal which this material must work out. The sculptor takes the stone, however rough the material may be, he forms its proportions in his mind; in his soul the ideal is born of the favorite that he would get out of that rough and shapeless mass, and so it is born in the spirit ere it is produced in matter. Now exactly in like manner when you build a house, you must first consult the architect, and see that his plans and advice will give you the manner of building, and the cost of building, and see what you will require, to produce that which your mind has conceived, and in that beautiful thought of here and there a room, and here a little porch, there a little piazza, and there is then again the outline, graceful and beautifully curved or arranged, so this edifice becomes a thing of beauty that must be born in the mind ere it is produced in the material form. So in everything; that which is spiritual is a grand conception of your soul, and all that gains expression in the material must first be conceived in the mind. Grandly then do we throw out our souls' substance, the mental capabilities of the infinite soul of God vibrate upon them, and with those tender and harmonious links every ideal that has been created in the soul of God, will find its perfection through the work of man. Man is God's agent, and the agent is required to fulfill the duties assigned to each one according to his power and capabilities. Not a single one escapes the duty, to in some way inscribe the name of the Creator upon his life. Do you realize that you are the books on which God is writing the record of eternity? Each generation as it comes and goes through its work and enters, and another follows, and another follows, like great waves that roll in upon the shores of time. You are the waves on which is wafted the great forces of the infinite soul to create, and to continue the work of love. God is manifested to-day right here, not only in the storm cloud but in the loving tenderness that has been expressed even between you to-day, and although our eyes are closed, and although our medium is unconscious, there have been different conditions in this hall to-day, where there has been a kind look or a kind word spoken, that as you part you feel happier for the act. I need not point you out to whom you have benefited by a kind word to-day, and if manifestations go on throughout nature working good, we need not mold God in a form that our mind can conceive. We contemplate his work, and if we would measure God by our standard of perfection we would fall short, and therefore without considering further as the time is passing, let us resolve that to have the manifestations of God nearly and directly in our lives, we will make an effort to understand ourselves, for each soul is a part of God. God is thought. At the moment of conception, love is blended with matter where spirit and matter are made one, and a human being, or a moving creature is formed at that moment; the thought of the Creator is the spark of life that is baptized in matter, and then, however divine that expression may be, if you will mar that thought, will disperse that spark of life by evil doing, it is your fault, not God's. Therefore to make true manifestations of God, let us cultivate only the good. Let us cultivate that which will bring us nearer to the soul of things, and the Infinite Creator will find that the willing instruments are writing the manifestations every day.

Written for The Better Way. Connecticut Blue Laws Proposed. Senator Blair has disengaged himself, and my native State of New Hampshire, by offering a bill in the United States' Senate to establish the Connecticut Blue Laws, and spread them over the whole of the United States and Territories. Fortunately for the country, he is not likely to get ten votes in the Senate nor fifty in the House, for his ridiculous measure to stop all Sunday work and the Sunday mails, all plays, sports, pic-nics and amusements of all kinds, except such as De Wit Talmage and Sam Jones carry on in public. It is not probable that he has ever read the celebrated "Sunday Mail" report of his Rev. R. M. Johnson, which has put a quietus upon the question of stopping the mails for one half a century, and is likely to for another half a century. Attempting to legislate this country into the morals of our fore fathers, who whipped and hung the Quakers, killed the witches, tithed the people, and stopped Sunday travel and work, and fined those that did not attend church, is simply ridiculous, and betrays a weakness utterly unworthy of member of Congress, and even of the Senate, which has largely degenerated into a body of monopolists, who have purchased their seats from their increasing millions. Even among them this religious bigot has, fortunately, very little influence. To attempt to make a holy day out of a hobby day is absurd enough, without tracing its sacredness to any authority. As all days are alike under all manifestations of Divine government, and all operations of natural law are the same on all days, it would seem plain enough for a child to understand, that it was right to do right on any day, and wrong to do wrong on any day; and there the law should end, except a declaration of rest from labor one day in seven, making it a day of rest and recreation for all who so desire to use it. As to the day we call the first day of our week and our Sunday (named from the sun) being set apart as the day when Jesus rose from the dead, if there was any evidence that he ever did rise or was crucified, there is not a scrap of Jewish or Roman history on which the story can rest, and there could be no other, and was none until the fourth century of our Christian era, and that made up by the Roman Church, fixing a day, not the Jewish Sabbath or last day of their week, neither of which days correspond to our days of the week, as it is scarcely a century since eleven days were dropped out of the calendar, disarranging the register kept before, in "old style," and that kept since in the "new style." If there was one seventh part of the time holy, and set in the days of the week, we could easily find it, then have a basis for a holy day; but none such exists, and never will, as no nation but the Jews had such a day set apart by a God. At present each day in our week, is reserved, by some nation, as a day of religious devotion and rest from labor; and that a mere fraction of the race have the Sunday we have set apart for that purpose. The days of our week are all named for heathen divinities, and not one has a Christian origin or signification. The Roman Church changed the Roman ten month year into a twelve month year, but left the heathen names for the months, as they did for the days of the week. We have Jews among us who hold the seventh day, or Saturday, as the sacred day, and we have Seventh-Day Baptists and Adventists who also take Saturday as their holy day, and both of these classes are as conscientious as others who are anxious to force their day upon all. Thousands of us know no difference in the day, but believe in a day of rest; and any one in the seven would answer equally well, and it should be a holiday; but we can see only a great disadvantage to the people in stopping the mails or mail trains on one day in seven, as it would greatly derange business. Perhaps it is not worth while to notice such ridiculous a move of a fanatic in Congress; but it is well to have the public informed of the efforts of such men when they get among the law-makers, men who would soon destroy all the progress we have made in a century, and put us back into the puritanic harness, with the old titting man to arrest and fine travelers on the holy Sabbath. It is not often that such men get into Congress. They are usually in the pulpit and revival meetings, where they belong. WARREN CHASE. Cobden, Ill., May 25, 1888. Keep up with the impression of life, young man; close up to the band. If you ever fall to the rear, where the elephants are, you are apt to get trod on.

Passed Over.

Dr. Bloede, the scholarly German and high-minded Spiritualist, of Brooklyn, N. Y., passed to spirit life from a Baltimore hospital, April 30th. He suffered long and severely, and was conveyed to this hospital by his own request, that he might come under the treatment of Dr. Simon. He was connected with Journalism, notably with German periodicals of New York. He was a writer in both English and German for publications (secular and spiritualistic) of this and other countries. He will be missed in both hemispheres.

Woman.

In a late number of Housekeeper, a member gets very indignant because some advocate woman suffrage, and her blood boils with indignation, declaring that the Bible does not advocate it. I think she is correct. It distinctly commands woman to keep silence; to be in subjection to her husband, etc.

Are we to take the Bible literally and not progress from the views of olden times?

Are we to always look backward for our ideas of morality and rights, instead of to the glorious light that is ever ahead of us?

If so, was it not a mistake to free four million people, whom many consider as having no more soul than the beast, and as being property the same as the other; and who believed the institution of slavery to be built upon as divine ordinance as the Bible itself? (See Stephens' Georgia speech.)

Spurgeon insists there is no sin in smoking, and has declared, if anybody could show him a Bible command, "Thou shalt not smoke," he was ready to keep it; so we must say nothing against this filthy habit, for I know, by experience, it will cause some one's "indignation to boil over." And as the Bible says nothing in regard to it, neither must we.

It is probably within the recollection of many of us when the indignation of many, not only the common people but of preachers as well, boiled over because a brave few boldly proclaimed the curses of intemperance, they claiming the Bible did not sanction the use of wines, etc; while the others, and they could bring proof, too, claimed it did, and even now we have some ministers who, while lecturing in favor of Prohibition, declare if it could be made as in the good old times, and wholesome, (?) they would be in favor of it.

The saloon-keeper's indignation boils over freely, and they are ready, daily and hourly, to oppose the Woman Suffrage movement because they know if it ever becomes a law it is the death-knell to their business.

Will any of us dare say it is not in accordance with God's will that we live not only temperately, but in many cases refrain from some things entirely?

We might, did space and time allow, give other examples.

In the years to come, when woman's suffrage shall be part and parcel of our nations' laws, the Bible will have been found to strongly advocate it.

It must be so, for many there are who will not stop to ask the question, "Is it right?" "Is it just?" "Is it God's desire?" But "is it Bible?" and, if they see it is bound to come and bring good works, improvement of mind and body, there will be a host of texts to prove that over eighteen hundred years ago this very thing was foretold. That the Bible and church has known and advocated, and in a great measure been the means of bringing it to pass, as in the abolishing of slavery.

Are the women who have, one might say, literally ought their way into the clerical and other professions, less womanly than the ignorant creature who labors in the field, or the four walls of a log house, surrounded by a number of ragged little ones whom the parents cannot furnish the necessities of life?

And the many, many women, pure, noble souls, who yet are denied the blessings of home, husband and children, must they, forsooth, sit sumpily down with folded hands and, for fear of appearing unwomanly, do nothing for themselves or humanity, or, if they cannot marry, enter a convent as one great clergyman advises? Nay, verily. You may say there are many ways in which a woman can work without usurping masculine right; but, let me ask is it any the less womanly for a woman to study and be able to deposit a ballot understandingly, upon any of the great movements of the day than it was for Elizabeth Fry to investigate and try to reform prison rules?

Do you suppose there were none to infer she was out of her sphere and was transgressing the rules laid down in the Bible for her daily walk and conduct. Usurp man's rights! How do we know man has an exclusive patent on these rights? Is it because the Bible does not give to woman the right to govern herself? The right to say the child she bears shall be her own?

That, in many places, is one of man's rights? (God have mercy!) The right (?) to take the little one from its mother's arms and do with it as he sees best. How long, oh! how long will these and many other evils be permitted because the rights of women are not distinctly spoken of in the Bible, that was written for an entirely different class of people, and an entirely different age from the one in which we live. What if many of the rules and much of the advice is good for us to follow, does that prove there is nothing to come up outside of it that will be of benefit to humanity?

How long will women whose lives have been cast in pleasant places, turn aside from their more unfortunate sisters and think because they can live thus and so others ought to.

But God is neither dead nor sleeping. His law is ever progressive. The chariot is moving on and will do much toward righting the wrongs of the heavily laden, and many will be the blessings of those who have bravely borne the burden in the heat of the day; who have boldly proclaimed the truth in all things as they saw it, and those who have narrowed God's power and revelation to the limit of one book will see their mistake, and in sorrow mourn that they ever tried to stop the wheels of the car of progress.

But take heart, dear workers for humanity, it cannot be done.

This movement is for good; it has come to stay; and in time will accomplish its work and God will say, "Well done, faithful laborers in the vineyard, enter in and partake of its fruits."

May this blessed time come quickly. E. B. C.

Criticism.

There are two articles in THE BETTER WAY of May 12th, which are open to criticism and censure. One, that of L. C. Whitting, and the other a reported address of Charles Dawbarn. For the first an old fable furnishes a very suggestive and appropriate comment:

A fly sitting on the dash-board of a chariot one day, which the driver was hurrying along the dusty road, with great complacency and insinuating grace addressed the charioteer with the remark, "See what a dust we kick up."

So good Mr. Whitting, who has no doubt been all his life contending for better conditions for humanity, imagines because he is one of thousands of God's ministers who are and have been doing the same thing, that there is danger of his being overlooked unless he trumpets his own part therein and stops long enough to disparage Christ and others, to whom he is, in comparison, about like the fly to the two horse chariot in raising dust. To whom the pronoun "we" refers, is not stated. Writers often use the word we when they only have in view themselves, but doubtless in this case the writer includes with himself a number of others with whom in his short life he has been acquainted. But for any man to claim for any set of agitators any notable or conspicuous part in the movement of the age in all civilized countries, such a part as to make it proper to say, "We did it," is very childish. To take them up sinatim.

The vice of drunkenness has been preached against and punished time out of mind, and especially in all churches which call themselves Christians. Father Matthews in the Catholic church probably did more than any other one man in the fight against intemperate drinking. John C. Calhoun was a teetotaler and used his force and eloquence against the vice. He and his medium are often visitors at Tudor Castle. That the farmers of New England cut down their apple trees, was creditable perhaps, on account of its moral effect, but its practical effect was small, as New England rum and corn whisky were more dangerous substitutes. They should have burnt up the molasses and ploughed up the corn fields. Indeed, there is no article of vegetable food that cannot be used by the distiller, and will not be used if the people ask for it and pay for it. But the great check to the vice has not been agitation and platform speaking, but its great and insupportable increase, which has rendered it an unbearable evil so that nearly all men of good intent, irrespective of their mental metaphysics, will aid so far as right and justice will permit, to put down the vice, and put temptation out of the way.

Supposing that W. means abolition of slavery and not abolition of the colored race, as the types have made him say, I fear that he and the rest of his trumpet will again have to take a back seat. The anti-slavery agitation began in the very heart of the English church, and the philanthropic Wilberforce fought it out of England before the abolitionist was done selling slaves to his southern brethren. I am old enough to remember, and lived in New England at the time, that the most potent argument of the United States abolitionist was not a philanthropic one, but a purely selfish one, viz.: That the slaves gave too much power, and brought too much wealth to the South.

On the third count, W. will fare no better. The propriety of capital punishment has been discussed at various times and places since the Reformation, large numbers of Christians being unwilling under any circumstances to be instrumental in causing any man's death. If the state could devise some way to protect the innocent from violence and murder, there is no Christian in any country who would not rejoice and aid with his substance the necessary expense. But there is the stump. The cheapest way to deal with the murderer is apparently to hang him, and the selfishness of men triumphs over their humanity.

But if W. modestly uses the pronoun "we," in the reported address of Dawbarn, there is nothing of the kind. The great "I" reveals in his woolly sentences like "bridge the chasm that a multitude of spirits might pass to and fro," "ghost haunted mansion," "sights and sounds startling some orthodox family," "give to a king-nation," "some day it flowers into bloody revolution and a republic."

These little curls and spurts of nonsense would not be worthy of notice did he not wander into an attempt to throw discredit upon the Jews' God and our God, Jehovah; and that in such a way as to completely satisfy himself.

For, speaking of the spirit-intercourse he says: "You yourself are the magnet, and you can draw to yourself love or lust, wisdom or follow, fraud or honesty, truth or falsehood." Will Spiritualists never take in the idea that the prophets of old, through whom our knowledge of Jehovah comes, differed in no generic sense from the media of to-day. That to obtain valuable knowledge from them, we must go to them and their writings with the same purity of thought and magnetic desire for truth that is required for the same purpose of this day. He says: "Jehovah murdered a whole world at once." Well, does God, or does some one else destroy a majority of the whole world by degrees every thirty years or thereabouts?

We have any account of in the Bible, viz.: God, is just, powerful and wise, and seeketh not the death of the sinner. And if the media at other times ascribed to the Lord, commands and actions which the evil nature of those inquiring of them furnished them with, let Dawbarn apply his own apology for the media of the present day who, surrounded by evil influences, yield evil messages from the spirits for those who bias the medium or controlling spirit, by their own desires. If you will not have God or the power of goodness to speak to you through the medium, but would rather have the devil, you can, no doubt, have him. I would not trust a man in business; I would not trust a daughter in his care an hour, who could read the Bible through and find it in his heart to wag his tongue against the Jehovah of the Jews.

REUEL KEITH.

Christian Spiritualism. No. XXVI.

"Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for in as much as ye know that your labor is not in vain in the Lord." We are not to understand by this exhortion of Paul that we must never study the merits of new facts and ideas presented to our notice, nor even to cling to old theories and habits for no better reason than because they are old, and yet there is a steadfastness, which is both liable and necessary, quite as much now as in the days of Paul. There is a tendency in men and women to do and think what the majority approve of, and to follow a crowd is to follow no one, for he who strives to please every one, will soon learn that he pleases no one, not even himself. A man will say, "my mother taught me not to take wine, but I will appear odd if I refuse, and I know it will not hurt me." And so knowingly grieves his mother to please a company, who care not a fig whether he take or refuse the glass. Is the harm in one glass of wine? By no means. Is it simply disobeying the mother? No; the mother would have been disobeyed had he refused wine, when she had commanded him never to refuse it, for there are such mothers I am sorry to say. Then what is the wrong and where is the harm? There are few who cannot recognize, in a command, the object or motive that prompts its issue; and if that motive be a pure and good one, it is always safe to obey the command, even though we cannot see the consequence of disobedience. In this case we will assume that the mother knew her boy to be liable to intemperance because the father was addicted to drink. She knew that for that boy to take wine would be to give so much fuel to a fire which only needed food to burst into a devouring flame. By rejecting his mother's counsel he removes the barriers of respect, love and obedience, as well as takes into his system what is injurious, thus giving easy access to degrading influences.

Some persons cannot withstand the influence of evil companions, and these should shun mixed gatherings of all kinds. The better medium a person is the more susceptible to influence, and a medium cannot be too careful how he or she give sittings to any who give a sensation of oppression or shivering. It is a sure sign of inharmonious of some kind, and if the sifter bring the stronger influence, and the medium allow it to take possession, the guide proper may be driven away, and the mediumship injured if not lost. The first impression is given by the guide or guardian angel, and, if heeded, all the trouble may be averted. But let a sifter coax and beg and flatter, and before the medium knows it he is in the power of the enemy. We speak of media particularly, because they are a representative element of the spiritual condition of the human race. All mankind are acted upon by some stronger spiritual influence, and in turn act upon those who are impressible and receptive to them. We know, as Spiritualists (if we have learned Spiritualism practically), that we are the sole moulders of our own destiny; that while we are in the midst of influences of all kinds, both seen and unseen, it yet rests entirely with each individual what he accepts and what he rejects, and upon him alone rests the responsibility. He has no right to act with regard to what might in a worldly sense be considered future advantage, he must live day by day and hour by hour in the full light of purity and goodness. He must be steadfast and unmovable when questions of right and wrong are to be considered, even asking himself "is it my duty," rather than "what will the effect be." Paul has been describing coming conditions, in which humanity shall all be spiritualized; that "we shall not all sleep, but we shall be changed." Does this seem strange or improbable, when so often by the aid of a medium, sufficient elements can be extracted from a company to clothe spirits in visible form? We, who have witnessed the wonders of materialization, can testify to this fact. Suppose the face cannot be recognized; suppose the voice, manner and language fail to identify a form, what of it? Does that prove them to be automatons? Where can they come from? Where could they obtain that shining, white drapery which envelops them? Purity of character must furnish the material, and the material is collected from the sitters. Whiteness can come from purity alone, and the number of materializations in an evening depend largely upon the goodness of those who come to their friends. With this idea of growing with a fitness for a pure spiritual condition, was not Paul right to admonish his hearers to be steadfast and unmovable, and "abounding in the work of the Lord?" The work of their Lord was to purify and uplift humanity, and do good to all. The greater the degradation, the more need of a savior, and any can be a savior to some human being if he will be his friend and help him to do right. "A new commandment give I unto you, that ye love one another."

Believe me, every man has secret sorrows which the world knows not; and oftentimes we call a man cold when he is only sad.—Longfellow.

Which is Preferable: Eternal Rest or Eternal Activity.

The Christian religion abounds with promises of eternal rest for the soul, "asleep in Jesus," being received "into Abraham's bosom," and many other expressions of like nature, all seeming to indicate a life of inactivity, of sleep, of repose, rest.

At other times we are told that we shall be gathered around the throne of God, and the Lamb, with harps in our hands, singing praises to him forever, and if such employment did not become monotonous to the creature man, we should think it would become so to the Creator, who knows infinitely better how good and great he is, than finite minds can tell him by prayer and praise, and to harp on that through all eternity would be a little more than even the Creator could stand, and we imagine we can hear him say after the lapse of a few millions of years, "O, give us a rest, isn't there something else you can do? Go to work as I do, and praise me in your works and not so much in words."

The story, or pictures of heaven as drawn by the evangelists may truly be said to be glittering generalities, so much so that the locality even is not mentioned, only that it is up, and as we do not know what part of the twenty-four hours the observation was made we may be looking up from our standpoint for heaven, when it may be up from China on the opposite side of the earth.

We are assured however of one thing, that we shall have an easy time lounging around the corridors of his majesty the Creator of the universe, who spends his time on a great white throne receiving the homage of his creatures who were saved through the blood of the Lamb, and who to keep them in constant remembrance of it has taken his crucified body with the prints of the nails, and the thrust of the spear still plainly visible, so that the redeemed should not get too proud with their golden harps and sapphire studded crowns upon their heads. But the gentiles will have their satisfaction. They will be able to look at the converted Jesus and say, you see what your people did to our Saviour. Ah yes, but the Jew will say, if it had not been for us, you would not have had a Saviour, and we imagine (and have we not as good a right to imagine, as well as Beecher or Talmage?) that some of the elect look over the battlements of heaven into hell (as we have often heard ministers of the gospel describe it to little children to comfort them; and to slaves in the South to make them obedient to their masters) to see how bad it was down there so as to praise God the more for saving them and damning their father or mother, or maybe their own children, whose bringing up they were responsible for. And about this time Judas comes along and calls up, "I heard you all shouting praises to God for having saved you through the blood of Christ; but if it hadn't been for me, his blood would not have been shed, and here I am in hell for the very thing that saved your souls."

"Ah yes," they shout back to him: "but we were of the elect, and you was not. Don't you know St. Paul said, 'Hath not the potter power over the clay to make some honor and some to dishonor?'"

"Yes," answered Judas, "But I am more than mere clay. I am a penitent thinking, acting being, with great capacity for suffering and enjoying, and if God needed an instrument to carry out his purposes and use me for that purpose He should not have sent me to hell, when I have been instrumental in saving so many souls, and particularly as the new Testament, the inspired word of God says, that the devil entered into me, and if that was the case, I think the devil should be blamed and not me, who was merely his tool."

"Yes," the redeemed answer, "but you know Eve was tempted in the same way, but that made no difference with God. He holds everything responsible. He not only held Adam and Eve responsible, but He cursed the whole earth, because Adam lived on it, so you see you are responsible. At any rate God says so and while we were on earth we never disputed the word of God, and it is because we believed everything that we are saved, for don't you remember it was said: 'He that believeth and is baptized shall be saved, and he that believeth not shall be damned.'"

"Yes," said Judas, "but the same inspiration says: 'the devils believed and trembled' and I never heard of a devil being saved."

"O, well," they shout back to him, "it is all right, God has a right to do with his creatures as he pleases; you shouldn't betray our Saviour and then you wouldn't be where you are. Its true if somebody hadn't, we would all be in hell, and then heaven would be for rent. But it is all right, we have confidence in God, we never question him or what he does."

Judas said, "Answer me one more question before you commence singing again, I see that the devil is afraid of God, and that God has perfect control of him, he being one of his finite creatures, that he tried to take the place of the Infinite showing that he was a bigger fool than Adam when he ate the apple. But that's nothing I want to know why it is if God controls the whole universe, where sin came from, and why He permits Satan, the Devil, to carry on his work, almost deceiving the elect?" "O, well," they shout back to him, "we

don't know. When we were upon earth we never asked such questions; and if we had we would have been sent to hell for asking them. All we know is, that we are saved, and you are lost; and its all right, because God says it is."

"Well," answer me this question, won't you: Have you seen God, for I have not? All I know is I am landed in hell, without judge, jury or sentence."

"Well," they shout back, "we would answer you that question, but we are afraid its wrong to be talking to a low wretch like you, that has been damned, and that was so sorry you betrayed Christ that you went and hanged yourself." "O, no," Judas says; "I know one of the evangelists, my fellow apostle said so, but I didn't; the other apostle was right that said: I fell down so that my bowels pushed out, so that I died. But tell me, have you seen God?"

"No," they shout back to him, "we haven't seen God yet. We don't expect to see Him until the general resurrection, when every one will be judged according to the deeds done in the body."

"Well," said Judas, "if that is the case, I see some of you fellows with white robes on, that were guilty of all the crimes of the calendar, and when you come to be judged you may have to get out of there."

"Oh," they shouted back to him, "but we believed in the Lord Jesus Christ, and were baptized, and we are safe; and now we can't answer any more questions."

And they turned away praising God for having saved them and damning others and all for the glory of God.

It may be a very serious question for us in the future what our aspirations have been and are to-day. If it becomes a question of choice with us, whether we would rather live a life of idleness and meaningless psalm-singing, or a life of usefulness and activity. Even at the risk of getting tired, we are first and last and all the time for a life of activity. Surely if there is work for God to do, there is work for man, that so much needs experience and development rather than to hang about the throne of God and sing psalms. Surely if psalm-singing is necessary, and as God is all ears, and He can hear us when we are on a journey or at work, then we say give us something else, and that too; and like the workman at his bench whistling his tune, we will chant all the louder for having it to do.

We are told that angels and Christians have wings, which is another of the crude notions of a barbarous age, for man is undoubtedly the father to the angel, and not likely to have wings added to him, for if they are necessary there, they would have been no less useful here. The volition of the "will" is no doubt all that is necessary for locomotion there, at least for those scientifically advanced.

As to the exact employments in the world of spirits we have every assurance that they are as varied as the minds of those occupying that vast and boundless country. The astronomer is engaged in the prosecution of his study of the heavens, the chemist is busy in his laboratory, with greatly increased facilities for prosecuting his investigations. The scientist is busy in every direction in all the paths of nature and spirit life, not only by appliances greatly improved on any we have here, but by a greatly extended and clairvoyant vision that reaches out into space and things much farther and deeper than here.

Nor is the merchant or mechanic, nor the toiling hod-carrier of earth who does so much toward the erection of the building for which he gets so little credit, all, all are appropriately busy doing some good work for themselves or others. By the law of adaptation there is something for every man, woman and child to do, and there need be no mistaking it, for it will be a labor of love and one that you will delight to perform. Still, it must not be thought that all are alike busy in that world of uses for there, as here there are drones and laggards who do only what they find necessary for their own comfort, careless of what others are doing around them, but such have never risen above the earth's surface and were sorry looking sights, for to be it known, every spirit's interior condition is apparent on the surface. By the law of life there no man can deceive, lie or steal, like the manna of the desert no one can appropriate that which belongs to another, all have plenty, none too much.

As ye lie down in death, so shall ye rise up and well will it be with you if ye have left the world with clean hearts, still it is better to have committed errors than to have lived the life of a recluse, doing neither good nor harm. Better to have the balance sheet filled with good and some evil deeds, than to present a blank sheet and say: "here Lord, I was afraid I would do harm so I did nothing," as said Jesus in the parable of the talents.

That God has ordered all things well, who can doubt. And that he should have us lying at least mentally idle around his great white throne, when there is a universe to explore and to adorn, as well accept the heaven of the moslem with its harems and kindred sensualities. No! rather let us follow in the footsteps of God, which is to do good for ever and ever. BROWN.

The Origin of Leap Year.

The custom observed every fourth year of permitting the fairer sex to assume the rights and prerogatives appertaining to their brothers during the remaining three is a very ancient one. When it originated is not definitely known, but a law enacted by the Parliament of Scotland in the year 1288 is doubtless the first statutory recognition of the custom. The law was as follows: "It is statud and ordaind that during the reigne of Her Maist Bllisit Megestie, ilk fourth year, known as Leap Year, ilk maiden ladye of bath hign and low estait shall have liberty to bespeak ye man she likes, albeit gif he refuses to tak hir to be his wyfe, he shall be mulcted in ye sum of ane dundis or less, as his estait milt be, except and awils gif he can make it appear that he is betrothed to ane ither woman, that he then shall be free.—New York World.

About Spirit Writing.

A Minneapolis Medium who writes three hundred words a minute.—Some one minute message.—The ministerial warfare upon the Eddy seance at the Washington rink to night.

The seance to be given by Kate Eddy at the Washington rink this evening, postponed from last Sunday because of the inclement weather, has stirred up an interesting discussion of Spiritualism. The ministers seem to think that the medium is trading upon their preserves, and at last Monday's meeting of the orthodox pastors of the city, "spook business" was roundly denounced. The Rev. Go Lightly Morrill has since given several bitter "roasts" of the Spiritualists to the press, and rather capped the climax by attacking the character of those who were present at the rink. Rev. L. G. Powers has also intimated openly that the so-called seance is what he classically calls a "fake." The ministerial bombardment has called out George L. Woods, a well-known spiritualistic medium, who resides at 401 Seventh avenue south. He had announced that he intended to be present at the rink, and if Miss Eddy proved to be a fraud he would expose her, but if he thought her manifestations to be genuine he would assist her. He offered further to give some tests which Prof. Johnson, the mesmerist, who claims to be able to expose any medium, cannot explain. Johnson, it should be understood, is an all around fakir who has been playing engagements at Kohl & Middleton's museums. He is a skeptic, and says he can produce any of the mediums' manifestations by legerdemain or mechanical means. The situation briefly is that Johnson has attacked Eddy, Woods has turned loose on Johnson, and the ministers are after Woods. It would appear that the latter had turned on the preachers, or at least one of them, for he threatens to sue Rev. Mr. Morrill for libel, and there is the deuce to pay generally. Mr. Woods has resided in Minneapolis eighteen years, and is very well known, especially in spiritualistic circles. A Globe reporter called upon him yesterday, and for his benefit the professor gave some of his manifestations. A tablet of ordinary print paper was nailed to a small table, at which Mr. Wood seated himself with a short stub of a pencil in either hand. The first indication that he was at the mercy of the spirits was the violent and spasmodic twitchings of his hands and arms. His fingers began to drum a tattoo on the table, and finally sought the paper. Then his breath came in gasps, while the pencil began to wander aimlessly over the paper. "He isn't writing now," remarked his wife, who sat by the reporter's side. "He'll tell you when he begins, and then you can time him." Soon a leaf was torn from the tablet and thrown upon the floor. It read: "If you sit back further will try to write for you."

The reporter, who was about ten feet distant from the medium in the partially darkened room, moved his chair a few feet, and presently Mr. Woods cried out "now," and began to quiver as though he was undergoing a violent chill. His hand fairly flew over the paper until a minute and ten seconds had elapsed, when he suddenly stopped and leaned back in his chair as if overcome by nervous prostration. "I never knew them to use him so hard," remarked his wife as she handed him a glass of water.

"Them? Who do you mean?" asked the reporter.

"Why the spirits," answered the lady. The nail which held the paper to the table was drawn and the reporter found two sheets to be covered with writing in a small and legibly written hand, the lines even and close together. The subject matter proved to be a dissertation upon occult force containing 353 words. As it takes a rapid writer to put fifty words on paper in long hand, or 200 words in short hand in sixty seconds, it can be conjectured that the reporter was not a little astonished.

He had examined the paper carefully before the test, had seen it nailed to the table, and had carefully watched the medium, but there were the fifty-one lines of better "copy" than the average newspaper hack turns in. The message from the clouds ended with, "We must stop and hold all force for Sunday evening," and was signed, "Undine and Leland, spirit control."

Mr. Woods, when he had recovered somewhat, asked what had been written and said, "The conditions were not good, as I seldom write less than 300 words a minute under spirit control." In proof of this assertion he exhibited a certificate signed by T. C. Flower and Robert Shannon, to the effect that April 8th, at the residence of E. L. Larpenier, 51 West Exchange street, St. Paul, he wrote 668 words in a minute.

Another test was given which was about as incomprehensible. The reporter was asked to write a message to the spirits, and accordingly jotted down:

"Who will be the next governor of Minnesota?"

He folded the paper carefully, allowing no one to see it, and sealed it in an envelope, which was again sealed with wax. Mr. Woods then seated himself behind the curtain and the rappings were heard for a couple of minutes, when the following answer was thrown out, page by page:

Now, so far as who will be the next governor of Minnesota we will say to you that it would be a hard matter to say who it will be. There will be a bitter fight.

SATELRY (Spirit Control).

These two tests Mr. Woods stated he means to give Prof. Johnson an opportunity to explain this evening if he can, while he has several others he will offer if necessary. He explained that when a question is written and enclosed in an envelope it can be stitched on a sewing machine so that its removal would be impossible without detection, and still an intelligent answer will be written by him under spirit control within a few minutes.

A witty writer has observed, with much truth, that every man is, in a sense, three different men. In the first place, he is the man he thinks himself to be; in the second place, he is the man other persons think him to be; and finally, he is the man that he really is.



YOUTH DEPARTMENT

Maternal Instinct.

Wonder what my papa means By calling me Miss Fidget? A silly goose That has no use— A troublesome young midget. He says I always "ought to laugh Good little girls are jolly," But what would he do If he, too, had a dolly? Had tord his little dolly? He says my dolly's nothing but A lot of rips and creases— That all combined Could never find One-half the missing pieces. And mamma told me if it was Made out of iron and leather It wouldn't stay More than a day. Securely held together. I know its nose and ears are gone, It has one leg left only. A great big crack Is in its back And one eye looks so loney.

The Foolish Hens.

Who could not, or would not, see that Slavery bleav'd their Base. A FABLE. In good old pre-historic times the hen birds complained to the Sun that their condition was unequal to that of the feathered males. They said their plumage was not so gay, their voice was not so sweet, nor was their gait so majestic. They had all the trouble of laying eggs, and all the fatigue of hatching them. Even after that, on them devolved the sole trouble of feeding their offspring, and keeping them out of danger. The Sun-god replied that he felt the force of their complaint, and would send his son Lucifer to see what could be done to better their condition. Lucifer immediately placed them under the dominion of man; and man built coops and cages in which to keep them. He gave them once or twice a day a handful of dross barley or refuse heap, but took for his own use the eggs which they laid, and now and then killed a few for his table. Sometimes he would set them to fight for his amusement. The fowls complained that their condition was worse than it was before; that they had lost their freedom, were robbed of their eggs, and sometimes were put to death; while none of the inequalities they complained of had been in the least ameliorated. The Sun-god was greatly indignant, and said in his displeasure: "Have I not sent my son Lucifer to improve your condition, and has he not left his throne and laid aside his glory on purpose to do something for you? Where is your gratitude, you base ones of the earth? Man is his maker's image, and to serve man is to serve me. Slavery to man, I tell you, is a high honor. What if he kills a few; does he not feed you? does he not house you? does he not keep you? "Slavery, indeed! Such slavery is glory. Before my son Lucifer placed you under the hands of man, did you not wander abroad like waifs and strays? Did you not waste your strength in laying eggs to no profit? Were you not unhonored and unknown? Have you never heard that my son Lucifer, of his own will, became the servant and slave of man, and that he was actually made perfect by suffering? Fools that you are! As my son was made perfect by suffering, so must you be. And, as my son was the slave of man, your slavery has actually exalted you to the condition of Lucifer himself." JULIAN.

The Double Coin.

Half fill a glass with water and put a silver dime or quarter into it. Cover the glass with a plate, upon the plate place one hand, while you hold the glass with the other. Turn the glass upside down so that none of the water may escape; place it on a table and you will see the coin at the bottom larger than it is in reality, and another will appear of the natural size a little above it.

A Numerical Puzzle.

Ask your comrade to write down, without hesitation, in figures, twelve thousand, twelve hundred and twelve dollars? We hope he will do it correctly, thus: \$13,212.

Some Shreds of Reminiscences.

To the Editor of The Better Way. It seems to me that the minds of good men supply the best lessons of life. It is well known, psychologically, that conscience is formed by the influences that surround us, and that our ideas of good and evil are almost wholly the result of the moral atmosphere we breathe. A good man, Professor A. H. Worthen, of Illinois, has passed from earth to his spiritual habitation, and, as his mortal example is no longer present for our profit, it is well to make such record of his life as shall point out some of its brightness and goodness. He was born in Bradford, Vt., about the year 1815; married there, and at an early age removed to Illinois, and found a home at Warsaw, upon the Mississippi River. At that time Warsaw was a frontier settlement, containing two forts or block-houses, and but few of the elements of civilization besides. Like many other enterprising New Englanders, at that period and since, young Worthen became a school teacher and trained the young ideas of the pioneer youth; and he did it thoroughly, and to universal acceptance. His reminiscences of these pristine days of Western effort, erudition and progress were rich in pathos and sentiment, intermixed with little scraps of humor which made them very sunshiny and enjoyable. Although, in recounting these incidents, he did not exhibit himself as a central figure, it seems evident enough that for many years he was the moving spirit of the car of progress in that vicinity; and many a man and woman, now in the prime of life, remembers, with tearful eyes, the gentle yet thorough instruction imparted to them in those early days by this good preceptor, and to them his memory is indeed blessed. The lithological resources of his State, especially those in his immediate vicinity, made him, while yet a teacher, a patient and studious investigator of natural science; and so deeply into geology did he delve, and so expert become in its practical elucidation, that several years ago he was chosen geologist of Illinois, which office he held at the time of his decease. His various official reports, founded upon large research and most pains-taking investigation, have given him the reputation of being one of the leading geologists of the age. For several months preceding his last illness he was at work upon the text of the seventh report of this scholarly series, to the completion of which he is said to have looked forward in the temper of an artist while contemplating the ideal of his gradual creation; and he was very anxious for the extension of his mortal span until this volume could be finished. But, in the better land, there was an earlier need of his presence. Three distinct groups of lithological outcroppings in his adopted State—all of which owe recognition to him—are named for their discoverer and two members of his family—the dearly beloved wife who preceded him to the land of Beulah, and a son. His memory, however, rests in monuments more enduring, the works which future ages will admire and honor; for upon them depend much of the greatness, the fame and the wealth of the great and progre State of Illinois. Professor Worthen was, for many years of his useful life, a conscientious and upright Spiritualist—one who not only investigated carefully, but lived in strict consistency with the vital truths of our ennobling philosophy. He was not a credulous man, but rather erred, if at all, upon the conservative side, and deducted his facts from none, but the most conclusive evidence. In Spiritualism he found confirmation, as strong as Holy Writ, of the sublime truth of immortality; and his good, loving wife walked hand in hand with him along this delightful better way during all the mature years of her earthly pilgrimage, bringing happiness to him in sympathy of thought as well as in unity of aspiration. It was a picture of true marriage, in which the heart never grew old, or the affections hackneyed. If I relate some scraps of my pleasant acquaintance with this pair of human hearts, it will compel me to become egotistic, which the reader will not enjoy with so keen a relish as may be mine. When I was but a child I was upon the platform at Lake Pleasant Camp, improvising those productions which the partiality of friends denominated "poems," and Professor Worthen was pleased, as he afterward explained, with the readiness of response to all topics suggested. After service, he brought several friends to the house where I was stopping, among whom I remember Mr. Fred Moore and Professor Handee. They asked for a poem, and Professor Worthen suggested "Geology" as a subject. He was much gratified by the way my guides handled it, and expressed approval in terms very grateful to my youthful and somewhat vain mind. More poems were requested and promptly furnished, after which the conversation turned upon geology. I related that Rev. Mr. Worthen, of Vermont, had a wonderful collection of geodes, and that there were conditions under which I expected he might make me a present of one. "Would you like to have a geode so very much?" inquired Professor Worthen. "Indeed I would," I replied. "Then I'll send you a whole barrel of them, in the same way that I sent a barrel to my nephew, the Rev. Mr. Worthen, of Vermont," said he.

Our friendship began at that moment; and I can never estimate the advantages I have since derived from his wise counsel and wholesome instruction; for geology has ever been my favorite study. After this introduction, we met at some of the camps, every year, and at length he brought his wife, and my enjoyment was greatly increased through acquaintance with this lovely and highly intellectual woman. She became one of my best and kindest friends, and so remained till the hour of her translation. Last month, I enjoyed a visit to the home of Professor Worthen, in Illinois. It is a blessed remembrance. Beside himself, his household consisted of six sons, their wives and children; and a more manly, womanly, truly and thoroughly sympathetic family can not be found in all the heritage of God. The sons are all men of intellect and ability, leaders in the affairs of their community, domestic in habit and liberal in theology. There are no better citizens. The wives are the true helpmates and advisers of these worthy husbands, and therefore the light of love always illumines their happy home. Although throughout the wide field of his acquaintance, Professor Worthen is heartily mourned, what must be the feeling in this household, where for so many years he has been the head and the heart, the hope and the mainstay, the captain, the pilot, and for a long season the all-in-all, the rallying point in every emergency and the strong assurance in every danger. The responsibilities which, for such a long series of years, were his alone, have fallen upon younger but more willing shoulders; yet they will be administered with the excellent judgment and due regard for the teachings of the good father who has gone to his reward. May peace abide with this household till great blessings come out of sorrow, and then they will know that they have suffered no loss, but that the good father has arisen, through a new birth, to enlarged and eternal progression. JENNIE B. HAGAN.

ALL MANKIND

WITHOUT REGARD TO RACE OR CREEDS.

ARE CALLED TO UNITE FOR

30 MINUTES IN SOUL COMMUNION.

THE WORLD'S SOUL COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half-past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of humanitarians throughout the world, regardless of race and religious faith—the object being to invoke through co-operation in thought and unity in spiritual aspiration the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities: When it is 12 m. at Salem, Oregon, it is at—

Table listing cities and times for Soul Communion, including Austin, Texas (1:43 p.m.), Boston, Mass. (3:28 p.m.), Burlington, Vt. (3:18 p.m.), Buenos Ayres, S. A. (4:18 p.m.), Buffalo, N. Y. (2:55 p.m.), Columbus, S. C. (2:48 p.m.), Cape Horn, S. (3:43 p.m.), Cape of Good Hope, Africa (2:26 p.m.), Chicago (2:20 p.m.), Detroit, Mich. (2:38 p.m.), Frankfurt, Germany (8:43 p.m.), Frankfort, Ky. (2:31 p.m.), Fredrickton, New Brunswick (3:43 p.m.), Halifax, N. S. (3:18 p.m.), Harrisburg, Pa. (3:03 p.m.), Iowa City, Ia. (2:03 p.m.), London, Eng. (8:11 p.m.), Leamington, Kan. (1:48 p.m.), Little Rock, Ark. (2:03 p.m.), Louisville, Ky. (2:18 p.m.), Memphis, Tenn. (2:11 p.m.), Nashville, Tenn. (2:23 p.m.), New York City (3:15 p.m.), Norfolk, Va. (3:03 p.m.), Omaha, Neb. (2:58 p.m.), Philadelphia, Penn. (3:11 p.m.), Pittsburg, Penn. (2:51 p.m.), Rome, Italy (9:01 p.m.), Savannah, Ga. (2:31 p.m.), Santa Fe, N. M. (1:07 p.m.), St. Domingo, W. I. (3:33 p.m.), St. Paul, Minn. (1:58 p.m.), Santiago, Chile (3:28 p.m.), Sioux Falls, Dakota (1:48 p.m.), San Francisco, Cal. (12:01 p.m.), Vienna, Austria (9:21 p.m.), Vera Cruz, Mexico (9:48 p.m.), Walk-Walla, Wash. Ter. (11:18 p.m.), Augusta, Maine (3:32 p.m.), Baltimore, Md. (3:08 p.m.), Bern, Switzerland (8:41 p.m.), Berlin, Prussia (2:08 p.m.), Constantinople, Turkey (10:11 p.m.), Cincinnati, Ohio (2:26 p.m.), Columbus, Ohio (2:38 p.m.), Caracas, Venezuela (3:46 p.m.), Charlottown, Prince Edward's Island (3:38 p.m.), Dublin, Ireland (7:46 p.m.), Edinburgh, Scotland (8:01 p.m.), Dover, Delaware (8:09 p.m.), Ft. Kearney, Neb. (1:38 p.m.), Georgetown, British Guay. (4:18 p.m.), Havana, Cuba (2:51 p.m.), Honolulu, S. I. (9:51 p.m.), Jerusalem, Palestine (10:31 p.m.), Lima, Peru (8:04 p.m.), Milwaukee (2:18 p.m.), Indianapolis, Ind. (2:28 p.m.), Montreal, Canada (3:18 p.m.), New Haven, Conn. (3:28 p.m.), Newport, R. I. (3:28 p.m.), New Orleans, La. (2:11 p.m.), Ottawa, Canada (3:08 p.m.), Panama, New Granada (1:53 p.m.), Paris, France (08:19 p.m.), St. Petersburg, Russia (10:11 p.m.), St. Louis, Mo. (2:11 p.m.), St. John, New Foundland (1:38 p.m.), St. Paul, Minn. (1:58 p.m.), Smithtown, Jamaica (3:36 p.m.), Springfield, Mass. (3:21 p.m.), Salt Lake City, Utah (12:43 p.m.), Tallahassee, Fla. (2:33 p.m.), Vicksburg, Miss. (2:08 p.m.), Wilmington, N. C. (2:09 p.m.), Washington, D. C. (3:01 p.m.)

On Sunday morning we were lead to the Columbia Conservatory of Music, corner of Bedford Avenue and Fulton Street, where a fair audience was assembled to hear an address by Mrs. Striker, trance and inspirational speaker. Her subject was on Spiritualism generally, and the pith of her speech related to self-development. Being announced, at the close, that she would speak again in the evening, and give tests, we determined to call again to see what effect this would have on the good people. It was startling. The hall was packed, and a wonderful harmony prevailed (which we sensed on our entrance) from the fact that the majority of minds were bent on one common desire, and that was to hear something personal from beyond. The subject of discourse was taken from the audience, and consisted of the relation of man to the planet on which he was born, and the possibility of man's committing sin when he says he is a spark of the Divinity. Mrs. Striker did justice to the subject, and delivered herself in a manner satisfactory to the majority of those present, even if not giving vent to more scientific reasoning, as these subjects require to be fully comprehended by the non-Spiritualists and material thinker. When the discourse was finished she seemed to take on different conditions, or be controlled by different spirits—the latter somewhat disturbed or agitated her, while the former left her calm and undisturbed, proving their superior nature over those who control for personal affairs, or physical mediumship. What the latter proved we can not positively assert; but to judge from the manner in which some of those spoken to were affected, we may take it for granted that her tests were good. As we were a stranger in stranger's land, we passed in and out unnoticed; but felt an inward joy to know that we were among friends in spirit nevertheless. Respectfully, A. F. MELCHERS.

WHOLE WORLD

SOUL COMMUNION

JUNE 27, 1888.

ALL MANKIND WITHOUT REGARD TO RACE OR CREEDS.

ARE CALLED TO UNITE FOR 30 MINUTES IN SOUL COMMUNION.

THE WORLD'S SOUL COMMUNION TIME-TABLE.

Table listing cities and times for Soul Communion, including Austin, Texas (1:43 p.m.), Boston, Mass. (3:28 p.m.), Burlington, Vt. (3:18 p.m.), Buenos Ayres, S. A. (4:18 p.m.), Buffalo, N. Y. (2:55 p.m.), Columbus, S. C. (2:48 p.m.), Cape Horn, S. (3:43 p.m.), Cape of Good Hope, Africa (2:26 p.m.), Chicago (2:20 p.m.), Detroit, Mich. (2:38 p.m.), Frankfurt, Germany (8:43 p.m.), Frankfort, Ky. (2:31 p.m.), Fredrickton, New Brunswick (3:43 p.m.), Halifax, N. S. (3:18 p.m.), Harrisburg, Pa. (3:03 p.m.), Iowa City, Ia. (2:03 p.m.), London, Eng. (8:11 p.m.), Leamington, Kan. (1:48 p.m.), Little Rock, Ark. (2:03 p.m.), Louisville, Ky. (2:18 p.m.), Memphis, Tenn. (2:11 p.m.), Nashville, Tenn. (2:23 p.m.), New York City (3:15 p.m.), Norfolk, Va. (3:03 p.m.), Omaha, Neb. (2:58 p.m.), Philadelphia, Penn. (3:11 p.m.), Pittsburg, Penn. (2:51 p.m.), Rome, Italy (9:01 p.m.), Savannah, Ga. (2:31 p.m.), Santa Fe, N. M. (1:07 p.m.), St. Domingo, W. I. (3:33 p.m.), St. Paul, Minn. (1:58 p.m.), Santiago, Chile (3:28 p.m.), Sioux Falls, Dakota (1:48 p.m.), San Francisco, Cal. (12:01 p.m.), Vienna, Austria (9:21 p.m.), Vera Cruz, Mexico (9:48 p.m.), Walk-Walla, Wash. Ter. (11:18 p.m.), Augusta, Maine (3:32 p.m.), Baltimore, Md. (3:08 p.m.), Bern, Switzerland (8:41 p.m.), Berlin, Prussia (2:08 p.m.), Constantinople, Turkey (10:11 p.m.), Cincinnati, Ohio (2:26 p.m.), Columbus, Ohio (2:38 p.m.), Caracas, Venezuela (3:46 p.m.), Charlottown, Prince Edward's Island (3:38 p.m.), Dublin, Ireland (7:46 p.m.), Edinburgh, Scotland (8:01 p.m.), Dover, Delaware (8:09 p.m.), Ft. Kearney, Neb. (1:38 p.m.), Georgetown, British Guay. (4:18 p.m.), Havana, Cuba (2:51 p.m.), Honolulu, S. I. (9:51 p.m.), Jerusalem, Palestine (10:31 p.m.), Lima, Peru (8:04 p.m.), Milwaukee (2:18 p.m.), Indianapolis, Ind. (2:28 p.m.), Montreal, Canada (3:18 p.m.), New Haven, Conn. (3:28 p.m.), Newport, R. I. (3:28 p.m.), New Orleans, La. (2:11 p.m.), Ottawa, Canada (3:08 p.m.), Panama, New Granada (1:53 p.m.), Paris, France (08:19 p.m.), St. Petersburg, Russia (10:11 p.m.), St. Louis, Mo. (2:11 p.m.), St. John, New Foundland (1:38 p.m.), St. Paul, Minn. (1:58 p.m.), Smithtown, Jamaica (3:36 p.m.), Springfield, Mass. (3:21 p.m.), Salt Lake City, Utah (12:43 p.m.), Tallahassee, Fla. (2:33 p.m.), Vicksburg, Miss. (2:08 p.m.), Wilmington, N. C. (2:09 p.m.), Washington, D. C. (3:01 p.m.)

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How to Form Spirit Circles. Inquirers into Spiritualism should begin by forming spirit-circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

1. Let the room be of comfortable temperature, but cool rather than warm—the arrangement be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle. 2. Let the circle consist of four, five or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands upon the top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table, it sometimes, but not always, breaks the manifestations. 3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained. 4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations except with well developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them has a weakening influence. 5. Before the manifestations begin it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous character. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to come near. 6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps. 7. When motions of the table or sounds are produced freely, to avoid confusion, let only one person speak, and talk in response to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two means "Doubtful," and ask if the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed and, from that time, an intelligent system of communication is established. 8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come, asserting themselves to be related or known to anybody present, well-chosen questions should be put, to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body. 9. A powerful physical medium is usually a person of an impassible, affectionate and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies. The best manifestations are obtained when the medium and all the members of the circle are harmoniously bound together, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles with no strangers present are usually the best. Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

Magnetized Paper For development, see sheets for \$1.50, Psychometric Readings by letter, \$1.00 and stationery. Clairvoyant Tests given. Mrs. M. T. STANSON, SOLEIA, ILL. No. 803 North Monroe St.

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MEETINGS. Cleveland. CHILDREN'S PROGRESSIVE LYCEUM, No. 1—Meets every Sunday at 10:45 A. M., in G. A. R. Hall, 170 Superior St. Spiritualists and Liberals earnestly invited to send their children and the public cordially invited to attend FREE. RICHARD CARLETON, Conductor.

Boston, Mass. BANNER OF LIGHT CIRCLE-ROOM, No. 9 Bosworth street—Seances held every Tuesday and Thursday afternoon at 3 o'clock promptly. Admission free. For further particulars see notice on sixth page. L. B. Wilson, Chairman.

BOSTON SPIRITUAL TEMPLE, Berkeley Hall. Lectures by able speakers Sundays at 10:45 A. M. and 7:30 P. M. Richard Holmes, President; G. F. Rockwood, Secretary; Mrs. Mary F. Lovering, Corresponding Secretary; W. A. Dunlake Treasurer.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1—Sessions every Sunday at 11 A. M. in (large) Faine Memorial Hall, Appleton street, near Tremont. All seats free. Free ones invited. Deal, F. Wray, Conductor; Francis Woodbury, Corresponding Secretary, 45 Indiana street, Boston. Sewing circle at 1031 Washington street Wednesdays at 3 P. M. Supper and social meeting on the evening.

FIRST SPIRITUAL TEMPLE, corner Newbury and Essex streets—Spiritual Fraternity Society will hold public service Sundays at 2:45 P. M. Seats free.

SPIRITUALIST PHENOMENA ASSOCIATION, LADIES' AID PARLORS, 1031 Washington street—Sundays at 2:45 and 7:30 P. M. Meetings Thursdays at 7:30 P. M. Jackson Hall, President; Dr. U. K. Mayo, Treasurer; Francis B. Woodbury, Corresponding Secretary; W. G. Vaughn Secretary.

COLLEGE HALL, 34 Essex street—Sundays at 10:45 A. M. 2:45 and 7:30 P. M. Knott Cobb, Conductor.

EAGLE HALL, 616 Washington street, corner of Essex—Sundays 2:45 and 7:30 P. M. Meetings Wednesdays at 8 P. M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

1031 WASHINGTON STREET—The First Spiritualist Ladies' Aid Society meets every Friday, Mrs. H. O. Torrey, Secretary.

Newark, N. J. The People's Spiritual Fraternity holds meetings every Sunday evening at 7:45 o'clock at Liberal League Hall, No. 177 Halsey street. Mrs. G. Dorn, President.

Detroit, Mich. Fraternity Hall, corner State Street and Park Lane. Meetings held every Sunday at 10:30 A. M. and 7:30 P. M. AUGUSTUS DAY, Manager.

Chicago, Ill. Arena Hall, 159 22nd street. Children's Lyceum Sunday, at 1:45 P. M. Spiritualists and Mediums' Meeting, 3 P. M. Mediums' Receptions, first and third Thursdays evening. Society Sociables, second and fourth Thursdays evening. The Chicago Association of Universal Radical Progressive Spiritualists and Mediums Society was organized May 9, 1884, under the constitution of the United States, and the State of Illinois, with Dr. Norman MacLeod as its permanent President. This society meets in Spiritist Liberty hall, at No. 317 West Madison street, at 10:30 A. M., 2:30 and 6:30 P. M., every Sunday until further notice. The public are cordially invited to attend. Five cents to each meeting. NORMAN MACLEOD, Permanent President.

Cincinnati, Ohio. Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2 P. M. at the American Health College, Fairmount. Free to all.

The First New Spiritual Church, of Cincinnati, Ohio, meets every Sunday at 3 P. M., at Church Hall, No. 278 West Sixth Street, Dr. James A. Bliss, Pastor. The public are cordially invited. Seats free. Sunday School meets every Sunday at 1:30 P. M. Mrs. M. L. Jackson, Superintendent. Spiritualists are cordially invited. Bring your children with you.

St. Louis, Mo. The First Association of Spiritualists meets 2:45 P. M. every Sunday in Brand's Hall, southeast corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Lay, President, No. 313 Market Street. Milton Lyle, Cor. Sec., 3006 Olive Street, St. Louis, Mo.

Toledo, O. First Alliance of Progressive Thought meet every Sunday in Clark's Hall, Cherry street. A. H. Newcomb, President; W. M. Smith, Secretary.

American Spiritualist Alliance. MEETS AT 52 WEST 15TH STREET, NEW YORK CITY, ON THE SECOND AND FOURTH WEDNESDAYS OF EACH MONTH AT 7 P. M.

All Spiritualists are cordially invited to become connected with this Alliance—either as resident or non-resident members—and to take an active part in its work.

The ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members. NELSON CROSS, President. J. F. JEANRETT, Secretary, Maiden Lane, N. Y.

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These Lessons have never before been published. The primary object in the preservation of these Lessons in book form was to answer the urgent request of members of classes for a text book, or book of reference; but the ever increasing interest in these and kindred subjects among thoughtful minds in all parts of the world, and the great demand for information concerning the subject matter of these teachings, have led to the publication of this volume. Handsomely bound in cloth, price \$1. All orders addressed to WM. RICHMOND, 64 Union Park Place, Chicago, Ill.

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THE BETTER WAY.

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L. BARNEY, EDITOR. Assisted by a Corps of able Writers.

CINCINNATI, JUNE 2, 1888.

At Two Dollars per Year to Subscribers in the United States; Two Dollars and Fifty Cents to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application.

A good medium is desired to come to Bonne Terre, Missouri. Address, Dr. G. T. Suddick.

The man who finds it hard to do without his drinks on Sunday had better abstain all the week, and then he can stand it better on Sunday.

Ladies' Aid Society will give at G. A. R. Hall, 115 W. Sixth street, on Wednesday, June 6th, afternoon and evening, a Strawberry Festival and sale.

The picnic that was talked of for the 23d of June, is indefinitely postponed until the Committee shall have found a suitable ground that will please all.

The Union Spiritualists donated the use of the Hall for Wednesday evening last, to the friends of Mrs. Seery, who tendered that lady a benefit in the form of a trumpet seance, prior to her departure to a new field of labor. A full account will be found in our next issue.

This is a happy age for the little folks, for now the literature for them seems to be all they could ask. We are particularly pleased with "Our little Men and Women," published by D. Lothrop & Co., Boston. It is written especially for the youngest readers, and has plenty of short stories, and verses, easy and interesting, and abundantly illustrated with pretty pictures. It costs \$1.00 per year, sample copy for five cents.

We are glad to announce to our readers, that we will henceforth have a column devoted to Questions and Answers. Send on your questions, and they will be considered and answered by spirit intelligence, and given in our paper; and we will state by whom and through whom the answers are given.

This column is open and free to all.

Monday evening last was made a time of joy and festivity, at the residence of friend Starry, 147 Richmond street. The occasion was the birthday of his little son Clifford who was completely surprised, as well as delighted. It was indeed to him and many others a very happy occasion.

He received some very handsome presents. Many returns my little man.

J. Frank Baxter will arrive in Cincinnati Saturday June 2nd, and occupy the Rostrum at G. A. R. Hall, Sunday June 3rd. Subject for morning:

The Scope and Influence of the Spiritual Platform.

For evening: The Persistence, Permanence and Purpose of Spiritism.

Mr. Baxter distinctly announces, the evening services for 7:30 sharp; and all who know him, know that when he says 7:30 he means 7:30; and the exercises will begin promptly at 7:30.

We do not vouch for the truth and genuineness of manifestations at seances, public or private, nor wish to be held responsible for the accounts of them as they appear in our paper, unless we have ourselves witnessed them and the account appears over our signature. We do not mean to say we do not believe in their genuineness, nor the authenticity of the report, but simply that we can not swear to anything we have not seen. But good straight-forward accounts, especially over the name and address of writer, from any of our friends, will be welcomed. These grand things ought to be told. Spiritualists of Cincinnati and vicinity! take your light from under the bushel where you have so long jealously hid it. Open your hands, hearts and lives, and in obedience to the teachings of our noble religion, give expression to that good will and generosity to all, which is filling your inner being almost to bursting, and give to hungering humanity more than the mere crumbs which accidentally fall from your table sumptuously loaded. There are, among our readers, those to whom such accounts are food and drink. Not being so placed that they can see and enjoy these things themselves, they must take the experience of others, and call what they can from that. Many of our readers have intellects, all have hearts; and almost every heart has a memory in it of a dear one that has been translated, and a reaching out toward the land of spirits; and the bare knowledge, to a tender, loving heart, that it is possible for departed ones to return, and belief—even attained through the experience of another, if denied to itself—is much, very much.

The philosophy of Spirit Religion commends it to many; the manifestations, which are illustrations of it, to all. Then why withhold this truth from the many, simply because they can not feast with the few? Who knows but they may grow and expand with this which they can accept, until they demand the solid meat? At any rate, you will have obeyed the command: "Feed the hungry."

And still they come. We refer to the letters from old and young, among the intelligent thinkers all over this land, denouncing Talmage, and answering his sermon with such truthfulness of argument, sustained with a vigor and earnestness born of sound conviction, that it is good to read them. They are good for Spiritualist or non-believer; and oh, how wholesome for Talmage himself. For our own part, we are ready to thank that worthy divine for that same unworthy sermon, for it has struck fire, and called out a blaze from East, West, North and South, that is fairly lighting up the heavens, and by that light we behold our friends, and their honest faces, true to the knowledge that is within them, turned toward the brother in Brooklyn who is not true to his inward light; and on their countenances we read his rebuke.

All phases of resentment are found in these epistles that come to us. They are not anonymous, no non-deplume follows these honest expressions of denunciation. The full name and addresses are appended; and many whose brains and hearts have long worked for the cause, but who never deemed themselves capable of using the pen, feeling that they were indeed unworthy the name of Spiritualist if they let this outrageous thrust at its honor, truthfulness and purity pass unnoticed, have sent their thoughts on to us for publication; meaning to thus stand out to the public a vindicator of the true character of Spiritualism. Our only regret is that want of space forbids the publication of all these articles without reserve, for there is not one of them but is worthy. And now, friends, since you have armed yourselves with your pens, do not sheathe your weapon, that is so far mightier than the traditional sword, mightier, in that it can be used in time of peace to give joy and glad tidings and knowledge as well in time of dire necessity, to decapitate the spoilers of our honor.

OCCULT TELEGRAPHY.

Our readers have no doubt heard of Occult Telegraphy, and have some curiosity and interest concerning it.—what it is, etc. The following will inform them as to its origin; and we will further state that it is being used by an occult force, presumably a band of spirit physicians, as a means of furthering medical practice among suffering humanity, and for the accomplishment of great good.

The one through whom this was developed has associated himself with a regular graduated physician who can intelligently comprehend and carry out what is given through this instrument manipulated by the unseen powers. Do you ask, "Can these things be?" *Yea, and more.*

"Occult telegraphy was discovered and developed by Mr. W. S. Rowley of Cleveland, Ohio, as follows: In the spring of 1885, while sitting at home with his wife and neighbor, he heard peculiar rappings on his cuffs, collars, or any hard surface near his person. Upon listening closely he perceived that these mysterious raps corresponded to the Morse alphabet, the same as is now in use in all telegraph offices and which he had learned several years before, merely as a pastime; and that some unseen, unknown, and intelligent force was communicating to him by this method. Questions were asked by him which were quickly and correctly answered by this unseen operator, and many wonderful messages on various topics were ticked off in this way, from whence he could not tell. To say that he was surprised and dumb-founded expresses it but mildly, and soon as it became noised throughout the city, his house was thronged night and day by curiosity seekers, who wished to investigate this wonderful phenomena, none of whom could even undertake to explain the mystery. Among many others, he called the attention to it of Mr. J. H. W., formerly President of the Western Union Telegraph Co., a wealthy and very prominent citizen of Cleveland, also a prominent Western Union official, high in office, both of whom called at his house, and at their suggestion two common school slates were procured at a neighboring grocery. Upon these Mr. Rowley placed his hands and immediately the telegraphic rappings began. After fully satisfying themselves that these raps were entirely independent of Mr. Rowley, they proceeded to question this mysterious force, and the questions were no sooner asked than answered by telegraphic rappings upon the slates. Finally the question was asked by them, "Cannot a regular key and sounder be utilized by you?" The answer came quickly, "Yes, we have provided for that," and thereupon full directions were ticked off by rappings upon the slate how to construct an instrument for their use. These two gentlemen then caused an instrument to be constructed as directed and took it to Mr. Rowley's house and found it was operated by these unseen forces to their entire satisfaction. Hundreds of telegraph operators have since called upon Mr. R., and listened to this wonderful ticking, all of whom could read it readily but were completely puzzled as to its origin."

Editorial Correspondence.

Tribulations of Truth—The "Great Want" Newspaper—Its Moral Status—Sued for \$50,000—Open Letter to Mrs. Stoddard Gray—"Expose of Spiritualism" by Prof. Herrmann—How the Preliminaries were Managed by the Great and Only John A. Cockerill—Mr. Henry J. Newton's Challenge—Talmage, like History, Repeats Himself—Complimentary Testimonial to Dr. B. M. Lawrence, with a Glance at his Moving Cause—The Great Conspiracy—Significant Letter to John C. Bundy, to which Reply has not been vouchsafed.

Bishop Butler says: "Truth is only got at by assaulting and laying low the surroundings that throw it out of proportion and hide it from view." The misadjustment of truth is never accidental. It springs from subtle design. For years it has been the design of the New York World to misadjust the truths of

Spiritualism, and grossly falsify the work of its mediums. It would appear that they have not yet found out that there is no future life for a lie, and so they go on supporting it long after the public finds what the real character of the thing is; and thus most of the "moral" spasms of the "great want" newspaper are greeted by a derisive guffaw. It is not expected to tell the truth about anything which involves a point of morality, for it does not understand the subject. Its attacks upon the gamblers of New York ended farcically enough when it was found out that the proprietor of the World was renting, at a high figure, sumptuous apartments for one of the most disreputable gambling hells on the American continent, and this is said to be, by those who know, a fair example of its sincerity. There is not much danger that it will work permanent injury to Spiritualism.

In its raid upon one of Mrs. Stoddard Gray's seances, it is now ascertained that there was no "exposure" of anybody except the newspaper minions, and they lied about it for self-justification. How does the public relish this style of enterprise in a great purveyor of the daily news? But the World is reliable in one sense.

Its audacity has just received a slight check. Mrs. Eliza Wells and Miss Laura Chasey have brought suit against it for libels in an article published on 20th May, and laid their damages at \$25,000 each, and other suits are likely to grow out of the same publication. There is abundant evidence to prove the article libelous, and grossly so, and the disposition to cowhide the writer, who is known, will not soon abate. He ought to be bastinadoed. There should be

put in every honest hand a whip.

To lash this d—d bohemian of the World.

Regarding the World's most recent "exposure," the Banner of Light, of this date, publishes the subjoined "Open Letter to Mrs. Stoddard Gray."

"MADAM:—As you are aware, (being at your residence on a professional errand) I stopped at your seance last evening. Having been shown in the World of this morning an account of a so-called exposure at that seance, I have no hesitancy in pronouncing the same from beginning to end untrue. It misstates the usual method of conducting your seances, and misrepresents the point made of catching a form, "Sarah," or of catching any form, and finding the medium. The "grabbers" tried to catch a form which had materialized upon the top of the table—"Carrie Miller"—who dematerialized at once. And as to the medium—the son, who had no side whiskers, as stated—he did not make his appearance from the cabinet until some minutes after, when the "grabbers" had left the seance-room. I consider the attempted exposure a signal failure every way. Very truly,

"IRETUS GREENE CARDNER, M. D. 235 W. 34th st., New York, May 17, 88."

The heart of every good medium can truthfully echo this sentiment of Childre Harold:

"I have not loved the World, nor the World me; I have not flattered its rank breath, nor bowed to idolatries a patient knee."

The most fruitful subject of discussion by Spiritualists of New York during the week has been the much-advertised "entertainment" of "Prof." Herrmann, the great prestidigitator, in which he promises to "expose" Spiritualism and give it dead away. It is to come off at the Academy of Music to-morrow night.

Ostensibly it is for the benefit of the New York Press Club.

John A. Cockerill is President of the New York Press Club.

John A. Cockerill is managing editor of the New York World.

John A. Cockerill is "sly, devilish sly," and he has accomplished the scheme of the Press Club benefit as a coup d'etat to subsidize the newspapers of New York in the interest of a raid upon Spiritualism.

But it will amount to nothing as a raid, for, in the main, it will prove a rechauffe of the standard tricks of prestidigitators in their farcical representation of Spiritualism, with perhaps a few new thimble-rigs, of which Herrman is eminently capable. He proposes to demonstrate how the "trick" of materialization may be performed by anybody. This way of putting it will sound strangely to Spiritualists. Our readers will remember Mr. Keller's blustering style at Hueck's Opera House in Cincinnati last winter. He proposed to expose Spiritualism "most damnably," but when Mr. John Calvin offered him five hundred dollars if he would do those things which a slate-writing medium does, under the same conditions, he refused to even consider the proposition! He knew he could not perform, and his preference was not in the way of making himself ridiculous.

Keller has been in New York recently, and, taking advantage of the Diss Debar excitement, he spat out more of his anti-Spiritualist slime in the boast that he could do "all the tricks of Spiritualism." Mr. Henry J. Newton, President of the First Society of Spiritualists, and a solid citizen, took up the gauntlet promptly, and publicly proclaimed that, although he has no faith that any fact can be established by betting, yet in this way the honesty of a person may be tested. "Mr. Keller," said he, "proposes to produce by trick the phenomena manifested through spirit mediumship. If he will do so under fair conditions, I will put up any sum from five hundred to five thousand dollars, and open my parlors to him and a medium of my selection, and if he does what he pretends he can do, the money shall be his. In the interest of fair play, he shall bring with him four friends of his own choice,

and I will select four friends, and these shall be the only attendants."

Mr. Newton says this offer is open to Herrmann or any other expert in prestidigitator, but we are well aware it will not be accepted. The tricksters know there would be no show for them in such competition, and yet to-morrow night the great Herrmann will profess to duplicate the phenomena of Spiritualism! Every act, motion, word and smirk will duplicate a dirty falsehood—for the benefit of the New York Press Club, and most of the newspapers will publish a false and grossly bigoted report of the affair long before this letter reaches the eyes of our readers. All this is prearranged by the World. It will not require long to wait for the reaction of this part of the great conspiracy.

It is now discovered that Talmage's wonderful forensic effort against truth, on April 29, ultimo, was precisely the same effort, word for word, that he made against the same great principle in 1875, thirteen years ago, which is evidence that, although everything else has progressed meanwhile, Talmage has not, and his case is probably hopeless. For a great mind like his to sink hopelessly into a rut is sad indeed. Spiritualism of that date was no more like the Spiritualism of to-day than was the dreary winter of the world's life in the fourteenth century like the gleam of brightness which quivers along the horizon of the glad present, prophesying the imminent advent of heaven's own light. The great Talmage should not depend so much upon that which he thinks he may at sometime have learned, as upon the possibility of positively finding out something more in the rapidly accelerating radiance of this happy day for humanity. Something of the future is yet his, but if he does not improve it to better advantage than he has the past thirteen years, of what avail can it be to him or his follow-men.

Last evening the friends of Dr. B. M. Lawrence tendered him a complimentary testimonial at Spence's Hall, Fourteenth street, which, we learn, was fairly attended. Dr. Lawrence and his son, Frank, were enforced martyrs of the cause at the time Madame Diss Debar was arrested. They were about concluding arrangements to exhibit stereopticon views of the Diss Debar pictures, and on the day of the arrest, were present to sign the contract. Presence was construed into evidence of guilt by the minions of New York police law, and the Lawrences were therefore "run in" with the others. They were incarcerated in foul, vermin infested cells, and treated like outrageous malefactors for several days and nights, when they were released on their own recognizance, and, at the end of the Diss Debar examination, discharged; but the affair had cost them one hundred dollars, and this was just so much more than they had to spare. Their health was injured, and the young man, who is consumptive, was compelled to undergo a fit of sickness as a penalty for permitting injustice to pick his pocket. But how was he to help it? He was powerless, and therefore those Spiritualists of New York who love justice attempted to do something last night toward setting him and his father right before the world, and in making them whole in basket and in store.

It is the scheme of the great conspiracy to persecute all Spiritualists, and heartily sicken them of Spiritualism. The boast publicly indulged here is that Spiritualists will soon be arrested wherever they are found, and imprisoned on the charge of Spiritualism, and that, if found guilty of this offence, they will be severely punished. No sane man believes such nonsense, but there is a very strong wish abroad which stands sponsor for this thought, and the treatment of the Lawrences in some degree realized it.

The First Society is congratulating itself over the fact that Mrs. Brigham will again occupy its rostrum to-morrow. She was absent but one Sunday, yet there were many expressions of regret, although Mrs. Spence, who spoke in her place, is remarkably eloquent and instructive.

It is reported that Mrs. E. A. Wells will ere long occupy the lecture platform and combine argument with demonstration. She is a lady of fine intellectual ability, and in the combination of lecturer and platform test medium must command as many engagements as she can fill. Success attend her.

Demand for THE BETTER WAY in New York has more than doubled during the present month. People here are becoming fully awake to its merits. L. B.

HOSTON LETTER.

May 28, 1888.

To the Editor of The Better Way. Spiritualism is supposed to be more numerous at "the Hub" than anywhere else upon the footstool of the Infinite, but it is not "cooked" here in so large installments as in metropolitan New York, nor are we in the habit here of making so loud a squeal as they do there at the incursions of the jakal "grabber," whose visits we have schooled ourselves to look upon very much as mothers view measles and whooping cough in their children, as the necessary evils, in their growth, for Spiritualism grows every time it is "grabbed." You will conclude it has recently had a magnificent "boost" here as well as in New York. Very true. In both cities

it has been attacked for the use the occasion would supply for false statements in the newspapers, and the newspapers improved all their opportunities for falsification.

What is the result? People who care to know the truth have already ascertained that the charges of fraud against Mrs. Amanda M. Cowan and Mrs. Stoddard Gray, were manufactured for sensational newspaper work, and that the outfit of a truly first-class newspaper now includes a spirit-grabber who can sneak into a circle and destroy its conditions and then "lie by the watch" all through his account of it. Such at least was the statement of a Boston reporter; ably assisted by several glases of lager, less than a week ago, and circumstances indicate that beer was a truth promoter for one emergency.

You may have noticed that there was criticism of the Banner of Light in a little sheet published somewhere up in the northwest, because the Banner did not join in the hue and cry against Mrs. Cowan. It would seem from this that the little sheet, which makes some pretence of publication in the interest of Spiritualism, has a notion that Spiritualists should take their cue from the secular press, and sneeze every time that takes snuff. "How use doth breed a habit in a man." But the Banner is not used to sneezing on such occasion. It has never acquired the habit. Neither should it have kept silence, as it did. Its managers know that Mrs. Cowan is a true medium, and no one understands better than they that mediumship is the chief corner-stone of the Spiritualist edifice. There is some excuse in the fact that at the time of the Herald's "expose" the veteran editor of the Banner was very sick, the result of a painful accident, but this does not cover the case. An injustice was done to an accredited messenger of the angel world, and the leading Spiritualist journal of this world, right here at the scene of the injustice, should have promptly recorded its protest. This would have been done, we doubt not, had Mr. Colby been personally at the helm, and it would even now please thousands of good Spiritualists if he would say that this supposition is correct. Really, Mr. Colby is the Banner of Light, and we have no better news to convey to your readers than the fact that his health is improving, and that within a week or two, at latest, he will resume his duties fully in the sanctum of his editorial lares and penates.

Spiritualists in the West are not generally aware that Mr. Colby is not only one of the most experienced editors in our broad land, but a medium of rare gifts beside. The Banner is mainly edited by his gifted spirit band, and if it sometimes appears idiosyncratic or toploftical, criticism is not justly leveled when aimed at the mortal editor, and who has sufficient temerity to set himself up as the umpire of angelic performance? More than half the time of this revered veteran in the cause of truth is spent in consultation with his spirit friends, and it is his boast that he is half way in the spirit world already. The years cannot be many before he will be wholly there, and then how many thousands can truthfully exclaim:

"Heroic spirit! take your rest; Ye are richer, we are poorer; Yet, because ye have been with us, Life is manlier, heaven surer."

Mediums in this city are always busy, if really they are upon the plane of mediumistic work which brings genuine knowledge to the investigator, and this is the case with all of whom we have information. The Societies and Lyceums are well attended and inquirers multiply. Spiritualism was never in a healthier condition here, nor better prepared for its good work. Persecution seems to be one of the elements of its thrill, and when the smoke of battle is blown away and matters spiritualistic resume their legitimate status elsewhere, it will be found that the atmosphere of the cause has been agreeably cleared by agitation. Truth is strong enough to endure harder knocks than it has yet received. Fraternally Yours, JOE FAXON.

Passed On.

Mr. Charles H. Howard, an aged gentleman, recently passed from the body at the Betts Street Hospital, from consumption. As he had no near relatives or particular friends, it devolved upon the Society of Union Spiritualists to defray the expenses of his interment. Mrs. Glading volunteered to officiate. Although the weather was cold, quite a number were in attendance, and his body was quietly and tenderly laid to rest, but his spirit was there witnessing the ceremony, as he afterward informed Mr. King and others at a trumpet seance, where he came to express his thanks to the Society and those who had been so kind to him.

"Spiritualism has convinced many that man is a spiritual being now while encased in this form of clay, and that at the death of the body the spirit does react upon matter so as to give the strongest evidence of man's continued existence, and has removed the incubus of theology that has oppressed the heart of humanity so long with its dread weight of doubt and fear.

Spiritualism teaches that wealth is not ours for selfish ends, but to be used in trust for the benefit of those who are bound with that wretched poverty that saps the mind and kills all hope. Spiritualism teaches that those in possession of mental riches when touched by sympathy born of the spirit, will consecrate and use it for the uplifting of the masses, that in the end oppression may cease, and liberty, equality, and fraternity (love's other name), become possible to all mankind.

Spiritualism has converted more hard-headed Materialists than were ever won by the Bible and all the Christians in the world. Spiritualism declares that all men in all lands, everywhere, are the children of one grand and great cause, and the same glorious destiny is in reserve for all, that mankind has at last emerged from darkness into light."

Our Local Rostrum.

For some time past we have given an unusually large space to utterances from our local spiritual rostrum, for the reason that we have been specially favored with excellent speakers. It is a pleasure to say, that at present we are favored with one of the best inspirational speakers and psychometrists now upon the spiritual platform, in the person of Mrs. A. M. Glading, who speaks for the Union Society during the month of May. We give, in this impression of THE BETTER WAY, one of her wonderful addresses—wonderful in that she makes no previous preparation of her addresses. The report really does not do the lady justice, for the reason that her graceful manner, apt gestures, and personality adds greatly to and carries conviction with her words. Her style of delivery is pleasant, her arguments forcible, and her expressions grand. After each lecture she gives ten or fifteen psychometric readings, which have, in nearly every instance, been correct and highly satisfactory. She delineates the character, describes spirit friends, tells past, present and future, etc, with such accurateness as to astonish the most radical skeptic. As proof of her wonderful gifts and rare ability, the Hall has been well attended both morning and evening. She continues with us but one more Sabbath, May 27th. She will carry away with her the good wishes and kind remembrance of all here who have had the pleasure of her acquaintance either in a private or public way; and she will find a warm welcome awaiting her return to our midst.

Trumpet Seance.

Upon Saturday evening the 19th inst., Mr. W. S. King gave a Trumpet Seance at Saxony Building at which about thirty-five persons were present. Mrs. Glading was there and opened the seance with prayer, after which she gave a number of Psychometric readings, all being satisfactory. The lights were then removed from the room and quite an enjoyable time was had in talking with the world of spirits through the trumpets.

To Whom it May Concern.

New York May 21, 1888. The New York "World," May 17th, contained an editorial purporting to be an account of the expose on the previous evening, of fraud at a spiritual seance held by Mrs. Gray and her son, Dewitt Nough, at 323 West Thirty-fourth street. It was stated in that article that persons who had attended the seance suddenly struck a light and seized a form which had come out of the cabinet, and which, when seized, was found to be the medium, Dewitt Nough, enveloped in gauzy drapery. The undersigned, who were present on the occasion referred to, desire, as an act of simple justice, to declare that the statement published by the world as above stated is a slanderous and most impudent fabrication. The facts are as follows:

An attempt was made to seize a form which came from the cabinet, and a light was struck, but no seizure, and no expose followed. The instant light was struck the form which was standing on the table, vanished; the person who rushed forward intending to seize it, found nothing. The medium was found immediately after in his chair, in the cabinet, and no gauzy drapery or other underclothing as means of fraud; a mere absolute face in the way of a expose; and the men who had planned the raid returned crest-fallen and confused, not daring to pretend, in the presence of those who had witnessed all that passed, that they had made any discovery or exposure whatever. This is the truth of the case, and to it we set our hand:

F. Mohlhaeuer, Cleveland, O.; R Ropp, Illinois; Mr. and Mrs. Caricolic, 310 W. Twenty-seventh street, N. E.; Daniel Snyder, Saratoga and Spicer, N. E.; Mrs. S. M. Mitchell, 235 W. 126th street, N. E.; Mrs. S. A. White, 135 W. 126th street, N. E.; Geo. F. Parsons and wife, and M. J. Parsons, 17 W. Fifty-ninth street, N. E., together with some sixteen other persons who, no doubt, would add their names and addresses if I had the time to hunt them up.

F. MOHLHAEUER.

Be what thou art; personate only thyself; swim always in the stream of thine own nature.

The education of life perfects the thinking mind, but depraves the frivolous.—Mme. de Staël.

True charity is wise, giving when necessity demands—encouraging until the unfortunate can stand alone.

Great efforts come of industry and perseverance; for audacity doth almost bind and mate the weaker sort of mind.—Bacon.

The use we make of our fortune determines its sufficiency. A little is enough if used wisely; too much if expended foolishly.—Rovee.

Health, beauty, vigor, riches and all other things though good operate equally as evils to the vicious as they do as benefits to the just.

Every man stamps his value on himself. The price we challenge for ourselves is given us. Man is made great or little by his own will.—Schiller.

THE BETTER WAY.

THE WAY PUBLISHING CO. EVERY SATURDAY.

L. BARNEY, EDITOR. Assisted by a Corps of able Writers.

CINCINNATI, JUNE 2, 1888.

At Two Dollars per Year to Subscribers in the United States; Two Dollars and Fifty Cents to any Foreign Country.

A good medium is desired to come to Bonne Terre, Missouri. Address, Dr. G. T. Suddick.

The man who finds it hard to do without his drinks on Sunday had better abstain all the week, and then he can stand it better on Sunday.

Ladies' Aid Society will give at G. A. R. Hall, 115 W. Sixth street, on Wednesday, June 6th, afternoon and evening, a Strawberry Festival and sale.

The picnic that was talked of for the 23d of June, is indefinitely postponed until the Committee shall have found a suitable ground that will please all.

The Union Spiritualists donated the use of the Hall for Wednesday evening last, to the friends of Mrs. Seery, who tendered that lady a benefit in the form of a trumpet seance, prior to her departure to a new field of labor. A full account will be found in our next issue.

This is a happy age for the little folks, for now the literature for them seems to be all they could ask. We are particularly pleased with "Our little Men and Women," published by D. Lthrop & Co., Boston.

We are glad to announce to our readers, that we will henceforth have a column devoted to Questions and Answers.

This column is open and free to all.

Monday evening last was made a time of joy and festivity, at the residence of friend Starry, 147 Richmond street.

He received some very handsome presents. Many returns my little man.

J. Frank Baxter will arrive in Cincinnati Saturday June 2nd, and occupy the Rostrum at G. A. R. Hall, Sunday June 3rd.

The Scope and Influence of the Spiritualist Platform.

For evening: The Persistence, Permanence and Purpose of Spiritualism.

Mr. Baxter distinctly announces, the evening services for 7:30 sharp; and all who know him, know that when he says 7:30 he means 7:30; and the exercises will begin promptly at 7:30.

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The one through whom this was developed has associated himself with a regular graduated physician who can intelligently comprehend and carry out what is given through this instrument manipulated by the unseen powers. Do you ask, "Can these things be?" Yea, and more.

"Occult telegraphy was discovered and developed by Mr. W. S. Rowley of Cleveland, Ohio, as follows: In the spring of 1885, while sitting at home with his wife and neighbor, he heard peculiar rappings on his cuffs, collars, or any hard surface near his person. Upon listening closely he perceived that these mysterious raps corresponded to the Morse alphabet, the same as is now in use in all telegraph offices and which he had learned several years before, merely as a pastime; and that some unseen, unknown, and intelligent force was communicating to him by this method. Questions were asked by him which were quickly and correctly answered by this unseen operator, and many wonderful messages on various topics were ticked off in this way, from whence he could not tell. To say that he was surprised and dumbfounded expresses it but mildly, and soon as it became noised throughout the city, his house was thronged night and day by curiosity seekers, who wished to investigate this wonderful phenomena, none of whom could even undertake to explain the mystery. Among many others, he called the attention to it of Mr. J. H. W., formerly President of the Western Union Telegraph Co., a wealthy and very prominent citizen of Cleveland, also a prominent Western Union official, high in office, both of whom called at his house, and at their suggestion two common school slates were procured at a neighboring grocery. Upon these Mr. Rowley placed his hands and immediately the telegraphic rappings began. After fully satisfying themselves that these raps were entirely independent of Mr. Rowley, they proceeded to question this mysterious force, and the questions were no sooner asked than answered by telegraphic rappings upon the slates. Finally the question was asked by them, "Cannot a regular key and sounder be utilized by you?" The answer came quickly, "Yes, we have provided for that," and thereupon full directions were ticked off by rappings upon the slate how to construct an instrument for their use. These two gentlemen then caused an instrument to be constructed as directed and took it to Mr. Rowley's house and found it was operated by these unseen forces to their entire satisfaction. Hundreds of telegraph operators have since called upon Mr. R., and listened to this wonderful ticking, all of whom could read it readily but were completely puzzled as to its origin."

Editorial Correspondence. Tribulations of Truth—The "Great Want" Newspaper—Its Moral Status—Sued For \$50,000—Open Letter to Mrs. Stoddard Gray—"Expose of Spiritualism" by Prof. Herrmann—How the Preliminaries were Managed by the Great and Only John A. Cockerill—Mr. Henry J. Newton's Challenge—Talmage, like History, Repeats Himself—Complimentary Testimonial to Dr. B. M. Lawrence, with a Glance at its Moving Cause—The Great Conspiracy—Significant Letter to John C. Bundy, to which Reply has not been vouchsafed.

Bishop Butler says: "Truth is only got at by assailing and laying low the surroundings that throw it out of proportion and hide it from view." The misadjustment of truth is never accidental. It springs from subtle design. For years it has been the design of the New York World to misadjust the truths of

Spiritualism, and grossly falsify the work of its mediums. It would appear that they have not yet found out that there is no future life for a lie, and so they go on supporting it long after the public finds what the real character of the thing is; and thus most of the "moral" spasms of the "great want" newspaper are greeted by a derisive guffaw. It is not expected to tell the truth about anything which involves a point of morality, for it does not understand the subject. Its attacks upon the gamblers of New York ended farcically enough when it was found out that the proprietor of the World was renting, at a high figure, sumptuous apartments for one of the most disreputable gambling halls on the American continent, and this is said to be, by those who know, a fair example of its sincerity. There is not much danger that it will work permanent injury to Spiritualism.

In its raid upon one of Mrs. Stoddard Gray's seances, it is now ascertained that there was no "exposure" of anybody except the newspaper minions, and they lied about it for self-justification. How does the public relish this style of enterprise in a great purveyor of the daily news? But the World is reliable in one sense.

Its audacity has just received a slight check. Mrs. Eliza Wells and Miss Laura Chasey have brought suit against it for libels in an article published on 20th May, and laid their damages at \$25,000 each, and other suits are likely to grow out of the same publication. There is abundant evidence to prove the article libelous, and grossly so, and the disposition to cowhide the writer, who is known, will not soon abate. He ought to be bastinadoed. There should be

"put in every honest hand a whip, To lash this d—n Bohemian of the World."

Regarding the World's most recent "exposure," the Banner of Light, of this date, publishes the subjoined "Open Letter to Mrs. Stoddard Gray:"

"MADAM:—As you are aware, (being at your residence on a professional errand) I stopped at your seance last evening. Having been shown in the World of this morning an account of a so-called exposure at that seance, I have no hesitancy in pronouncing the same from beginning to end untrue. It misstates the usual method of conducting your seances, and misrepresents the point made of catching a form, "Sarah," or of catching any form, and finding the medium. The "grabbers" tried to catch a form which had materialized upon the top of the table—"Carrie Miller"—who dematerialized at once. And as to the medium—the son, who had no side whiskers, as stated—he did not make his appearance from the cabinet until some minutes after, when the "grabbers" had left the seance-room. I consider the attempted expose a signal failure every way.

"Very truly, J. H. W."

"J. H. W. GREENE CARDNER, M. D. 245 W. 34th st., New York, May 17, 88."

The heart of every good medium can truthfully echo this sentiment of Childe Harold:

"I have not loved the World, nor the World me; I have not flattered its rank breath, nor bowed To idolatries a patient knee."

The most fruitful subject of discussion by Spiritualists of New York during the week has been the much advertised "entertainment" of "Prof." Herrmann, the great prestidigitator, in which he promises to "expose" Spiritualism and give it dead away. It is to come off at the Academy of Music to-morrow night.

Ostensibly it is for the benefit of the New York Press Club.

John A. Cockerill is President of the New York Press Club.

John A. Cockerill is managing editor of the New York World.

John A. Cockerill is "sly, deevilish sly," and he has accomplished the scheme of the Press Club benefit as a coup d'etat to subsidize the newspapers of New York in the interest of a raid upon Spiritualism.

But it will amount to nothing as a raid, for, in the main, it will prove a rechauffe of the standard tricks of prestidigitators in their farcical representation of Spiritualism, with perhaps a few new thimble-rigs, of which Herrman is eminently capable. He proposes to demonstrate how the "trick" of materialization may be performed by anybody. This way of putting it will sound strangely to Spiritualists. Our readers will remember Mr. Keller's bloviating style at Hueck's Opera House in Cincinnati last winter. He proposed to expose Spiritualism "most damnably," but when Mr. John Calvin offered him five hundred dollars if he would do those things which a slate-writing medium does, under the same conditions, he refused to even consider the proposition! He knew he could not perform, and his preference was not in the way of making himself ridiculous.

Keller has been in New York recently, and, taking advantage of the Diss Debar excitement, he spat out more of his anti-Spiritualist slime in the boast that he could do "all the tricks of Spiritualism." Mr. Henry J. Newton, President of the First Society of Spiritualists, and a solid citizen, took up the gauntlet promptly, and publicly proclaimed that, although he has no faith that any fact can be established by betting, yet in this way the honesty of a person may be tested. "Mr. Keller," said he, "proposes to produce by trick the phenomena manifested through spirit mediumship. If he will do so under fair conditions, I will put up any sum from five hundred to five thousand dollars, and open my parlors to him and a medium of my selection, and if he does what he pretends he can do, the money shall be his. In the interest of fair play, he shall bring with him four friends of his own choice,

and I will select four friends, and these shall be the only attendants."

Mr. Newton says this offer is open to Herrmann or any other expert in prestidigitation, but we are well aware it will not be accepted. The tricksters know there would be no show for them in such competition, and yet to-morrow night the great Herrmann will profess to duplicate the phenomena of Spiritualism! Every act, motion, word and smirk will duplicate a dirty falsehood—for the benefit of the New York Press Club, and most of the newspapers will publish a false and grossly bigoted report of the affair long before this letter reaches the eyes of our readers. All this is prearranged by the World. It will not require long to wait for the reaction of this part of the great conspiracy.

It is now discovered that Talmage's wonderful forensic effort against truth, on April 29, ultimo, was precisely the same effort, word for word, that he made against the same great principle in 1875, thirteen years ago, which is evidence that, although everything else has progressed meanwhile, Talmage has not, and his case is probably hopeless. For a great mind like his to sink hopelessly into a rut is sad indeed. Spiritualism of that date was no more like the Spiritualism of to-day than was the dreary winter of the world's life in the fourteenth century like the gleam of brightness which quivers along the horizon of the glad present, prophesying the imminent advent of heaven's own light. The great Talmage should not depend so much upon that which he thinks he may at sometime have learned, as upon the possibility of positively finding out something more in the rapidly accelerating radiance of this happy day for humanity. Something of the future is yet his, but if he does not improve it to better advantage than he has the past thirteen years, of what avail can it be to him or his follow-men.

Last evening the friends of Dr. B. M. Lawrence tendered him a complimentary testimonial at Spence's Hall, Fourteenth street, which, we learn, was fairly attended. Dr. Lawrence and his son, Frank, were enforced martyrs of the cause at the time Madame Diss Debar was arrested. They were about concluding arrangements to exhibit stereoscopic views of the Diss Debar pictures, and, on the day of the arrest, were present to sign the contract. Presence was construed into evidence of guilt by the minions of New York police law, and the Lawrences were therefore "run in" with the others. They were incarcerated in foul, vermin infested cells, and treated like outrageous malefactors for several days and nights, when they were released on their own recognizance, and, at the end of the Diss Debar examination, discharged; but the affair had cost them one hundred dollars, and this was just so much more than they had to spare. Their health was injured, and the young man, who is consumptive, was compelled to undergo a fit of sickness as a penalty for permitting injustice to pick his pocket. But how was he to help it? He was powerless, and therefore those Spiritualists of New York who love justice attempted to do something last night toward setting him and his father right before the world, and in making them whole in basket and in store.

It is the scheme of the great conspiracy to persecute all Spiritualists, and heartily sicken them of Spiritualism. The boast publicly indulged here is that Spiritualists will soon be arrested wherever they are found, and imprisoned on the charge of Spiritualism, and that, if found guilty of this offence, they will be severely punished. No sane man believes such nonsense, but there is a very strong wish abroad which stands sponsor for this thought, and the treatment of the Lawrences in some degree realized it.

The First Society is congratulating itself over the fact that Mrs. Brigham will again occupy its rostrum to-morrow. She was absent but one Sunday, yet there were many expressions of regret, although Mrs. Spence, who spoke in her place, is remarkably eloquent and instructive.

It is reported that Mrs. E. A. Wells will ere long occupy the lecture platform and combine argument with demonstration. She is a lady of fine intellectual ability, and in the combination of lecturer and platform test medium must command as many engagements as she can fill. Success attend her.

Demand for THE BETTER WAY in New York has more than doubled during the present month. People here are becoming fully awake to its merits. L. B.

BOSTON LETTER. May 28, 1888.

To the Editor of The Better Way. Spiritualism is supposed to be more numerous at "the Hub" than anywhere else upon the footstool of the Infinite, but it is not "cooked" here in so large installments as in metropolitan New York, nor are we in the habit here of making so loud a squeal as they do there at the incursions of the jakal "grabber," whose visits we have schooled ourselves to look upon very much as mothers view measles and whooping cough in their children, as the necessary evils, in their growth, for Spiritualism grows every time it is "grabbed." You will conclude it has recently had a magnificent "boost" here as well as in New York. Very true. In both cities

it has been attacked for the use the occasion would supply for false statements in the newspapers, and the newspapers improved all their opportunities for falsification.

What is the result? People who care to know the truth have already ascertained that the charges of fraud against Mrs. Amanda M. Cowan and Mrs. Stoddard Gray, were manufactured for sensational newspaper work, and that the outfit of a truly first-class newspaper now includes a spirit-grabber who can sneak into a circle and destroy its conditions and then "lie by the watch" all through his account of it. Such at least was the statement of a Boston reporter; ably assisted by several glasses of lager, less than a week ago, and circumstances indicate that beer was a truth promoter for one emergency.

You may have noticed that there was criticism of the Banner of Light in a little sheet published somewhere up in the northwest, because the Banner did not join in the hue and cry against Mrs. Cowan. It would seem from this that the little sheet, which makes some pretence of publication in the interest of Spiritualism, has a notion that Spiritualists should take their cue from the secular press, and sneeze every time that takes snuff. "How use doth breed a habit in a man." But the Banner is not used to sneezing on such occasion. It has never acquired the habit. Neither should it have kept silence, as it did. Its managers know that Mrs. Cowan is a true medium, and no one understands better than they that mediumship is the chief corner-stone of the Spiritualist edifice. There is some excuse in the fact that at the time of the Herald's "expose" the veteran editor of the Banner was very sick, the result of a painful accident, but this does not cover the case. An injustice was done to an accredited messenger of the angel world, and the leading Spiritualist journal of this world, right here at the scene of the injustice, should have promptly recorded its protest. This would have been done, we doubt not, had Mr. Colby been personally at the helm, and it would even now please thousands of good Spiritualists if he would say that this supposition is correct. Really, Mr. Colby is the Banner of Light, and we have no better news to convey to your readers than the fact that his health is improving, and that within a week or two, at latest, he will resume his duties fully in the sanctum of his editorial lares and penates.

Spiritualists in the West are not generally aware that Mr. Colby is not only one of the most experienced editors in our broad land, but a medium of rare gifts beside. The Banner is mainly edited by his gifted spirit band, and if it sometimes appears idiosyncratic or topofical, criticism is not justly leveled when aimed at the mortal editor, and who has sufficient temerity to set himself up as the umpire of angelic performance? More than half the time of this revered veteran in the cause of truth is spent in consultation with his spirit friends, and it is his boast that he is half way in the spirit world already. The years cannot be many before he will be wholly there, and then how many thousands can truthfully exclaim:

"Heroic spirit! take your rest; Ye are richer, we are poorer; Yet, because ye have been with us, Life is manlier, heaven surer."

Mediums in this city are always busy, if really they are upon the plane of mediumistic work which brings genuine knowledge to the investigator, and this is the case with all of whom we have information. The Societies and Lyceums are well attended and inquirers multiply. Spiritualism was never in a healthier condition here, nor better prepared for its good work. Persecution seems to be one of the elements of its thrift, and when the smoke of battle is blown away and matters spiritualistic resume their legitimate status elsewhere, it will be found that the atmosphere of the cause has been agreeably cleared by agitation. Truth is strong enough to endure harder knocks than it has yet received. Fraternaly Yours, JOE FAXON.

PASSED ON.

Mr. Charles H. Howard, an aged gentleman, recently passed from the body at the Betts Street Hospital, from consumption. As he had no near relatives or particular friends, it devolved upon the Society of Union Spiritualists to defray the expenses of his interment. Mrs. Glading volunteered to officiate. Although the weather was cold, quite a number were in attendance, and his body was quietly and tenderly laid to rest, but his spirit was there witnessing the ceremony, as he afterward informed Mr. King and others at a trumpet seance, where he came to express his thanks to the Society and those who had been so kind to him.

"Spiritualism has convinced many that man is a spiritual being now while encased in this form of clay, and that at the death of the body the spirit does react upon matter so as to give the strongest evidence of man's continued existence, and has removed the incubus of theology that has oppressed the heart of humanity so long with its dread weight of doubt and fear.

Spiritualism teaches that wealth is not ours for selfish ends, but to be used in trust for the benefit of those who are bound with that wretched poverty that saps the mind and kills all hope. Spiritualism teaches that those in possession of mental riches when touched by sympathy born of the spirit, will consecrate and use it for the uplifting of the masses, that in the end oppression may cease, and liberty, equality, and fraternity (love's other name), become possible to all mankind. Spiritualism has converted more hard-headed Materialists than were ever won by the Bible and all the Christians in the world. Spiritualism declares that all men in all lands, everywhere, are the children of one grand and great cause, and the same glorious destiny is in reserve for all, that mankind has at last emerged from darkness into light."

Our Local Rostrum.

For some time past we have given an unusually large space to utterances from our local spiritual rostrum, for the reason that we have been specially favored with excellent speakers. It is a pleasure to say, that at present we are favored with one of the best inspirational speakers and psychometrists now upon the spiritual platform, in the person of Mrs. A. M. Glading, who speaks for the Union Society during the month of May. We give, in this impression of THE BETTER WAY, one of her wonderful addresses—wonderful in that she makes no previous preparation of her addresses. The report really does not do the lady justice, for the reason that her graceful manner, apt gestures, and personality adds greatly to and carries conviction with her words. Her style of delivery is pleasant, her arguments oreille, and her expressions grand. After each lecture she gives ten or fifteen psychometric readings, which have, in nearly every instance, been correct and highly satisfactory. She delineates the character, describes spirit friends, tells past, present and future, etc, with such accurateness as to astonish the most radical skeptic. As proof of her wonderful gifts and rare ability, the Hall has been well attended both morning and evening.

She continues with us but one more Sabbath, May 27th. She will carry away with her the good wishes and kind remembrance of all here who have had the pleasure of her acquaintance either in a private or public way; and she will find a warm welcome awaiting her return to our midst.

Trumpet Seance.

Upon Saturday evening the 19th inst., Mr. W. S. King gave a Trumpet Seance at Saxony Building at which about thirty-five persons were present. Mrs. Glading was there and opened the seance with prayer, after which she gave a number of Psychometric readings, all being satisfactory. The lights were then removed from the room and quite an enjoyable time was had in talking with the world of spirits through the trumpets.

To Whom it May Concern.

New York May 21, 1888. The New York "World," May 17th, contained an editorial purporting to be an account of the expose on the previous evening, of fraud at a spiritual seance held by Mrs. Gray and her son, Dewitt Nough, at 323 West Thirty-fourth street. It was stated in that article that persons who had attended the seance suddenly struck a light and seized a form which had come out of the cabinet, and which, when seized, was found to be the medium, Dewitt Nough, enveloped in gauzy drapery. The undersigned, who were present on the occasion referred to, desire, as an act of simple justice, to declare that the statement published by the world as above stated is a slanderous and most impudent fabrication. The facts are as follows:

An attempt was made to seize a form which came from the cabinet, and a light was struck, but no seizure, and no expose followed. The instant the light was struck the form which was standing on the table, vanished; the person who rushed forward intending to seize it, found nothing. The medium was found immediately after in his chair, in the cabinet, and no gauzy drapery or other underclothing as means of fraud; a mere absolute farce in the way of a expose; and the men who had planned the raid returned crest-fallen and confused, not daring to pretend, in the presence of those who had witnessed all that passed, that they had made any discovery or exposure whatever. This is the truth of the case, and to it we set our hand:

F. MOHLHAVER, Cleveland, O.; R. Ropp, Illinois; Mr. and Mrs. Caricoll, 310 W. Twenty-seventh street, N. E.; Daniel Snyder, Saratoga and Spicer, N. E.; Mrs. S. M. Mitchell, 235 W. 126th street, N. E.; Mrs. S. A. White, 135 W. 126th street, N. E.; Geo. F. Parsons and wife, and M. J. Parsons, 17 W. Fifty-ninth street, N. E., together with some sixteen other persons who, no doubt, would add their names and addresses if I had the time to hunt them up.

F. MOHLHAVER.

Be what thou art; personate only thyself; swim always in the stream of thine own nature.

The education of life perfects the thinking mind, but depraves the frivolous.—Mme. de Staël.

True charity is wise, giving when necessity demands—encouraging until the unfortunate can stand alone.

Great efforts come of industry and perseverance; for audacity doth almost bind and mate the weaker sort of mind.—Bacon.

The use we make of our fortune determines its sufficiency. A little is enough if used wisely; too much if expended foolishly.—Hovee.

Health, beauty, vigor, riches and all other things though good operate equally as evils to the vicious as they do as benefits to the just.

Every man stamps his value on himself. The price we challenge for ourselves is given us. Man is made great or little by his own will.—Schiller.

PERSONAL.

Dr. A. W. S. Rothermel is traveling through the South by way of Charleston, Jacksonville and Atlanta, thence to Arkansas to look after silver mines that he is interested in.

Mrs. E. M. Dole, one of Chicago's best mediums, has arrived in this city and is quartered with Mrs. Dr. Jackson at her residence No. 336 Race street, where she will be pleased to see her friends.

Mrs. A. M. Glading spoke in Lonsville two evenings last week—Thursday and Friday—to crowded houses. After each lecture she gave about fifteen readings. On Thursday of this week she spoke at Muncie, Ind. She refused other calls, not being able to accept them on account of want of time.

The many friends of the editor-in-chief, Captain L. Barney, will be pleased to hear that his health is improving and that he is meeting with success in the interest of THE BETTER WAY. We soon hope to see him at his old quarters.

G. H. Romaine has promised to give us some of his healthy, old-fashioned articles, and as soon as he does we shall give them to our readers.

J. Frank Baxter, Esq., will be quartered at No. 112 Poplar street during his stay in this city. We trust his many friends will make his stay pleasant while here.

Movement of Mediums.

J. Frank Baxter, due in Cincinnati June 1st.

Mrs. Lunt Parker and Lily May, at hall 106 Washington avenue, Lansing, Mich.

Prof. J. Madison Allen speaks for Society at Peoria, Ill., during the month of May.

J. S. Loveland is speaking at Milwaukee. Large audiences and good interest.

J. W. Fletcher will speak at Parkland, Pa., and Sunapee, N. H. Camp Meetings.

Mrs. L. A. Logan conducts meetings Sunday evenings at Harmony Hall, Denver, Col.

Mrs. Anna Orvis conducts services for the Chicago Spiritual Fraternity, at 3 p. m. Sundays, for this month.

Frank T. Ripley goes to Maine June 1st. Societies desiring to make engagements with him, can address him at Corinne, Me.

Walter Howell's engagement list is filed to the close of 1888. Casadaga Camp Meeting, July 21st. His address is 248 N. Division St., Buffalo, N. Y.

Mrs. S. Willis passed a highly successful examination at the College of Physicians and Surgeons, Boston, on Wednesday, May 9th.

Mrs. E. A. Wells, test and materializing medium of New York City, has changed her residence to 296 Sixth avenue, where she has commodious apartments.

John Slater, of New York, is giving seances on the Sundays of this month, at 3 p. m. and 7:45 p. m., at Martine Hall, corner of Indiana avenue and 23d street, Chicago, Ill.

Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists, on Ada street, Chicago, Ill., morning and evening each Sunday.

Mrs. H. S. Richings is engaged for the Sundays of May, and perhaps the first two of June at Pittsburg. She succeeded Mrs. Glading, who gave good satisfaction, and was highly appreciated by the Society.

Chas. Dawbar is engaged for the month of May, to speak for the First Society of Spiritualists at Philadelphia, after which he takes a vacation till the Camp Meeting season opens.

Bishop A. Beale, at Glen Falls, N. Y., for the rest of May; at Bridgeport, Conn., first two Sundays of June, and the last two at Stafford, Conn. Will speak at Onset Bay Camp Meeting the last of July, at Queen City Park the last of August.

Louis F. Jones, spirit artist, will visit Onset Camp in July.

J. Clegg Wright speaks during June at Philadelphia; corner Eighth and Spring Garden streets.

Dr. Deah Clark is open for engagements for June and July. Can be addressed care of Colby & Rich, Boston, Mass.

Mrs. Clara A. Field would like to engage for the Sundays of June. Care of Banner of Light, Boston, Mass.

The Hon. Warren Chase is engaged to speak at the picnic and quarterly meeting at Villa Ridge, Ill., June 2d.

Mary A. Charter's engagements for the summer months are at Adrian, Detroit, Lansing and Monroe, Mich., and South Bend, Ind. She can be addressed at Carleton, Mich.

Mrs. Mary C. Wright can be secured for lectures or grove meetings, by addressing her at Fulton, Oswego Co., N. Y.

Mrs. M. Paine, of Painesville, Ohio, will speak for the Society of Willoughby the first Sunday in June and in Huron County the remaining Sundays of the month.

Edgar W. Emerson will be at the Oakland Cal. Camp Meeting during the month of June; July 21st to 29th, at Onset Bay, Mass.; Camp Meeting; August 4th to 13th, at Sunapee Lake, N. H.; Camp Meeting; 16th to 27th, Casadaga, N. Y.; Camp Meeting; September 1st to 10th, at Troy, N. Y.

Miss Jennie E. Hagan's lecture engagement for July, August, and September, 1888 will be July 1st at Hanson, Mass., Camp Meeting.

" 4th to 9th, Parkland, Penn., Camp Meeting.

July 14th to 18th, Harwich, Mass., Camp Meeting.

July 20th to August 3rd, at Casadaga, N. Y. Camp Meeting.

August 6th to 12th, Onset Bay, Mass., Camp Meeting.

August 13th to 21st, Sunapee Lake, N. H., Camp Meeting.

August 22nd to 25th, Queen City Park, Vt., Camp Meeting.

August 26th to 31st, Etna, Me., Camp Meeting.

September 2nd and 9th, Bridgeport, Conn., Camp Meeting.

September 16th, 23rd and 30th, Trenton, N. J., Camp Meeting.

Will be pleased to make weekly evening engagements during the month of June, in the vicinity of Boston and Worcester, Mass.

Hon. Warren Chase may be addressed at Cobden, Ill., and his books ordered from him there till the camp meeting at Clinton, Iowa. He is open for engagements in Iowa, Minnesota and Wisconsin for September, October and the last half of August. During the winter his address will be St. Louis, Mo., and he will lecture in places not too far from that city during the winter.

CINCINNATI MEDIUMS.

Mr. George P. Colby, 112 Poplar St. Trance.

Mrs. E. Seery, 34 Gest street, Trumpet and Slate Writing.

J. D. Lyons, 183 Richmond street. Trance, Readings from Letters, Photos, Hair, etc.

Mrs. J. H. Stowell, 232 Findlay street, Trance and Spiritual Reading.

Mrs. M. Ehliert, Trumpet, 67 Marshall Ave.

Mrs. Stewart, Trumpet and Independent Slate Writing, 10 Addison street.

Mrs. Anna Cassina, Independent Slate Writer, 83 Mill street.

Mrs. Belle Ireland, Trance, 355 Elm street.

Mrs. A. M. Glading (for May), 41 W. Seventh street. Trance and Psychometric Reading.

Mrs. Laura A. Carter, Hawthorne avenue, Price Hill, Independent Slate Writer.

Mrs. Lizzie Green, 291 W. Fourth street. Independent Slate Writer.

Mr. and Mrs. S. J. Winchester, 371 Elm street, Trumpet.

Dr. Smith, 275 John street. Spiritua and Test, Magnetic Healer, French and English.

The Society of Union Spiritualists, of Cincinnati, hold meetings at G. A. R. Hall, 115 W. Sixth street, every Sunday morning at 10:45, and evening at 7:45; also, Wednesday evenings of each week, to which all are made welcome.

CAMP MEETINGS.

Casadaga Camp Meeting begins July 21.

California Camp Meeting, at Oakland, Cal., from June 3 to July 1.

Leavenworth Co. Association of Spiritualists hold their second semi-annual Camp Meeting at Deuel's Grove, near Fairmount, Leavenworth Co., Kansas, on the 26th of May.

The Friends of Human Progress will hold a Spiritual Festival at Forest Temple, North Collins, N. Y., June 16 and 17. Mrs. Elizabeth L. Watson, of California, and Dr. F. L. H. Willis, of Rochester, N. Y., are the speakers engaged. They are too well known to require any recommendation. Visitors will receive cordial welcome and their stay be made as pleasant as possible. By order of Committee, EMMA TRAIN, Secretary.

The Fourth Association of Spiritualists of Philadelphia, Penn., are located during the summer at Parkland, holding circles every Sunday afternoon and evening in the Eureka tent. This Association was formed June 7, 1888, by the guide and medium, Eureka with thirteen members. Present membership, twenty-five; applicants, seventy-three. Cash in hand at date, \$230; property value, \$70.

The Iowa State Campmeeting has had five successful seasons, and this season promises to be the best of all. The social month of the camp opens July 1st, the camp meeting proper, on the last Sunday of July, and continue for five weeks. No nicer place for the invalid, no cooler place for any one in hot weather can be found in the West. A large delegation for both July and August will be in attendance from Cincinnati.

The Mantua Association of Spiritualists will hold a Union Basket Picnic, Sunday, July 1, 1888, in Atwater's Grove, Mantua Station, Ohio. All spiritualistic societies and Spiritualists of Northern Ohio are cordially invited to attend and unite in proclaiming the truths of a positive knowledge of immortality and spirit return. The questions of forming an alliance of the several associations, also a camp meeting association will be considered. Good speakers and good music will be provided to make the occasion one of much enjoyment to all. Reduced rates have been secured on the Mahoning Branch and main line, N. Y., P. & O. R., by which tickets will be sold at two cents per mile in each direction on June 30 and July 1, good returning until July 4, inclusive. The reduction extends to Oil City and Jamestown east, and Marion west. Everybody invited. In case of bad weather, the exercises will be held in King's Opera House. Lewis King, President; Henry Cobb, Secretary.

Sturgis Annual Meeting. The Harmonical Society of Sturgis, Mich., will hold their annual meeting in the Free Church in Sturgis, on June 12, 15 and 17, 1888. Lyman C. Howe and other prominent speakers and mediums will be present to address the people. D. R. PARKER, Pres.

Attention Called to These Intending Visiting Onset Camp Meeting.

The Onset Station, on the Old Colony Railroad, is now open, and excursion tickets are sold to Onset, which is the most direct way of reaching the Onset Bay Camp ground. The Onset street railway is also in operation, connecting with all trains to and from the grove.

You and your friends are cordially invited to attend the annual picnic and Sunday assembly of the Casadaga Lake Free Association at Casadaga, (camp grounds) Chautauque, N. Y., June 8, 9 and 10, 1888. Mrs. Elizabeth L. Watson, of California, and Mr. J. Clegg Wright, of New Jersey, will be the speakers. Send your name on a postal card for August camp circulars to Archie Gaston, Secretary, Meadville, Pa.

Lookout Mountain.

This famous place of meeting for the Spiritualists of the South and West, will be of such attraction this year that great numbers will attend. The meetings occur daily during the entire month of July. Besides the engaged speakers and mediums a number of noted mediums will be on the ground to hold private seances.

The public exercises will be conducted by the following speakers and mediums: Mrs. Cora L. V. Richmond, Mrs. Adeline M. Glading, Mrs. S. A. H. Talbot, George A. Fuller, Esq., Dr. H. F. Merrill, Dr. Samuel Watson, A. C. Ladd, G. W. Kates and wife, and several others of noted ability. Mrs. Rosand orchestra will furnish excellent music. Ample hotel facilities will be furnished to all at low rates. Special R. R. rates will be given from all points. Tenting space will be given free. For further particulars address G. W. Kates, Secretary, Lookout Mountain, Chattanooga, Tenn.

Sunapee Lake.

Your correspondents, Mrs. Churchill and Miss Jennie E. Hagan, have made the readers of THE BETTER WAY somewhat acquainted with the delights of a summer's camping season at Sunapee Lake, N. H. This is the gem of the New-England lakes, 1000 feet above tide water, a pearl of purity in the emerald setting of the New Hampshire hills. For ten years past camp meetings have been annually held at Blodgett's Landing, Sunapee Lake, in the town of Newbury, N. H., and this year's meeting, commencing July 29th and closing August 23rd, will probably surpass in the talent and variety of its speakers and mediums, and in the musical and literary character of the evening entertainments, any previous season.

Dr. H. B. Storer, the veteran medium and lecturer, formerly President of the Onset Bay Association, is now President of the Sunapee Association, and will have entire charge of the exercises.

Among the speakers engaged are: Dr. Geo. A. Fuller, Mrs. Juliette Veau, Mr. J. W. Fletcher, Mrs. Susie Willis Fletcher, Mrs. E.

B. Craddock, Miss Jennie E. Hagan, Dr. H. B. Storer, Mr. Eben Cobb, and A. R. Tidwell; while Mr. Fletcher, Dr. C. H. Harding, Mrs. Cassina, Dr. Stiles, and Emerson, will exercise their wonderful psychical powers as test mediums upon the platform.

The "Fraternal Quartette," of Boston, Miss Nettie Westworth, director, will furnish music for the meeting, and be assisted by other talent in the entertainments, which are given every Saturday evening.

Thursday are picnic days, and from the hotels and cottages about the lake, and from neighboring villages visitors come by boats and carriages to attend the lectures on that day and enjoy the breeze in the evening.

Ladies Aid Fair and Entertainment will be held August 14th and 15th, in charge of Mrs. Addie L. Stevens, who will be aided by Miss Jennie E. Hagan, Madam Snow, Mrs. Fletcher and the ladies of the camp, in making the occasion pleasant to all who participate and a practical aid to the association.

Excursion trains from Concord, Manchester and Claremont to the speakers bring hundreds of visitors, and tickets to the meeting at reduced rates are sold from Boston and stations on the Boston and Lowell R. R. and its connections, particularly of which it should be noted in the camp meeting circulars. These can be had free on application to Dr. H. B. Storer, 146 Sbamut Avenue, Boston, or to Miss Jennie E. Hagan, South Framingham, Mass.

The Forest House will again be in charge of the popular landlady Mr. F. E. Nelson, who always looks personally to the comfort of his guests, and visitors will find ample accommodation. New cottages are going up and Sunapee is a success.

Vicksburg, Mich.

As the coming season promises to be characterized by an unusual interest in the investigation of Spiritualism at all the public places of resort, where the best opportunities are presented for proclaiming its truths and philosophy, and of witnessing the various phenomena, in proof of the same, we may be pardoned for offering a few words in behalf of a locality which has already become somewhat noted for its many advantages.

We refer to the Vicksburg camp in Kalamazoo Co., Mich. It is situated one-half mile from the railroad depot, at the crossing of two prominent railroads in that State. The location is celebrated for pure air and water, and healthful surroundings, and of being in the midst of the most fertile agricultural region of Michigan, among a population of industrious and wealthy inhabitants, who have for many years been adding to the natural beauty of their lovely prairie homes, which they have occupied for more than a century. Indeed, Prairie Ronde was ever a most beautiful locality, and the former home of a dense population, ages before the white man discovered its natural beauty and fertility, and the ancient gardens, mounds and other relics of a former civilization abundantly testify; many of which still remain as interesting objects of study and comparison. Here a long forgotten race of being, and their proud earthly mission, and to-day another race, imbued with the restless energies of man's nature, are striving to solve the great problems of life, not only in the present, but in the great hereafter.

Extensive preparations and improvements are being made, and the camp will be opened July 14th, to continue until August 13th, and ample accommodations will be provided for all who wish to remain upon the grounds, and no pains will be spared in adding to the comfort of the visitors. The best talent will be secured for the intellectual feasts on the occasion. Among the speakers already engaged are Mr. D. M. King, of Mantua Station, Ohio, Mrs. R. Shepard Little and husband, of Massachusetts, Hon. L. V. Moulton, of Grand Rapids, and W. E. Child, of Chicago, Wm. E. Reid, of Grand Rapids, and J. J. Moore, of Louisville, Ky., are engaged as mediums and others will be present.

The Vicksburg Spiritualistic and Religious Society is now organizing an substantial basis, having become incorporated September 6, 1887, and being located upon the old and well-known camping ground in Kalamazoo County, and free from all immoral or insubstantial influences. With a splendid grove and commodious hall it offers superior facilities to those who need rest and recreation, and to all who desire to learn of the truths proclaimed and taught by the best exponents of a grand spiritual philosophy which is taking the place of those antiquated religious dogmas which fail to satisfy the spiritual wants of the present age of the world. W. S. WANDEL, Cor. Sec.

Boston Lyceum No. 1.

To the Editor of The Better Way. The attendance to-day was very large. Extra seats were brought into the hall so that all could be accommodated. Lyceum opened with song and instruction, after which came the march, 146 scholars and leaders in line—the largest march this season, and presented a beautiful appearance as they marched to the splendid music rendered by Prof. Milligan's Orchestra. As this is Memorial Sunday, the exercises were especially arranged for the occasion, and although we were not favored by having any G. A. R. comrades on the platform, it was owing to the fact that the different posts in the city were attending services at the different churches, but we noticed a few veterans in the audience. The platform was beautifully decorated with flags, mottoes and flowers.

Previous to the commencement of the exercises, Conductor Weaver made a few remarks thanking the audience for the inter that they had taken in the children by their large attendance, and also thanking the children for their large attendance and hoped that it would increase. A splendid programme was then rendered. Miss Lucette Webster, Boston's favorite, rendered in a beautiful manner "The Sleeping Sentinel," and it was duly appreciated by the audience.

Yours for the cause, RICHARD LAUNDEY.

Inspirational Discourse.

A very interesting inspirational discourse was delivered by Mrs. H. S. Little, the eloquent Spiritualist lecturer, Wednesday evening, July 1st, at the Temperance Hall, Norwich, Conn., last Wednesday evening. The subjects—four in number—were given by persons in the audience: one, being, "How can the growing evil of Intemperance best be combated and restrained?" and another, "What is the mission of Spiritualism?"

Mrs. H. S. Richings, who is also an excellent speaker, was present and added to the evening's enjoyment, by several vocal selections, very sweetly and expressively sung. This lady is an eloquent of much talent, and after the Lecture recited Will Carleton's "Gone with a Handsome Man," very effectively; and in response to an encore, gave an original poem, descriptive of a morning in the country, with bird imitations, which were really beautiful.

Mrs. Richings will lecture at the G. A. R. Hall next Sunday, and those who attend will, I think, be well repaid.

I wonder—by the way—how many clergymen there are in Norwich who could stand before an audience of every shade of belief, Sunday after Sunday, as these gifted women do; taking whatever questions any one chooses to send up, and speaking upon these in an eloquent, logical and interesting manner. If nothing were not sinful, I would wager quite a sum there are not two ministers in town who could do it for a month, and keep their audience awake.

Mrs. Helen Stuart-Richings addressed large audiences in G. A. R. Hall last Sunday. Previous to the evening address she recited a poem, entitled "Nature and Grace," which will be repeated next Sunday evening, by request.—Cooley's Weekly.

Right in one thing becomes a preliminary towards right in everything; the transition is not distant, from the feeling which tells us that we should no harm to any man to that which tells us that we should do good to all men.

Fidelity to truth is nobility of character.

Serenity of mind is divine sovereignty.

Take care of your plough, and your plough will take care of you.

Administering to the sufferings of humanity is worship to God.

Reason and love are embodiments of the Divine in the human.

Sun thyself in the bosom of moral confidence and be strong.

How beautiful is filial love that reverences with protection.

Naught's had, all's spent where our desire is got without content.

"Thou must be true to thyself, if thou the truth would teach.

The two great killing powers in the world are stuff and fret.—Abernethy.

The soul does not age with the body.—Edgerton.

The virtuous man buries in silence his goods.—Plutarch.

Sometimes a noble failure serves the world as faithfully as a distinguished success.

Better to go supperless to bed than run in debt.

High houses are mostly empty in the upper story.

More are drowned in the bowl than in the sea.

Better free in a foreign land than a serf at home.

A hundred years of wrong do not make one hour right.

He who avoids small sins does not fall into large ones.

He who saves in little things can be liberal in great ones.

To seem what we are not reacts at last into deserving ruin of our ambition.

The garment of purity gives to humanity an angel's grace.

No thralls like them that inward bondage have.—Sir Philip Sidney.

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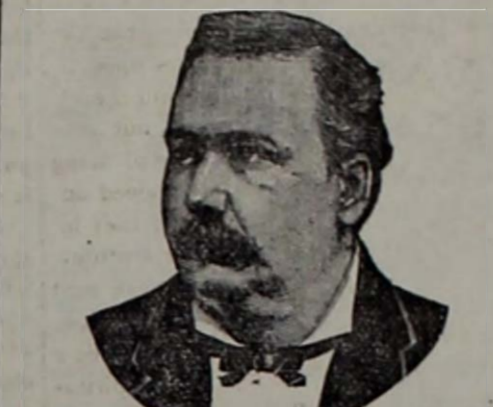
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Lyceums for the education of our children are the hope of Spiritualism, and should be the pride of Spiritualists. Communications for this Department should be addressed to ALONZO DAXFORD, No. 2 Fountain Square, Roxbury, Mass.

Thoughts of Memorial Day No. 1.

Why is Memorial Day fitly named? Because it commemorates all that was grand and ennobling in the great civil war, a conflict which restored the Union, redeemed a race and established this republic upon an enduring basis for all time to come.

Who created the day? The Grand Army of the Republic made sacred by its ceremonials and legalized by statutory law, and is now in the truest sense a day of memory.

Why does it come nearer to the hearts of the people of this generation? By its nearness to the causes which created it and the presence of so many veterans of the great conflict.

What is the first and greatest lesson taught by the observance of the day? Loyalty—and the creed of patriotism, is one and indivisible, and no conflict of opinion or clash of argument can lessen the one universal sentiment of respect for those who have given their lives for a great cause.

How can we unite on this day? In perpetuating a custom that will keep in lasting remembrance the principles that not only animated the fathers but were transmitted to the sons and defended with such unflinching firmness by their children.

Who are the entitled nobility of the republic? The veterans who stood between the national government and armed rebellion.

How can we view the action of the arisen heroes? That the nation is awake, that her pulse still beats, her streets are full of light, life and joy.

What was the spirit of sacrifice during the war? In causing men to exchange homes of comfort and plenty, for the soldier's shelter tent and to successfully withstand the dangers and sufferings of hospital, battlefield, and prison-pen.

How does it teach respect for the arisen and remaining veterans? By making the graves of the arisen ones more sublime, for returning peace and prosperity have shown the priceless value of their sufferings.

How are we fulfilling sacred obligations to comrades gone before? By turning aside from our accustomed pursuits to do honor to those who have given the strongest proof of patriotic devotion.

What does Memorial Day signify to us? A glorious life; it takes us back to the days of civil strife, when heroes fought and died, where a nation's cause was fought and won.

Who are the orators of to-day? Veterans of the Grand Army, as your medals and empty sleeves and the silent graves thrill all hearts into patriotism by your visible appearance.

What was the brightest glory of the war? The self-conquest of the North in the day of the victory, and no conqueror ever turned from the enemy's capital, without entering it in proud array when he had captured it. As Grant turned away from Richmond—he wasted, shattered, and humbled it, but he would not degrade or insult it by a triumphal entry.

Memorial Day. The thought, wherever, or with whomsoever it originated, that led to legislative enactment, designating May 30th as a National Holiday, was certainly a happy one, and it is becoming even more popular than our Fourth of July, ever to be joyously remembered, but celebrated in quite a different spirit. There is a sacredness connected with the observance of Memorial services that inspire religious thoughts and emotions that must ever tend to make better all who participate in the beautiful ceremony of decorating the graves of our "fallen heroes," but we would prefer to say those who have ascended from earth's conflicts to higher spheres of life. Say not that these heroic men have perished; they live, and this great fact seems now to be more generally recognized than ever before. It has become quite common for pulpit orators to speak of the ascended Washington, Lincoln, Garfield and others of the more prominent and noted actors in the late rebellion. That is all very well, but if these great heroes have ascended, and live to participate spiritually in the affairs of the nation they died to save, so does the humblest private soldier. We recall deeds of self-sacrifice and patriotism performed by men in the ranks unknown to fame, that out-shine in splendor the acts of men who stand most prominent before the world, as much as those we have named.

There are objections raised by some, that these annual gatherings will keep alive a spirit of bitterness and alienation between Unionists and their former foes. We think not necessarily so; we cherish no animosity toward the individual who engaged in the recent attempt to destroy this nation provided he sees his wrong and brings forth works meet for repentance. If the objector would convey the idea, that the history of this treason must be forgotten, we say, Never. As the treason of Benedict Arnold is remembered and detested, so let this later treason, a million times greater, never be forgotten. Let the facts be indelibly impressed upon the generations to come after us; let them be educated to abominate the sentiments and doctrines that caused the great treason of 1860, and teach them to cherish a sacred remembrance of those who participated in the conflict to save our nation from destruction the United States of America.—(Spiritual Offering.)

THOUGHTS OF MEMORIAL DAY NO. 2.

What is Memorial Day? It is the day on which those soldiers now living who fought so valiantly for the freedom of our country and the preservation of our Union, decorate the graves of their comrades and brothers who died in the war.

What does it mean? That they were willing to give their lives when duty called them to do so, and to die on the field of battle that their country might be saved.

What would be seen on this day in the different cemeteries of the country? You will find every soldier's grave marked by our country's flag, and you would see soldiers, with heads uncovered, lay upon these graves, wreaths and flowers in token of the honor and respect in which we all hold the memory of those brave men who gave their lives to preserve the blessings which the people enjoy.

Every boy and girl who lives an honest, truthful life and who, by word and example, helps to make other children better and homes happier, lives for his or her country.

What should become objects of National reverence? The graves of departed heroes who were less fortunate, yet more glorious than ourselves.

What has been done by the nations of the olden time? Erected mausoleums, monuments, temples and colossal statues to celebrate the victories and commemorate the valiant deeds of great leaders and heroes to whom they were indebted.

What should the sovereign people of the nineteenth century do? Inaugurate as a national observance an annual pilgrimage to the graves of all the soldiers in every part of the land, in order that the heroic efforts and sacrifices of all the patriots, living and dead, may be kept forever green in the hearts of the people.

RESPONSES NO. 1.

May we resolve on each Memorial Day to give our minds, our hearts, our hands to the establishment of one government, one law, and one citizenship for all.

The nation emerging from its terrible baptism of blood, is to-day stronger, purer and more hopeful than ever, and stands like a rock guarded by the united hearts and hands of both North and South.

The grandeur of men and of nations consists in the offer of individual life, for the perpetuity of that to which their hearts are bound.

There is no nobler duty man can perform than that of paying respect to the comrades who have fallen, fighting the battles of the Union.

While we strew flowers on their graves let us emblazon their names and their memories in our hearts, nor ask or distinguish whether they were native or foreign born.

Side by side they fought, died and were buried, and as they were united in life for us, so never let them be divided in national gratitude.

The Grand Army grows smaller and the graves are more numerous each year, but while the Union endures, the memory of its defenders will be kept green.

For the honor of America and the glory of humanity, let us honor and cherish the declining years of the brave men who offered their lives to keep this republic united.

We cannot forget the past, the empty sleeve, the sightless eye, the emaciated form, the tattered flags, the dead of a hundred battle-fields, the empty chair at the fireside. All these are cherished deep in the eternal years, and we can never forget, though we may forgive a thousand times.

Let reverence for the law be breathed by every mother to the lisping babe that prattles on her lap, let it be taught in schools, seminaries and colleges; let it be written in primers and spelling books; let it be preached from pulpits and proclaimed in legislative halls, and enforced in courts of justice, and let it become the political religion of the age.

At this hour let us discern the future, no longer an overcast sky, but the clear unclouded starlight; a country redeemed, saved, and consecrated anew to the coming ages. All honor and glory to the heroic arisen ones as they yielded their lives for all that is good, pure, holy, just and true in the great living humanity that is to be in the great future.

May 30, 1888.

RESPONSES NO. 2.

Let each Memorial Day be remembered as one of everlasting good to the whole nation.

Let each yearly visit to the graves of the heroes, both North and South, serve to bring us all together in the days of the Fathers of the Republic.

Let the Blue and the Gray rest peacefully, undisturbed by bitter discussion over the causes that led to the grave.

Let the South sing its anthems of praise over the graves of her heroes who shed their blood in her cause, without censure or criticism from any one.

We will remember what has been, and is to be, as we still chant the requi-

um of a nation's gratitude over the resting-place of the defenders of the Republic.

The years die, but the good we do in our lives is immortal, and while we forget none of the treasured memories of the past, let us turn our faces to the unfolding future, where life's battles are yet to be fought and its victories won.

The slow and muffled music of the drum tells us of the living, approaching the silent bivouac of the dead.

After their warfare, they find peace is best, and in their low green tents their bodies rest.

Beautiful custom, sacred observance, patriotic tribute of affection. Over every soldier's grave there shall be laid fadeless immortelles of memory.

Let every blossom represent a thought for them who freedom's battle fought.

Our truest tribute is a thought made sweet with love.

Who can forget those battle years when men went out to fight the battle for the right?

Their country called them and they must away, one parting kiss—one last word—and away.

Death is death, but grand indeed it is to die for freedom in her need.

They had not lived in vain, when they fought and fell for the dear land they loved.

We are rich to-day in the memory of grand deeds and high endeavor of those brave men who died—yet live forever more. They conquered treason in the name of liberty and right.

With uncovered heads we welcomed back our dead, covered over with the bright, starry flag they died to save.

They told a mute but thrilling story of how a love of country made men die with willing hearts.

Though tears would dim the eye, above the faces in their grand repose, the victory was won though terrible the cost.

Our better natures turn to-day to their green graves, and over them we scatter flowers.

Ye arisen heroes be sure of this, we love you and we remember.

The angel of the nation's peace has wreathed with flowers the battle drum. They fought that all should be free, from polar snows to tropic seas.

They saved the country's flag from shame, and kept its honor bright. The battle storm is done.

The sun of peace again shines alike on North and South.

Above the graves of the Blue and Gray, let loving words be said, and let us be brothers as we were before; the wrong is righted, talk of it no more.

The last long march and the last charge is over, and the victory is won, with its life's work complete.

May 30, 1888.

The Progress of Spiritualism.

During the forty years that we have had this fully opened and duly recognized intercourse with the spirit world, its advocates and defenders have increased in this country from a very few to at least six or seven millions, which could not have been the case had it not been a demonstrated and scientific fact.

At least it could not have embraced, as it does, many of the most intelligent and best intellects in this country. This is its condition in the United States, and, to some extent, this is true in Europe also, where many able scientists have become its open advocates, while here and there the bigoted clergy ignore and ridicule it and its teachers; but the time has come when this class of our citizens hurt any good cause they advocate and help any one they oppose, as they hurt temperance and woman suffrage and help spiritualism, the people having lost confidence in them and become suspicious of their advocacy.

During these forty years we have constantly starting up among us persons who wanted to fix the test conditions for mediums through which spirits should manifest their presence and powers, and to fix conditions without consulting the spirits who are principle actors in the work of manifestation.

All such efforts have been foiled and unsuccessful, as I trust and hope they ever will be. I am willing to let them do what they can, and through any and all media that they can use, and, for myself, I will use my judgment and my senses and intellect to sort and use, as best I can, what I can witness and collect. I need no physical test conditions, and I want no moral test conditions. I think I am capable of deciding for myself when there is or is not anything useful to us in what comes, and I think I can tell when it comes from the spiritual world and when it comes from persons in this life; and I can find valuable and worthless matter from both worlds, and can sort and use as I think best. Those who can not use their own senses and reason may have test conditions if they choose; but I think it will impair the influence and messages. As I now feel I would not, if I were a spirit, submit to any test hampering a medium I had selected to give messages through.

Another hampering and restricting condition—to regulate the teachings of spirits—has often been attempted by mortals, who try to fix up a creed, a test of doctrine, and rules and regulations, under organic action, by which mortals alone have the control, and decide what shall and what shall not be received as orthodox in Spiritualism, and these efforts have also failed. It is

highly essential and absolutely necessary that local organizations be formed and supported, for the government, on our part and on our side, for the time, leaving the spirits free to act and give us what they can, while we use the facts and knowledge for our own and other's advancement; but we should be careful not to set up any creed, and not to fix any standard nor put any restrictions on what may cause pain to the other side. All creeds will in time be failures and new truths will sweep them all away.

CODDEN, JLL, May 19, 1888.

Husband and Wife.

A great deal is said and written of the young girl or worshipped wife who neglects kind parents or a devoted husband to pursue a career. If you will take pains to investigate the unwritten history of such cases, you will find in almost every instance a skeleton whose rattling bones drove that daughter or wife from her home into public life.

Men are given to making sarcastic remarks concerning the great hordes of women lecturers, actors, readers, and performers of all kinds now before the public. Our daily papers teem with paragraphs of ridicule or advice to women to stay at home and attend to their families.

If every man who takes upon himself the voluntary obligations of matrimony performed his whole duty as husband and father, there would be fewer women before the public to-day. The girl or wife who has to beg, tease or pout in order to obtain a few dollars for her own use, naturally lies awake nights planning some method of earning money.

I knew the daughter of a man whose riches were counted among the hundreds of thousands, and yet she was obliged to resort to petty ruses and humiliating schemes to get a dollar of pin money. She was allowed to run large bills which her father cursed and anathematized, item by item, each month, but he did not consider the female members of his household competent to carry a purse. When the daughter ran away, and went on the stage as a third-class actress, the world was shocked that she should leave her elegant home and devoted parents for the glare of the footlights.

I overheard a well-dressed and fine-looking man recently, in a railroad car, scolding his wife for an extravagant purchase. She showed him the sample of a new dress she had purchased, and asked with a timid look if he thought it was pretty.

"How much did you pay for it?" he asked, and her answer, with a deprecating glance, brought forth such a growl and sneer that the poor wife's pleasure in her purchase must have been instantly ruined. I am quite sure I should have put the dress up at auction, and presented Sir Growler with the proceeds of the sale, and then I would have joined a circus or minstrel troop, if I could find no better method of earning a dress for myself.

Two women, who are working outside of homes for a livelihood, told me with tears in their eyes, that they would consider themselves the most blessed of mortals to be shut within the walls of some humble cottage, where only faint echoes from the world would reach them. Both women were driven from their homes by the skeleton of poverty. And yet I have heard one of these woman commented on severely as "a bold seeker after notoriety." She is simply doing what she is compelled to do to keep the wolf from the door.

There is occasionally born into the world a woman whose whole nature rushes like the tides of a mighty ocean toward the shore of some special career. Rosa Bonheur was one of these, the first Mrs. Siddons was another, Anna Dickinson was another. In each of these women the force of her peculiar genius was so great that no perception of home life, no opulence of wealth could have kept her from fulfilling her destiny. They did not choose a career, a career chose them. Many other names could be added to the list, yet such richly and remarkably dowered women are the exception.

The rule is, that the women who pursue the hard path of a public career, which deprives them of a quiet domestic life, are women who have been driven into it by stern necessity. To be queen of a happy home, loved and appreciated by a kind husband and little children, to live only for their approbation and respect, surely this is the grandest and truest sphere possible for woman. It is the only genuine happiness earth affords, all else is mere limitation. In no reform can women do a work so beneficial to mankind as increasing the number of happy homes in the land.

But this work is not given every woman to do. Good husbands, who will love, respect, appreciate, and support their wives and daughters, do not stand on every threshold ready to lead all women into this earthly Paradise. And therefore it is every woman's duty to be prepared to meet the world single handed.—ELLA WHEELER WILCOX.

What is Electricity.

Electricity is another substance concerning the nature of which we know absolutely nothing. To the question, "What is electricity?" there is but one answer. We do not know. We do know what it will do, and can make it serve us in an infinite variety of ways, but the most learned electrician is only in the same position as that of a little child who can move the lever which controls a great engine but knows nothing of its construction or how the motion is produced.—(Popular Science Notes.)

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OUTSIDE THE GATES.

Other Tales & Sketches

BY A BAND OF SPIRIT INTELLIGENCES, THROUGH THE MEDIUMSHIP OF

MISS M. T. SHELHAMER.

And Love shall wipe all tears from their eyes; and the faces of the sad shall glow radiant in the light of Eternal Dawn; the weary-hearted shall find rest; and the heavily-laden shall drop their burdens; for the Land of the Blest overflows with boundless mercies for all who enter therein.

This new volume consists of two parts; the first containing a series of articles by Spirit "Benedice," entitled "Thoughts from a Spirit's Standpoint," on subjects of deep importance, which all thinking minds would do well to read and reflect upon. Also, the personal history of a spirit, entitled "Outside the Gates," in which the narrator graphically depicts her progress in spirit-life from a state of unhappiness under the heavenly gates to one of peace in the "Sunrise Land"—developing on the way stories of individual lives and experiences as well as descriptions of the conditions and shades of the spirit-world. This portion of the volume concludes with a personal narrative of "What I found in Spirit-Life," by Spirit Suetia—a pure and simple relation of the life pursued by a gentle soul in her home beyond the veil.

Part second of this interesting book opens with "Morna's Story," in five installments—an autobiographical narrative, in which the remarkable history has never before appeared in print. It treats of life, states of government, schools, art, language, training, locomotion, food and nutrition, in worlds beyond. "Morna's Story" also tells of transitions from world to world, of sacred councils in the spiritual kingdom, and of the high development of mediumship in such a state, giving much information on subjects interesting to those who read. We also have here those interesting stories of several chapters each, "Here and Beyond" and "Slippery Places," which "Morna" has given to the world through the columns of the Banner of Light; and the book concludes with a new story of sixteen chapters, which that interesting spirit presents to the public for the first time, entitled "The Blind Clairvoyant," or, "A Tale of Two Worlds." Those who have read the story emanating from the mind of "Morna" through the pen of Miss Shelhamer, need not be told of what a treat they have in store in the perusal of this production.

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SPIRIT MESSAGES.

Through the Mediumship of HELEN MARR CAMPBELL, Washington, D. C., by the Controlling Spirit, King Henry VIII.

MESSAGE FROM KING HENRY VIII.

To the most estimable editor of THE BETTER WAY, write I:

Thursday, the 24th of May, witnessed the laying of the corner stone of the Romish University, the outward visible signs of its ceremonial beginning three days previous. Now owing, of course, to this paganistic working of the devil, or evil, this city of Washington, the Capitol of these free United States, united, of course, by all brotherly love and true patriotism, this, their capitol, I say, was filled to overflowing by the minions of the Pope. And its supreme ruler, most worthy object of adoration, signified his friendship for the Pope of Rome, by his acceptance of the invitation, to be present at the ceremony. Have a care, have a care, oh America's ruler! you are playing with edged tools. Have a care, have a care, oh ye politicians! lest when your streets run rivers of human blood, the judgment be not upon you.

But to return to mine original intent, i. e., the setting forth of my reasons for no message: With every jesuitical mortal, came fifty or more spirits in the same condition. Knowing that I, Henry the Eighth, was surrounded by enemies to truth and liberty, I dared not, by controlling, place my medium in their power, and I would not send you messages full of jesuitical wickedness, which were hurled at me by the thoughts and expressions of the darkly-crowded populace. If I, in mine earthly administration cannot elevate, I will not degrade.

If my mortal friends deem this a sufficient apology for my seeming neglect, be kind enough to publish it in the next issue. Humanity's friend, HENRY TUDOR VIII.

Capt. L. Barney, Editor of THE BETTER WAY:

Receive mine hearty congratulations upon the success of that article, "Raid on Mediums." God bless them, God bless them. It rejoices my heart with exceeding great joy, to find a mortal true enough, brave enough, grand, enough, noble enough to come out in their defense. O, children of earth, listen, read and learn wisdom, as our mortal friend has done. Aim at perfection in all things; seek to deal justly, as you would be dealt with justly, and peace will be your eternal heritage as it is now his. Humanity's friend, HENRY TUDOR VIII.

THROUGH THE MEDIUMSHIP OF MRS. S. E. CALDWELL, St. Louis, Mo.

1. I wish to say to friends who are mourning me as dead, that I am still living and cognizant of their grief, as much so as if I were bodily in their midst. I beseech them to lay aside the mourning garb for one of rejoicing, as the one for whom they mourn is in—but for their grief—a state of happiness. They know how I longed for death to free me from suffering, and when it came it found me willing; and, oh! the relief of getting out of the diseased and worn-out tenement cannot be understood till experience brings it home to each individual. J. C. SULLIVAN, Chester, Ill.

2. I would communicate with friends upon earth to say to them that I am happy in my new home, which I found prepared for me by friends who were waiting to greet me as I crossed the river called death. I am surrounded by such an affluence of flowers and beauty, that my soul sings in gladness, unceasingly. AUGUSTA R. SHUESMAN.

3. It is painful for me to say that I found no home prepared for me. I had never done anything while upon earth for myself or any one else. I led a careless life, thinking, always, that the future would take care of itself. Oh, how mistaken I was; and now I unceasingly bemoan my folly in not searching into the depths of man's nature, and finding out the possibilities that lie undeveloped there. I may, at some future time, be able to give a different account of myself, but at present it is a deep humiliation to say what I before said, that I found no home prepared for me. B. SHUESMAN.

4. If the spirit that mentioned his state just now, as one of unhappiness, what can be said of mine? I did not lead an easy and careless life, expecting the future to take care of itself. To the contrary, I was well instructed as to the consequences of wrongdoing; but so perverse was my nature, that I preferred the broad road that leads to destruction, and am now reaping what I sowed, which is tears and repentance; the shadows of an ill-spent life encompass me and hold me down. BENJAMIN ROBERTS, Somerville, Ga. St. Louis, May 23, 1888.

What men want is not talent, it is purpose; in other words, not the power to achieve, but the will to labor. I believe that labor judiciously and continuously applied becomes genius.—Lord Lytton. Judge no one by his relations, whatever criticisms you pass upon his companions. Relations, like features, are thrust upon us; companions, like clothes, are more or less our own selection.

A Prayer for Talmage.

Pray for them that despitely use you and persecute you. "Father forgive them they know not what they do." O angel world, in tender pity, Who understands earth's clouded way, From out the purer, heavenly city, In mercy on our brother gaze, Thou knowest well how torn and rotten Theology of late has grown, Its strength of old, almost forgotten, Its flame, departed—glory flown; Thou knowest well how truth has risen And error hid its head from sight, How souls held down by creed's dark prison Rejoice in freedom's holy light. Thou knowest how this great salvation Dogmatic fear has swept aside, What wonder that preparation Is brought against the flowing tide! What wonder that the soul too narrow To take this living glory in Should in its anger and its sorrow Proclaim it as the vilest sin! Even wishing that thy friendly rappings Might with annihilation fall, Forgetting that with all his trappings A wicked king was ancient Saul.

Forgetting Jesus's words of duty (Not spoken that they might deceive) "These blessed signs so full of beauty Shall follow those who do believe," Who are the earnest true believers? Is Talmage one, pray let us know! For we need not accept deceivers, Their fruits proclaim them as they go. Who hath the gift of prophesying Or healing in some earthly lot? The truth will rise above all lying Long after bigots have forgot. Was Samuel not a worthy spirit, In earth life just, in heaven as well? He came, although the king might hear it, A truth that proved itself, to tell. And so from out the heights of heaven In love thou comest to us to-day, 'Tis thus "the comforter" is given To all who sorrow, wail and pray. And though our brother sent with sparing Thine angel message back, forbid The wrath of heaven against him burning, For oh! he knew not what he did.

Forgive the curses and the lying, Although as vile as vile can be, 'Tis but the last faint echoes dying Of an extinct theology. Help us to rise o'er each condition That would make us stoop as low, Whatever be our crucifixion As this, our brother, dares to go. O, loving Father, send him knowledge To make his life more nobly wise, Not gleaned from methodistic college, But truth to open his blinded eyes, O may he hear thy voice of voices, That echoes round us every hour, Until his darkened soul rejoices To know of thy continuous power.

His curses die like all things mortal. Their fiery wrath their falseness burn. Then ever across the open portal Waft him a blessing in return. We ask in names of those who love him Who would the higher truth awake, Who stand upon the plane above him, And for his own poor human sake. Amen and amen.

The Survival of the Fittest.

The laws of nature are supposed to be the laws of God, and taken in a general sense, no doubt they are; but all laws are general or universal, and while they may be and are for the general good, still they may and do often bear oppressively on individual cases. While the survival of the fittest was no doubt in the early stages of the world, and before the various species of creation had perfected themselves, that law was eminently proper so as to perpetuate the highest and best; or, in a physical point of view, the strongest and best able to defend itself and perpetuate its race.

But now that man has reached a point where moral excellence and spiritual development have become the highest and better part of man, it must be evident that the survival of the fittest in a physical point of view, would carry us backward rather than forward, in the scale of moral and physical development, so that man must seek out a higher law, a law that will not only apply to all humanity, but to each individual case, and to see that every living creature has its individual rights protected, and that the law shall be, not only the survival of the fittest, but the survival of all that is not injurious to the common good; and that common good is not to be measured by the prejudice, dogma or superstition of any one man or sect, but to leave the way open for unlimited development in all the departments of life—be they mutual, moral or spiritual.

The law that might makes right, or the survival of the fittest, has too long had its sway, for the weaker as well as the stronger, have rights that must be respected, and humanity is getting to understand that law to the extent that no longer does man, like the brute at the water trough, try to keep his fellow from the ordinary privileges of life; but there is a step higher that man has not yet reached, and that is the mental and moral phase of it. If it be wrong for one man to take away from another because he is stronger, physically, why is it not wrong for one man to take from another because he is mentally stronger than the other? And if the one man is a thief because through physical force he robs another man, what is the other man who, through duplicity, cunning or any other mental means, overreaches his neighbor?

When this law is better understood, there will be fewer bloated bond-holders and grasping millionaires, and fewer men working for merely enough to keep life in the body, and the mass of humanity will be more honest and better contented, knowing that the gifts of God are more evenly distributed, and that the mind and aim of his fellow-man is not so much set on how to get advantage of his fellow, as how to deal justly and equitably with all mankind.

What is Said of Spiritual Phenomena.

J. H. Fichte, the German Philosopher and Author.—"Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spirituality. No one should be content with the ground floor under me."

Dr. Robert Chambers.—"I have for many years known that these phenomena are real, as distinguished from imposture and lies of yesterday. I concluded they were calculated to explain much that has been doubtful in the past; and when fully accepted, revolutionize the whole frame of human opinion on many important matters."

Professor Hare, Emeritus Professor of Chemistry in the University of Pennsylvania.—"Far from doubting the reality of the phenomena, I am convinced that they are the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, 'The Mediums,' published in 1858. This was written in 1858, 'had more striking evidence of that agency than those given in the work in question.'"

Professor Chalmers, the Late Flamingo Professor of Astronomy at Columbia.—"I have been unable to resist the large amount of testimony to such facts, which have come from many independent sources, and from a vast number of nations and kingdoms. In short, the testimony has been so abundant and consistent, that either the facts must be admitted to be such as are reported, or the possibility of certifying to them by imposture must be given up."

Professors Torntorn and Edlund, the Swedish Physicists.—"Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can lead to their discovery. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, or to what new spheres of Nature's kingdom they may open the way; but that they will bring forward important results is already made clear to us by the revelations of nature history in all ages."

Professor Gregory, F. R. S. E.—"The essential question is this, What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am fully satisfied that the higher phenomena, recorded by so many truthful and honorable men, appear to me to render the spiritual hypothesis almost certain. I believe that if I could myself see and feel the phenomena alluded to I should be satisfied, as are all those who have had the best means of judging the truth of the spiritual world."

Lord Brougham.—"The question I would ask the author, is the Spiritualism of this work foreign to our materialistic manufacturing age? No; for amidst the varieties of mind which are produced, are found those who possess the highest faculties; to those the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand, it is a mode of spiritualism."—(Preface by Lord Brougham to "The Book of Nature." By C. O. Groom Napier, F. C. S. The London Dialectical Committee reported: "1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force on those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and by means of a simple cough, or a single question, and spell out coherent communications."

Cromwell F. Varley, F. R. S.—"Twenty-five years ago I was a hard-headed unbeliever. I saw a spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. This led me to inquire and to try numerous experiments in such a way as to preclude as much as circumstances would permit, the possibility of trickery and self-deception. He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the extension of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence."

Camille Flammarion, the French Astronomer, and Member of the Academie Francaise.—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magical,' 'somnambulic,' 'mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks with mental blindness, who is ignorant about; and also any man accustomed, by his personal avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, may by mental vision, and by the use of the opposite kind of illusion unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present forms of knowledge, may acquire a radical and absolute certainty of the reality of the facts alluded to."

Alfred Russel Wallace, F. R. S.—"My position, therefore, is that the phenomena, as stated above, are their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can deprive any of them, but only real facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can show, in detail, either how the phenomena are produced or how the many sane and able men there referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their deductions, I will gladly believe in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are already proved by the testimony of real and indisputable to satisfy any honest and persevering inquirer."—(Miracles and Modern Spiritualism.)

Lockhart Robertson.—"The writer" (i. e., Dr. L. Robertson) "can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground of which his senses informed him. As stated above, there was no pleasure in any legitimate fraud or fraud in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone by a mere narrative of events, and he is equally doubtful and denied, that the truth is either in the hands of any legitimate fraud or fraud in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone by a mere narrative of events, and he is equally doubtful and denied, that the truth is either in the hands of any legitimate fraud or fraud in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone by a mere narrative of events, and he is equally doubtful and denied, that the truth is either in the hands of any legitimate fraud or fraud in these physical manifestations."

Nelson William Senior.—"No one can doubt that phenomena like these (Phenology, Homopedy and Mesmerism) deserve to be observed, recorded and arranged; and whether we call it by the name of Mesmerism, or by any other name, or science which proposes to do this is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced records, and rash systematizers; their errors and defects may impede the progress, and they will not stop it. And we have no doubt that, before the end of this century, the wonders which people so readily accept and so readily reject, those modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science. These views will prepare us for the following statement, made in the Spiritual Magazine, 1868, p. 326: 'We have only to add, as a further tribute to the attainments and honors of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorized the publication, under initials, of one of the striking instances there given, which happened to a near and dear member of his family.'"

Baron Carl von Feil (Munich) in 1871.—"One thing is clear; that is, that psychography must be ascribed to a transcendental origin. We find that (1) The hypothesis of spirits or slates is inadmissible. (2) The place in which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving no means for the tiny morsel of slate pencil. (3) That the writing is actually done at the time. (4) That the medium is not writing. (5) The writing must be actually done with the aid of spirits or slates. (6) The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. (7) This being can read, write and understand the language of human beings, though not known to the medium. (8) It strongly resem-

bles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are, therefore, although invisible, of human nature or species. It is no use whatever to speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human form. (12) When these things become entirely visible, they show the human form and countenance. (13) Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions."

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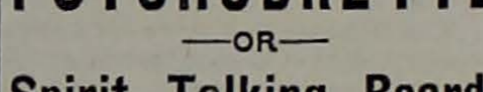
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At a very early age she was married to a man much her senior. When at the age of twenty she was left a widow, she felt that her care to her late husband's little girl, who was then eleven years of age, and her church was now the duty she had to perform...

About this time she met her present husband, Wm. H. Glading, with whom she has lived in perfect harmony since the day the wedding ring was placed upon her finger. Being very religious she would not marry him until he was christened. She stood sponsor for him at his baptism, and the next month became his wife.

I propose, as briefly as practicable, to show the fallacy of his authority and the falsity of his facts. His special text will be found in first Samuel, chap. 28, 7 and 8 verse, where Saul visited a woman at Endor, who was said to have a familiar spirit.

She never thought that a public life was before her, and when the spirit through her lips declared that she must go out into the world, it was thought a wild fancy without foundation. But soon, little by little, the way was opened and forced upon her, and she began her public career in small towns adjacent to Philadelphia.

The other Scriptures he quotes are contained in Exodus and Deuteronomy, being communicated, as Moses asserts, directly from the Supreme God to him, and they read as follows: "I will be a swift witness against the sorcerer."

"Thou shalt not suffer a witch to live." Exodus, 22 chap. "There shall not be amongst you a necromancer for they that do these things are an abomination to the Lord."

"The soul that turneth after such as have familiar spirits I will set myself against and they shall be cut off from their people." The learned divine, after quoting the above Scripture from Moses, "Thus saith the Lord," adds that the Lord Almighty utters his indignations against all this great family of delusions.

Dr. Talmage obviously intended to endorse Moses as the mouth-piece of the Supreme God. According to the statement of Moses he was on very familiar terms with God; had frequent conversations with that Being; says that God once put him in the cleft of a rock, and as he passed by showed him his back parts, assuring him that no man could see his face and live.

Upon more than one occasion she has given remarkable tests, but her chief gift is that of prophecy, nine-tenths of her predictions coming true. On the platform her guide "Hoolah" entirely transforms her face, her features assuming the expression of another person.

of church and Sunday-school well up in her heart, and she regrets that she did not know the truth then, and could have shared at that time what is now so precious to her.

She has more calls than she can accept, and even now has six months of next year engaged. Having completed her engagement with the Society of Union Spiritualists, of this city, she left on the 28th of May for her little home in Doylestown, Pa., where, surrounded by loved and loving friends, she will rest a short time, it being her first vacation of any length during her six years of public ministrations.

The Union Society was fortunate enough to secure her services for next October, when she will be with us again, and we look forward to a happy reunion.

Reply to Dewitt Talmage's Sermons on Spiritualism and Infidelity.

During the past month the Rev. T. Dewitt Talmage, of New York City, has entertained his audience with fierce philippic; one on the subject of Spiritualism and the other on Infidelity. As they have been published in several newspapers, and had a wide circulation, so far as they are applicable to Spiritualism, they demand a special response.

Nearly a century ago Aaron Burr, who was then a distinguished legal practitioner, said: "That is generally accepted as law which is strongly asserted and plausibly maintained." The same principle applies even to this day in religion. A preacher who can find texts in any part of the Bible that apparently sustains his views, and can enforce them by brilliant oratory, will make a serious impression on the public mind, especially on that class of individuals who have neither the leisure nor the inclination to study the so-called holy Scriptures, and entrust that duty to the learned clergy and rely on their exposition.

Some four years ago, Dr. Talmage made a similar attack on Spiritualism, but when challenged to a public discussion on the question involved in his discourse, he declined to meet his opponent.

That being the condition of affairs, those who differ from him as to the authorities he quotes, or his assertion of fact, have to present their arguments through the public press to be submitted to an enlightened people, who may desire to hear both sides of the question.

I propose, as briefly as practicable, to show the fallacy of his authority and the falsity of his facts.

His special text will be found in first Samuel, chap. 28, 7 and 8 verse, where Saul visited a woman at Endor, who was said to have a familiar spirit. And from his description of the so-called witch and the seance given by her to Saul, one would suppose that Dr. Talmage was fresh from the reading of the witch scenes in Macbeth, and more familiar with Shakespeare than the Bible. But one thing is certain: that the spirit she invoked told Saul the truth and announced to him that he would die on the to-morrow, and that is a compliment that cannot always be paid to the learned divine.

The other Scriptures he quotes are contained in Exodus and Deuteronomy, being communicated, as Moses asserts, directly from the Supreme God to him, and they read as follows:

"I will be a swift witness against the sorcerer." "Thou shalt not suffer a witch to live." Exodus, 22 chap.

"There shall not be amongst you a necromancer for they that do these things are an abomination to the Lord." "The soul that turneth after such as have familiar spirits I will set myself against and they shall be cut off from their people."

The learned divine, after quoting the above Scripture from Moses, "Thus saith the Lord," adds that the Lord Almighty utters his indignations against all this great family of delusions.

Dr. Talmage obviously intended to endorse Moses as the mouth-piece of the Supreme God.

According to the statement of Moses he was on very familiar terms with God; had frequent conversations with that Being; says that God once put him in the cleft of a rock, and as he passed by showed him his back parts, assuring him that no man could see his face and live. Yet on other occasions, on the mount, where the ten commandments written by the finger of God, on the tablets of stone, and the other laws, recorded in the Pentateuch, were received direct from God, Moses, in his historical statements of those seances, assures us that he and the seventy elders of Israel saw God face to face; and when God became offended at the Israelites for making and worshipping the golden calf—now so generally adored in all Christendom—that he, Moses, made an argument to God that quieted his fierce anger and saved the Jewish people from universal destruction.

See 19 and 20 and 32 chapter of Exodus. Moses prefaces all the Jewish laws—certainly one of the bloodiest codes of which we have any historical record—with the assertion of "Thus saith the Lord."

But the bloody code has passed away, and even Talmage can have a fat dinner on Saturday (the Jews Sabbath) without being stoned to death for disregarding the Mosaic law.

Although the books containing the law are asserted to have been written by Moses under the direct dictation of God, yet it appears from the Second book of Chronicles, 34 chapter, after the return of the Jews from the Babylonian captivity of seventy years, that Hilkiah, the priest, told the king that he had found in the ruins of the old temple, that had been destroyed nearly a century previously, a book of the law given by Moses, and the king sent them to inquire of the Lord concerning the authenticity of the book. They went to Haldah, who was called a prophetess, and she, as the mouth-piece of God, declared the book to be authentic. So we find that the authenticity of the Mosaic law rests on the supposed inspiration of Haldah, who professed to receive her information and communication in the name of God.

One who would set up such pretensions to-day would be sent to the lunatic asylum. The modern doctrine is now generally accepted by scientists that evolution exists in religion as well as in the formation of worlds and the progressive development of animal and vegetable life.

Man's conception of God depends on his mental and moral development and is modified in accordance with them. Nowhere do we find the doctrine of the progressive development of religion more fully illustrated and proved than in the ideas of God expressed in the Old and New Testament. If we consult the Old Testament we find God described as a personal Being that could be seen and heard talk; that was subject to fierce and stormy passions; who ordered the destruction of whole nations, including women and children, and whose mind could be changed by the arguments and suggestions of the man Moses.

In the New Testament he assumes a very different character. He is described as a spirit that dwelleth in unapproachable light, whom no man hath seen and whose voice has never been heard by the children of earth.

In first Epistle of John, 4 chapter, 12 verse, it is said: "No man hath seen God at any time." Christ says, "Ye have neither heard his voice at any time nor seen his shape." John, 5: 37. Paul, in first Epistle to Timothy, 6: 16, described God "As one dwelling in unapproachable light whom no man hath seen or can see."

If those texts are to be relied on as inspirational thought and worthy of credence, and I do not believe that even the learned divine will question their truth, they preclude the conclusion that Moses or the seventy elders of Israel ever saw God face to face, or even heard his voice, or that Moses ever had any conversation with God or secured any laws from him. If the inspiration of the one contains divine truth, the statements in the other must be branded as false. But I have further testimony.

The authenticity of the claim of the Mosaic law, as being derived from God, is impeached by several texts in the New Testament that clearly intimate that it came from angels, or the so-called spirits of the dead, and has no higher source or authority than any modern spiritual communication received in this age from spirits.

In Acts 7: 53, it is said: "Who received the law by the disposition of the angels, and have not kept it," or as the new version translates it, "as it was ordained by angels." Again in Hebrews 2: 2, it is said speaking of the law, "For if the word spoken by angels was steadfast."

Those who may desire to know who constitute the angels can refer to the last chapter of Revelations, where we are informed that the angel who showed John the vision, recorded in that book, said he was one of the prophets and, of course, once a mortal man. But one of higher authority than Moses, or the apostles, has declared that a part of the so-called Mosaic law originated not as a communication from God, but in the brain of Moses, and I will present the proof.

In the twenty-fourth chapter of Deuteronomy, 1, 2 and 3 verses, we find that the husband of a wife was authorized to give his wife a bill of divorce if he found any uncleanness in her, or even if he hated her and dismiss her forever.

In the tenth chapter of Mark, we find that one of the Pharisees interviewed Jesus on the subject, and asked him "Is it lawful for a man to put away his wife?" citing Moses as authorizing divorce. Jesus said, that Moses "For the hardness of your heart wrote this precept."

Again, as regards the Jewish Sabbath, Moses reports one of the ten commandments "Thou shalt keep holy the Sabbath day," and the reason for keeping said day holy and doing no work is given and is stated distinctly as follows: "For in seven days the Lord made heaven and earth, the sea and all that in them is and rested the seventh day. Wherefore the Lord blessed the Sabbath day and hallowed it." See Exodus 20: 11.

If that statement is true, why should it not receive the same consideration from the Christian people as the Jewish people? Will the Christian divine rise and explain why Christ, the son of God, did not regard the command of his

heavenly Father and why the entire Christian world has repudiated the divine commandment and selected another day instead of the designated one. But if the Mosaic law was executed as a divine institution, it had its purpose and life-time and passed away. Christ himself so declared when he said, in response to some Pharisees that were annoying him, "The law and the prophets are until John, since that time the kingdom of God is preached and every man presseth into it." St. Luke 16: 16.

I have thus shown how unreliable are the Scripture authorities quoted by the learned divine, and that amongst an intelligent people they are entitled to no consideration or belief.

I will now notice another objection to spiritual intercourse urged by Dr. Talmage. He quotes from Deuteronomy, 29: 29, that "The secret things belong to God," and he asserts that the Bible contains all that man should seek or expect to know. In that respect he differs essentially from Jesus, who, in conversation with his disciples, not long previous to his arrest and crucifixion, said to them:

"I have many things to say to you, but you cannot bear them now. Howbeit when the spirit of truth has come, he will guide you into all truth for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come." John 16: ch. 12th and 13th v.

The promise made by Jesus was clearly an assurance that a good spirit or spirits would be sent from the spiritual sphere, whose mission it would be to impart a knowledge of divine things to mortals as soon and as fast as they became capable of receiving and understanding them, and you will remark that the spirit so commissioned was to speak and disclose such matter as he had learned elsewhere in the spiritual heaven, and even to have the gift of prophecy.

That is certainly the only rational construction that can be put on the text quoted. If it had been God, as the Trinitarians assume, it would have taught what it knew, not what it had heard.

Paul, in first Epistle to Corinthians, 12th chapter, speaks of various spiritual gifts that were to be bestowed on man. Amongst them I will mention a few: To one the gift of healing; to one the gift of prophecy; to one the gift of speaking in unknown tongues; to another the interpretation thereof; and to another to be a discerner of spirits.

All those gifts have been duplicated among the spiritual mediums, so recklessly denounced by the learned divine. They were asserted by Paul to be the gift of God, and why should any one denounce them as wicked to-day?

Now certainly if it was allowable under the Christian dispensation in the days of Paul to be a discerner of spirits, it can not be a mortal sin to have the gift to day, or to communicate any message they may make to mortal man or woman.

The learned gentleman, in his malignant attack on Spiritualists, certainly forgot that Christ not only declared that the law of Moses had passed away and the new dispensation had been ushered in, but he forgot that he held a seance in the presence of his disciples, and that Moses and Elias appeared and conversed with them.

In so doing Jesus certainly repudiated all the teachings of Moses paraded by the gentleman; and Christ's example if worthy of imitation in other respects, certainly should demonstrate the propriety of communicating with the spirit of the dead who may be permitted to visit the inhabitants of earth, and I defy him to find anything in the teachings of Jesus that forbids such intercourse.

In the fulness of time, and when science and infidelity were undermining the very foundations of orthodox churches, Spiritualism came to enlighten humanity as to the future existence and its conditions. It has shed its light on many an agnostic, and convinced him of the life immortal. It has blessed many a soul that the demireligious light of modern Christianity could never reach or save. It has vindicated the character of God as a rational being, abolished the eternal hell and the creeds of the churches, and taught man that each one must work out his own salvation, and that in this and all other worlds man can only progress as his aspirations and individual efforts may persuade and enable him to do.

The gentleman complains that our manifestations occur at night and in darkness. That may be true of some few of the so-called spiritual manifestations, but these are duplicated by some of the most wonderful instances of spiritual phenomena reported in holy writ. Had the learned gentleman forgot that it was at night that the hand came forth and wrote on the wall at the feast of Belshazzar?

Had he forgotten that the angels released Peter from chains in his prison amidst the darkness of night? Had he forgotten that the rock that closed the sepulcher of Jesus was rolled away by some angel in the night time?

Does he consider that they were all frauds because they did not occur in daylight?

Those who know anything about Spiritualism, know that there are various phases of mediumship. That tables move and loud raps are made in broad day light. That we have among our mediums, clairvoyants that can read and disclose the past life of individuals as accurately as Jesus did that of the Samaritan woman at the well.

Inspirational and trance speakers, that preach as high and pure morality as is uttered in any Christian pulpit, and who without education or training have a gift of speech and eloquence unsurpassed by any learned scholars. We have also discerners of spirits who can see and describe spirits very accurately, and who are often clairaudient and can hear spiritual voices of those around them that are invisible, when others hear no sound.

Paul was an illustration of that clairaudient capacity. The gentleman will perhaps remember that when Christ appeared to Paul and said, "Why persecutest thou me." Those that were with Paul heard not the voice of him that spake to Paul.

I mention these phases because they show that they are only duplicates of the phenomena of the early Christian age and were regarded as true and lawful at that time.

He says that he finds no good in us; nothing but evil.

He asserts that spiritualism is productive of lunacy.

That has been denied and refuted time and again. There are no statistics of any lunatic asylum that sustain the charge. There is nothing in Spiritualism calculated to produce such result. All the Spiritualists that I have ever seen were those who tried to reconcile Spiritualistic teaching with the dogmas of the orthodox churches. If anything earthly is calculated to disturb the mental balance, no more prolific cause can be found than the doctrine of the "unpardonable sin" and an "eternal hell." Those doctrines taught by orthodox have produced a crop of victims greater than any other known cause. Yet strange to say, the learned divine has not raised his voice against those mind destroying dogmas.

Again he asserts that Spiritualism is a "social and martial curse." It is denied that any of its teachings have contributed to such results. The aggregate of men and women who profess a belief in its phenomena and principles are as respectable and honest, and as regardful of duties to others, as the members of the so-called Christian churches. But even if we have had among us those who profess to believe in Spiritualism that are not free from stain or censure, yet the Christian church is the last institution that should cast a stone at us.

From the days of Paul, when he lectured the church of Corinth for its sexual sins down all the ages till the present era, neither the professors of the Christian faith or even the holy man who administered at the altar, have not all been free from suspicion nor escaped the accusations of society for departure from the paths of virtue.

We have a standard of morality as high as any Christian church, we believe, in the trinity of truth, justice and chastity; we profess to have regard for all the rights of others and our duty to them; we do not, it is true, believe in the heaven or hell pictured in the Bible, but we do believe in the life eternal and the endless progression of the human soul.

In another respect we do not profess a belief in principles, and never advocate them, and therein we differ slightly from the learned divine.

There are some of the doctrines attributed to Jesus that we regard as utopian and impracticable, and we do not advocate them.

The learned gentleman has denounced us as infidels, as enemies to social order and destroyers of the morals of the world.

I wish to make an accusation against him, and say to him that he is infidel to the teachings of Jesus, and has entirely neglected to present or advocate some of the most essential doctrines that Jesus taught and commanded him and all other ministers, as shown by the words of the great commission to go and teach all nations—teaching them to observe all things that I have commanded you. In last chapter Matthew.

Under that commission I insist that it is his duty to preach all the doctrines embraced in the precepts and maxims uttered by Jesus, and recorded in the New Testament. I will illustrate my proposition. I assert that one of the most prominent doctrines inculcated by Jesus was that the greatest Christian virtue was poverty and involved a total surrender and abnegation of all worldly property.

In support of that assertion I say that Christ forbade his disciples to lay up treasures on earth. He even went further and forbade them to make any provision even for the to-morrow.

He said they could not serve God and Mammon. He required those that had property to sell it and give it to the poor and lay up treasures in heaven.

In describing the last judgment in the 25th chapter of Matthew, He said every man would be judged by his works, and he described the class of work that would entitle one to enter heaven; he mentioned those who had fed the hungry, clothed the naked and nursed the sick, in other words, whose time and treasures are given to the relief of the poor.

Furthermore, He even in terms as strong as human language can express, promised the poor a free ticket to heaven. He said:

"Blessed be ye poor for your's is the kingdom of heaven." Luke 6th ch. 20 v.

And that he might make his meaning clear and indisputable, he contrasted the fate of the rich with the former class and said:

"But woe unto you that are rich, for ye have received your consolation." See Luke 6th ch. 24th v.

The learned divine will perhaps remember that the first Christian church was organized at Jerusalem under the supervision of the apostles, and was based on the above principles, and that those who joined that church sold all their possessions and parted them to all men as every man had need. Acts 2, ch. 2, 44 and 45 v.

The learned gentleman is fond of sensational sermons, and I desire to call his attention to the above doctrine as a novelty that will serve his purpose and amaze his audience. I am aware that the property qualification of a Christian as stated by Jesus is not embraced in the creed of any church, yet it constitutes an essential part of the Christian religion. It stands out in bold relief like a towering mountain and cannot escape notice. It demands the consideration of the learned divine and all others that occupy Christian pulpits. If it is to have no force or effect, then why should any other principle taught in the Scripture be presented and insisted on as of divine authority and essential to salvation?

We commend the learned divine who has so recklessly and malignantly attacked us, to pause and consider how far he has himself drifted from the clear and positive teachings of Jesus, and disregarded duty in not teaching them, before he makes another attack upon men and women whose reputation, honor, purity and sense is as good as his own, and he will then die a wiser and a better man. O. S. POSTON. HARRODSBURG, KY.

OCOKOMOWAE, May 14, 1888.

To the Editor of The Better Way.

What is the matter with the Rev. Dewitt Talmage?

This seems to be the question of most importance. I see by your paper of May 12, Christian Spasms Hereditary, seems to me only contagious in the locality where they breed. Green miasma is painted (by the see) over a large part of Brooklyn. This climatic condition effects people of a nervous temperament; hence this divine pulpiter (of God in himself) can't help croaking like a bullfrog just thawed out, for he is either low cold or high fever, just like the tidal waves he lives under. Mentally overworked he physically is a yard long and so wide, which leaves him liable to twist his logic too hard to make good filling. Let those who like the quality of his pulpiter cotton wear it. It may suit those housed under the staple, but will find no sale for the sailor whose needs must have a stronger canvas to meet the demands on life's wild sea. Main sheeting is a matter of taste and fancy, liable to upset you in a small breeze if the fellow at the rope don't know his business. Don't bother about Talmage; he is sick. Get a good pair of spiritual oars and row yourselves. Talmage lacks bottom. He is too long. ROMULUS.

The Ladies Aid Society, an auxiliary to the Society of Union Spiritualists of this city, meet every Tuesday at 2:30 p. m., in the parlors of W. S. King's residence, South-west corner of Ninth and Race. They have relieved the immediate wants of many poor families of this city the past winter in their own quiet way, for which they deserve much praise and the support of all good citizens. Let the good work go on and on.

Every Inch a Man.

She sat on the porch in the sunshine. As I went down the street— A woman whose hair was silver, And whose face was blossom-sweet, Making me think of a winter's day, When in spite of the frost and snow Of bleak November weather, Late, fragile lilies grow.

I heard a footstep behind me, And the sound of a merry laugh, And I knew the heart it came from, 'Twas the little girl who was waiting, In the time and hour of trouble, Hopeful and brave and strong; One of the hearts to lean on, When we think all things go wrong.

I turned at the click of the gate latch, And met his manly look; A face his eyes gave me pleasure, Like the page of a pleasant book. It told of a steadfast purpose, Of a brave and daring will; A face with a promise in it, That, God grant, the years fulfill.

He went up the pathway singing, I saw the woman's eyes Grew bright with a welcome, As sunshine warms the skies. "Back again, sweet heart mother," He cried, and bent to kiss The loving face that was uplifted For what some thought was bliss.

That boy will do to depend on; I hold that this is true, From late in love with their mothers Our bravest heroes grew. Earth's greatest hearts have been loving hearts Since time and earth began; And the boy who kisses his mother Is every inch a man!

—Christian Intelligencer.

Sensation in Albion, Mich.

One of the most remarkable and wonderful cures that has been performed since the Christian era, is in the case of Mr. Geo. Young, a highly respectable citizen of Albion, Calhoun county, Mich. The following is what Mr. Young says: "For many years I was stricken with a disease of so serious a character that I could not walk or stand. I was reduced in flesh from 180 to 100 pounds. The local physicians called my complaint liver, heart and kidney disease, in fact, all manner of disease; but after I had paid out a great deal of money, they said I must die, and that very soon. Just at this time one of Dr. Dobson's circulars fell into my hands (I was no believer in Spiritualism), and I thought I would send to him and make a trial, for there was nothing else left for me. He sent what he called spiritual magnetized remedies. I commenced to take them, and in a very short time I began to improve, and to-day I am as healthy as a man as there is in Michigan, and can do as hard a day's work, and I know that Mr. Dobson cured me. I took four months of his treatment; two months after I was well, and it has nearly, if not quite, made me a Spiritualist. Since I got well, Dr. Dobson has been here to see me, and I attended one of his slate-writing seances, which to me was wonderful. My cure made an excitement in our town, and by its means Dr. Dobson has had over 100 patients here, and he has been successful in curing, or greatly benefiting, nearly every one. Myself and wife will never tire in doing everything we can to induce the sick to send to Dr. A. B. Dobson, of Maquoketa, Iowa, for assistance—the man that saved me from a premature grave. It is through him and his spirit band of doctors that I am alive. GEORGE YOUNG. ALBION, Calhoun Co., Mich."

The foregoing is but one of many similar testimonials furnished Dr. A. B. Dobson, of this city. His disciples number thousands, scattered from Maine to Oregon, and from Dakota to the Gulf. It is quite likely some may be found who have derived no great benefit from his treatment, though we are free to say we have never heard of such a case—the uniform testimony being "entirely cured," or "greatly benefited." "The lame walk, the deaf hear, the blind see." Dr. Dobson's career has been a wonderful one; and certainly he is richly deserving of all the success that has crowned his work during the last few years of his residence in this city. He is warm-hearted and generous with his friends, while with those disposed to deride or oppose his work, he is not afraid to answer a fool according to his folly.

The better to die, some of 'em say, 'Twas to be cured in such an irregular way. —Maquoketa (Iowa) Recorder.