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THE BETTER WAY.

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Specially Reported for The Better Way.  
FORTY-FIRST ANNIVERSARY OF MODERN SPIRITUALISM.

Held at Adelphi Hall by the First Society of Spiritualists of New York City, March 31, 1889.

The Anniversary exercises at the First Spiritualist Society, commemorating the advent of Modern Spiritualism, forty-one years ago, were opened with music by Prof. Watson and children.

The first speaker was Mr. Henry J. Newton who said:

"We have come together to celebrate the forty-first anniversary of the advent of Modern Spiritualism. Forty-one years ago to-day a discovery was made, which for far-reaching importance to the human family surpasses all the discoveries that have ever been made, or are likely to be made in the future. It was demonstrated that a rational and intelligent method of communication had been established with invisible and individual intelligences, that the visible could hold converse with the invisible. These facts were discovered at Hydesville in this state, through the mediumship of several children, and marked the wonderful epoch designated as Modern Spiritualism. The dreams and hopes of vanished centuries became realities. The question which had come down on the skeptical tongue of all the past ages, 'If a man die shall he live again?' was forever answered in the affirmative, or rather the answer was that man is immortal and could never die.

"These glad tidings which were to be for all people, kindred and tongue, have gone from land to land and have been proclaimed in every inhabited country and is almost silently but resistlessly working in religious thought one of the most stupendous revolutions ever witnessed or dreamed of. From the most reliable estimates the number of Spiritualists in this country reaches the vast number of sixteen millions, which is more than the aggregate of communicants of all other religious sects. The year that we are now taking leave of has been one of the most eventful to the cause of Spiritualism which it has ever experienced. The assaults upon it have been of the most determined and reckless character.

"Never has Spiritualism been so thoroughly and gratuitously advertised as within the last twelve months. Its foes without and within seem to have come into the same relations which Pilate and Herod did on a former occasion. They seem to have supposed that Spiritualism, with all its beautiful and impregnable fortified truths, could be swept out of existence. These people are learning something and they will learn more as time goes on. They will be brought to realize the fact, that the basic rock on which Spiritualism is built is the solid granite of fact, and is therefore immutable truth, and indestructible.

"Spiritualism unfortunately is encumbered with a class who have crowded themselves into its ranks for the sole purpose of doing it all the damage they possibly can. These people are playing the part of Judas on every possible occasion. They insinuate themselves into societies, not for the truth but to gain a position so they can betray the truth. From the ranks of this clan we find selected judges, who want also to act as

jurors and witnesses. The teachings of Spiritualism on our duties and relations to each other are very plain and explicit. Toward the ignorant, unfortunate and vicious, we must be kind and charitable. Our duty toward such is to use all the means in our power to make them better. Spiritualism teaches that what you sow that shall you surely reap which is also an ancient doctrine; and yet these people seem to think that by some trick or device some of those whom they have judged and condemned may escape the penalty fixed by the Infinite Law-maker, and therefore elect themselves detectives and proceed unsolicited to attend to the business of the Infinite and Omnipotent. If these people could be made to realize that by these very acts they are sowing to the wind, and the harvest it will bring them will be a whirlwind, they would be more careful in their sowing.

"But we do not care so long as we have fair play. That is all we ask or have asked. 'The Press' gave us our first real fair chance to have a hearing, and it has something to do with forming public opinion."

Mr. Newton then introduced Miss Runals, who sang so beautifully that nothing but an encore would satisfy the audience.

Professor Baldwin followed: It almost seems to me a violation of the true, the beautiful and the good to come down from such sweet song to speech. And as I sat here and looked on these palms and lilies, it seemed to me that we had a materialization of beauty and sweetness that ought itself to be a demonstration of the relation of spirit to matter, of mind to manifestation, of beauty in the invisible to the exterior which we admire. Instead of looking around here and there for a demonstration, we are ourselves a living, moving demonstration of the law that unfolds from spirit to matter, from thought to thing, from the innermost law to the external demonstration of it, so that the materialization conveys form and color, and hence matter is only the normal trend of the power that is over all and through all and in all.

I come simply to say I am glad to meet with you, and to thank the friends who asked me to come. While I am due in Brooklyn to speak in about half an hour, I am so material myself that I cannot go by mental telegraphy and take my body along, so I must simply say the grand question of the time is, the relation of spirit and spiritual mind to its manifestation in matter. The highest philosophy is quickening its thought, it is lifted by this great fact of spirituality, which is moving and sweeping errors away, penetrating into every little nook of society, so that now we stand upon a high point, and inquire, "What does it all mean? Whither are we travelling? What is the polarity of the soul and what its objective value? For man to accumulate cash and the right to write his name under it? To own this house or that or the other; to be represented by a bank account—or by real spirituality?"

Mind cure is a form of that power which was demonstrated by the little raps, which proved that an intelligent power was back of them, just as thought is manifested in the lily, and has directed every part and particle and atom of it. Law is the unfolding of thought; so this spiritual philosophy in its highest sense and in its deepest and truest objects will lift us out of all sectarianism, out of all denominationalism, take us out of the narrowness of any ism.

Master Watson came next, with a selection from the opera *Erminie*, upon the guitar.

Ladies and gentlemen: I think the president called your attention to the fact that we are here to-day convened together to celebrate what is known and understood by us as Modern Spiritualism, while we Spiritualists are keenly alive to the fact that Spiritualism is as old as the history of man.

Forty-one years ago the angels prepared the way to visit the children of men by reaching down and through little children conveying their messages through telegraphy. I think, myself, that it was a wise way, inasmuch as all demonstrations before that time by grown people, had caused them to be tortured. The organism of the little ones was adapted to the raps, hence the rappings commenced, at first faint and then louder and louder, until the family's attention was attracted to them, and afterwards that of the neighbors. You know where it stands to-day. The whole world stands in wrapt attention, seeking to know and understand Spiritualism. I am sure that our Bible, the old history of the Jews, is full of spirit manifestations, from Genesis to Revelations and all the phases of spirit manifestation that have occurred are therein portrayed. It is accepted by theologians and churches throughout the world, while that which stands before us to-day is often rejected. What does it mean?

In looking over the newspapers to-day we find that they no longer hesitate to mention Spiritualism, it is often discussed, pro and con. This shows the progress that all truth is sure to make. Truth, in the words of the old prophet, is strong; it conquereth and liveth forever. Hence the Spiritualists of to-day have reason to rejoice, for Spiritualism is known in all nations and the immortality of God's truth is made manifest through mediumship. The intelligence of to-day understands it as it was never before understood. When we think of the various mediums throughout the world and think how they have been opposed and ridiculed and persecuted, we do not wonder; on the contrary, we are surprised, that Spiritualism stands where it does to-day.

There are millions of Spiritualists in the United States—I do not know the number beyond the water. Has it made us better and wiser? Certainly. It has robbed you of the dreadful fear of death, who is the giant walking in your midst to take from you your loved one. When their bodies are laid away what can your ministers say to comfort or console you? Can they answer the man who seeks to look into the eyes of his child, that is the only expression from God to man that you can give—through the human heart, through nature's divine laws, we read his revelations. It is this which makes us stronger and wiser, gives us a keener insight into nature's mysteries, and turns our attention to her. It is because through her expression we find God, no longer praying to a God so far off and misunderstood that his children cannot reach him in thought, action or deed, but to a God of universal law and love, expressed through you and the angels.

We have also the philosophy of Spiritualism, and oh, friends, it would take a long time to tell you even what I know of the philosophy and religion of Spiritualism. I have no time and I feel as though there was a whip over me. But I will say, Paul was a practical, earnest man, Paul was a philosopher, a student, a logician, a deep scholar, well versed in Hebrew history. In journeying from Damascus he saw a light from heaven, even the brightness of the sun that shone upon him. Paul was a master mind who would justify himself, so stern that the stoning of Saint Stephen brought no tears to his eyes; and yet he says he saw the light from heaven and heard a voice calling, "I am Jesus." Now, friends, all theologians and all churches throughout Christendom accept this as true, and the valuable manifestations of the present day are rejected by prejudice and ignorance. And yet I thank God and the angels that it is fast fading away. If in no other way, the law of evolution pushes you through these truths into the broad, heavenly realm of divine expression.

We have the various phases of mediumship and we have begun to understand and receive them, and through

nature's laws they will unfold to us great things. We have had inspirational speaking, slate writing, manifestations of all kinds till we have arrived at materialization, where we look into the face of our loved ones, and listen to their voices. Are we mistaken? No one person can psychologize five hundred people at a time, and these manifestations have actually been demonstrated to hundreds of people at a time.

A "Grand March," dedicated to the Spiritualists of America by Prof. Ceruellos was sung by a quartette, and Mr. Wm. C. Bowen, of Brooklyn, followed with a pleasing address appropriate to the occasion.

Solo, by Prof. Carlos Florentine, was followed a trio by Prof. Watson, son and daughter.

Next, a piano solo, by Prof. Aurelio Ceruellos, and then Mrs. Underhill stepped forward and delivered a very pathetic and interesting lecture.

After an address by Mr. Capron, Miss Jamie Horton followed with a whistling solo. Then Mrs. Nellie T. J. Brigham said:

What remains to be said? What closing sentence shall we drop into your listening hearts, after hearing so much? This day we celebrate with blooming flowers and palms of victory, with the picture whose presence, laurel crowned, is an inspiration and a benediction, with music as full and sweet and perfect that you will carry a grateful remembrance of it, probably as long as you remember this day. The day itself has had its clouds, it has been a day of variety. There has been snow and rain and little intervals when the clouds have withheld what they have been at other times so free to give, and now, as it draws near to the sunset the clouds grow thinner, the darkness fades, the light is coming and there will be a sunset in whose promise you will forget the snow and only remember that the spring is here.

This is the last day of this month of storm and wind and cold, although this year it has brought you the sunshine and the warm, wandering winds that seem to tell of April and May. Under its royal arch to-day you march forth to greet the time when flowers shall bloom and birds sing. Thus it is typical of Spiritualism. This day we have our blossoms and living palms of victory, our lilies at the mother's feet. We have the light and blessing and inspiration that come from better lands. We have that music and that soul of music which is like the atmosphere of heaven. We too have had our clouds, we too have had the rain that dropped like tears from heaven; we too have had our snow, our chilling and cutting winds, but now the light is breaking through the clouds; should we not gather into our hearts the promise of the time to come?

Friends, what is Spiritualism to you? It is that which brings to you the free, pure light of intellectual liberty, it is that which teaches the brotherhood of man and the Fatherhood of God. Spiritualism does not bring merely a barren and cold assertion, it brings demonstration to you for the living, seek patiently, earnestly and carefully, at least intellectually and reasonably it will bring you the knowledge that life is continued forever and forever. It brings to you in this life a clearer understanding of duty; it shows you that the salvation that you are to have from the conditions which men call wrongs and sin must be wrought by your own nature—worked out by your own individual effort—shows you that religion is not enshrined and embodied in a creed; that true religion dwells in right speaking and thinking, in true nobility of character, and this constitutes the law and the peace of the kingdom of heaven. It comes to brain and heart with its manifestations until for you the heavens cease to drop their rain of tears, the snow melts, the robins sing, the flowers bloom, and lo, the winter is ended, and the spring of life find spiritual liberty—the spring of immortality is within you.

Oh, blessed truth! That which brings

the dawn, that which brings the light. That which opened before your vision the gates of day and shows you that land where your loved ones dwell. It brings to you messages from unseen witnesses, to your heart that comfort which nothing else in this world can hold or claim or give to you. This is what Spiritualism means for us. Not something to amuse and astonish, that is not what Spiritualism is needed for. Men think to show you something that is purely and simply wonderful. The wonderful is only the door that swings open to music and shows you beyond the certainty of everlasting life, the certainty of the intelligent progress of the memory that binds and keeps you in its bands forever and forever. This is Spiritualism. Not something that forces itself upon the credulous, that aims to deceive and mislead, to take from human nature its strength, the glory of manhood and womanhood. Spiritualism, it is like the sun that shines through all lands and the shadows fade away in the glory of its golden presence. Everything answers to it; the flowers wake up and say, "You have called us and we answer." The morning breaks afresh in the light of the sun, the ice melts and drops in diamond tears, the trees put out their leaves, the rivers and lakes reflect the golden glory of the rising sun. So Spiritualism shines way back in the past, from Paganism, from the earliest faith of the Hebrews, from the early days of Christ's time, from all lands and all ages the answer is sent, as the light flashes back from ancient mediumship, from enthusiastic realities, all offering that truth of the olden days, till it comes with a deeper spiritual meeting to the world to-day.

It is not a new truth, newly created, newly born, not suddenly come into being like a butterfly whose expanding wings leave the chrysalis behind, but the progressive nature of man realizes and grasps it. But it is never created and never can be destroyed. Modern Spiritualism has been given before, but it had not been understood, appreciated and comprehended.

Friends, we leave the happiness of this day with you, we cannot unfold all but will instruct, help and console.

**SPIRITUALISM.**  
Through its shadows breaking,  
Past the rain and snow,  
Lo! The truth is waking,  
And love's flowers blow.

Hearts bowed down in sadness,  
Weary with their pain,  
Look up again like violets,  
Wet with April rain.

Lo! In golden sunset,  
The angel voices whisper,  
To-morrow will be bright.

Dear brothers here, and sisters,  
Look to the light and the light,  
For you will shine to-morrow  
Most glorious and bright.

**THE PICTURE.**  
Picture, crowned with laurel green,  
Face, with midness in thy mien,  
Beauteous presence, sweet and bright,  
Angel, living in the light,  
Tender mother heart in Heaven,  
How for you the clouds are riven.  
Dark was off thy path below,  
In the shadows of earth's sphere?  
Does her tender pity move  
Her forgiveness and her love?  
Do her sheltering arms extend  
To those who with the shadows blend?  
Oh, clear eyes, divinely bright,  
Thou dost see beyond earth's night;  
Past the wandering and the falling,  
Thou hast heard sweet voices calling.  
Thou dost see the glorious light.

Laurels for the heroes true,  
Men have gathered in the past,  
And have crowned the brows that knew  
Of the darkness that was past.

And her victory to-day is as pure, as bright  
In Heaven,  
In that pure, ecstatic air, where the victory  
is given.

Bring the lilies, let their breath,  
Sweeten bitterness of death.  
Let them, for they grew from gloom;  
Let them, for with saintless bloom,  
They can tell the truth of love,  
All that life and growth still prove.  
Let them tell how the wandering soul,  
Lost to virtuous self-control,  
Yet shall grow in faith and trust;  
Bloom as flowers do from the dust.  
Friends, we leave this truth to-day  
Bright and clear, and it will stay.  
It has come through the clouds and rain  
And it always will remain.  
Let the palms grow bright and green,  
And the flowers so sweet between.  
Let them speak with fragrant breath—  
Roses, blossoming from death.  
Let them tell of life and love,  
And how the victories shall prove,  
That the stranger soul shall rise,  
And find the light of glorious skies.  
Bring in the voices fall  
With "God bless," "one and all."

SOCIETY OF UNION SPIRITUALISTS

Synopsis of Morning Lecture, by Miss J. B. Hagan, Sunday, April 7, 1889, at G. A. R. Hall, Cincinnati, Ohio.

The lecturer for the Union Society, this month, is that sweet and poetical lady Miss Jennie B. Hagan. The morning discourse was one sparkling with gems of beautiful thought. We give below a brief synopsis of her morning lecture and extracts from the evening discourse will appear next week.

Miss Hagan said: It hardly seems possible that almost a year has passed with its mysterious changes of joy and grief and journeyed from us since we last met together. We might better say that we have been journeying away from the past; climbing up the hills of life in some manner and in some way a grander and deeper conception of the divine truth of eternal life, and everything seems brighter and fairer than before. I thought last evening as I entered the city, perhaps it was imagination, that the improvement had extended itself to the elements, and the air was not so smoky and that the water was clearer than last year. Without further words of greeting I will look over the subjects you have selected.

Why is it that when very low with sickness that we see our spirit friends and do not see them at other times? The speaker said that the answer to this was simple if we understood clearly the laws of growth and of spiritual and physical impressions. We have a class of people of a peculiar make up, sensitive who more readily than others perceive that which to coarser fibres is unseen. They possess an organism especially constructed for this purpose, just as different kinds of musical instruments are made for the various qualities of tones. We have the tender voiced violin for the higher notes, and the deep grave tones of the bass viol for the grander parts of the great symphony. There would be no complete harmony if one were omitted. When the physical has been weakened by sickness, the spiritual grows clearer in its powers of perception and sensation and thus comes in rapport with that which the strong robust physical could not perceive, because of excessive materiality.

She said that we must remember that the communications are more or less affected by the personality of the medium. You must try the spirits, by what they say and do, as to their goodness.

Is recollection of earth experiences a part of immortality? The idea of the lecturer was that as the passing out of the spirit was only like stepping out of one room into another, it carried with it, all it gained in earth, of love, of memory, of hatred, and remorse. In words of exquisite beauty Miss Hagan painted a mental picture of the philosophy of immortality, that will long be held in view by those who had the pleasure of hearing the lecture. She likened the memory to the rooms of a house where there were niches sacred to beautiful scenes of by-gone days, and other rooms that were filled with the worthless rubbish of unkind thoughts and actions. The audience were led step by step up the hills of life and there was unfolded to their view the beauties of that higher life that is just beyond the grave.

The question was asked "What shall be done to promote fraternity among the Spiritualists?" The speaker said that she was reminded by this of the story of a church where there had been considerable discussion going on between two factions as to how harmony might be obtained; finally they called upon Uncle B., the oldest member, to give his opinion of the way to obtain peace. His advice was to quit talking about it. If we would quit pulling our neighbors over the coals and be at harmony with our own souls, we would find the truer fraternity so much desired.

Our readers must bear with us this week for not presenting a more full report, but time and space do not permit. Next week we will present a better report.

"Why, Bridget, the eggs are as hard as a rock!"

"And sure, mum, it's not me fault, for I've biled them at least an hour; the old hen must be tough."



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### Forty-First Anniversary of Modern Spiritualism.

Celebration by the Society of Union Spiritualists at Grand Army Hall, 115 W. Sixth Street, Sunday, March 27, and Monday, April 1, 1899.

On Sunday morning and evening, Grand Army Hall was crowded to its full seating capacity by an intelligent audience as ever gathered in the halls of any society or church organization. Present on the platform, were Mr. G. H. Brooks, of Madison, Wis.; Mrs. Helen Stuart Richings, Mrs. Adah Sheehan, of Cincinnati; Mrs. M. S. Jacobs, of Indianapolis, Indiana; Mrs. Stewart, of Piqua, Ohio; Mrs. M. S. Kibby, of Cincinnati, Ohio; and Hon. A. C. Ladd, of Atlanta, Georgia.

The services opened with music by instrumental quartette and the music furnished by them throughout the entire service was of a character calculated to draw the highest forces of inspiration to the workers of the day. The invocation by Mr. Brooks, was eloquent and touching. Then came the intellectual treat of the morning, the lecture by Mrs. Helen Stuart Richings, of which the following is a synopsis:

#### LECTURE.

Sitting here looking out over this sea of upturned faces, while it is not a large one when compared with the mighty ocean, yet it is a sea, and studying some of the faces, and thinking of the different motives that draw you here, and of the different constitutions, we would wonder what is the tie that binds all these hearts together and brings them here.

The church has gathered some of the truth when it sings, "Love is the tie that binds." Everywhere over the great works of nature falls the shadow of infinite love, for God is love, and God is all in all. And as I sat here I wondered what I should say to you. I wondered how you dared come here after reading the card published in one of your papers, and hardly knew whether I dare open my lips after all our light had been so suddenly extinguished by Mr. Lockwood when he tells us that there can be no inspiration now, that it all ceased in past ages. If his attitude be true then there never was anything of inspiration. For if inspiration cannot exist now, it never has existed and if it never existed it never can exist. But it did exist in the past as is proved by the inspiration of the present. What has existed once always exists. It may not exist in exactly the same form but in a higher evolution of the same.

We sat watching what new phase, what new conception of truth we could present to you, but our heart grew somewhat daunted for there is no inspiration (Mr. Lockwood says there is not), when there came to us these words, "R union or the hope of a human heart."

This reunion of those who believe and trust in the ideas, old as the hills, but presented in the new dress of Modern Spiritualism, has a larger meaning than appears upon the surface, for it is typical of that reunion which we are hoping for in the hereafter. It shows this large audience gathered here, that you are all alive, and you look all alive, for the defense of our grand cause. In every human soul there has been from the very inception of the human race an innate desire for reunion with loved ones.

Way back even in the days when human mind was clouded by ignorance and superstition, there were those who knew the fact of the immortality of the soul and it was a beacon light to them; there were those, too, in whose hearts there was a groping for something beyond, something higher than that which they then had; a desire as we have said for reunion with their loved ones. The Egyptian expressed that desire in the careful embalming of the body, and under the hope that in the years to come that the spirit of the dear one, though it might wander for ages and inhabit a thousand other forms, would at last return to them and live with them forever. Here was expressed that eternal craving, that cry of the human soul for the companionship of its own. This longing is to be satisfied for the soul shall know its own in that glorious life beyond the cold and silent tomb.

The soul being from God, God never gave any gift and took it away again. We cannot conceive of a deity who would grant the boon of immortality and then take it away. Our God is a being of infinite love. He bestows nothing that does not remain with us, of our hopes and desires for reunion; that are not to be gratified.

Modern Spiritualism was only a new dress put upon an old truth; a broader ideal, a grander and higher conception of the reality. It afforded to man the actual demonstration of the immortality of the soul; of the possibility of reunion. How? By bringing you face to face with the dear ones; by sweet, loving messages from them. How were we to know this? By each one searching for himself. You could not allow anyone to judge for you. You must decide as to the truth or falsity of anything for yourselves. There were those in life who having received a faint glimmering of truth would stand before the people and say: "I have spoken with God, therefore hear ye me, as no else can speak with him. I have seen God, but no one else has seen him, or can see

him, therefore my word is law and if you don't believe me you are eternally lost." Poor humanity! Thou wouldst indeed be fallen low in the scale of life if it were necessary for you to follow the bigoted and narrow dictation of such men as these. We believe the audience before us is clear eyed and clear eared enough to see and hear for itself as to what is truth and what is false, and we don't think they will thank even the great Mr. Lockwood for deciding for them.

There is always a certain amount of preparatory work to be done in life. The farmer before he can plant a crop must plow the ground, and harrow and re-harrow it until it lies all mellow and rich in the spring sun. Then suppose as he is sowing his wheat, a man should come and stand by him and say, "What are you doing?" "Sowing wheat." "For what purpose?" "Why, by-and-by that wheat will sprout and grow and ripen, and then we will cut it and have it thrashed and take it to the mill and have it ground into flour and then baked into bread so we can eat it." "Nonsense! You don't mean to tell me that a little hard round seed, such as you hold in your hand, will ever grow so that you can make bread from it? If it can, do it for me now. Bake your bread if you can right now from that seed you call wheat." Well, we don't propose to let Mr. Lockwood bake our bread for us. The speaker carried her audience with her throughout her discourse and applause loud and frequent greeted brilliant sallies of wit, or grand flights of eloquence.

The closing of the discourse carried the idea of spiritual reunion in the beyond and the eternal progress of the cause of Modern Spiritualism, as being indestructible by any such means as were now being employed against it. It was destined to grow and prove in the future as it had in the past the immortality of the soul, the certainty of compensation and furnish a grander method of life than those of the past. Such is in brief the morning discourse.

At the close of the lecture Mrs. Stewart, of Piqua, gave a number of readings from articles and clairvoyant description of spirits present, the majority of which were recognized. Mr. Brooks confirmed one given by Mr. Stewart as having also been realized by him, and this description was one that was not recognized by anyone until after the meeting was closed, when a gentleman present came to Mrs. Stewart and said that the gentleman was his uncle, and he should have recognized it only being a medium himself and known as such skeptics present might say it was collusion.

The services were closed by the benediction from Hon. A. C. Ladd.

#### AFTERNOON SERVICES.

Were held at Douglass Hall, corner of Sixth and Walnut streets. The meeting here was a double celebration—one of the Forty-First of Modern Spiritualism, and also of the first year of Mrs. Adah Sheehan's public work as a medium. After the singing and an invocation by Mr. G. H. Brooks, Mrs. Sheehan made a few choice remarks, appropriate to the occasion, and then proceeded to give psychometric readings, reading from articles handed her from the audience. In every instance the readings were acknowledged as being correct. This was followed by Mrs. Stewart, of Piqua, Ohio, who gave some very fine though brief readings under the control of an Indian girl. After a few other remarks the meeting adjourned to meet at Grand Army Hall in the evening.

#### EVENING LECTURE.

The meeting was called to order by President Hare and the music quartette gave some grand selections of music, and it was remarked by more than one person present, that truly there was inspiration in such a grand flow of harmony as poured from those musical instruments. The invocation by Mrs. Helen Stuart Richings was one full of tender love, and deep sympathy, and it truly voiced the prayers of the assembled audience for more light, more wisdom, more harmony and a grander and broader conception of truth, and life.

The subject of the evening discourse was "A Look Forward and a Look Backward." The lecturer of the evening was Mr. G. H. Brooks, who needs no introduction to our readers, as a master of eloquence and logic in his discourses and a keen dissection of the petty follies and frauds of society in general. We give below a synopsis of

#### THE LECTURE.

Mr. Chairmen, ladies, and gentlemen and fellow citizens. It is always wise, in order to understand the experiences of mankind, to study the growth of man's mind; to delve deep into the records of the past and see the condition of man's mind in those days and compare it with its present condition; to see how man has gradually grown and unfolded to the position he now occupies. It is well we say to study the old, that we may understand the causes surrounding the birth of the new; well to study

its progress, and see how man has developed a broader individuality and a greater depth of mentality; a grander ability to grapple with the problems of eternal life, eternal progression.

We need to study the law by which all thought is unfolded and the nearer you come to the realm of spirit, the nearer you come to the door, through which you may enter the realm of thought, and the more you study the past the more readily will you perceive how great has been the revolution of thought. If you look backward through the dark mists of the past, you would find that growth has been slow; that the evolution of mental consciousness to receive new truths has been slow, but to day there are millions of beings all over the world who bless the thought that has been unfolded to man in the last fifty-one years, the thought that is unfolded in Modern Spiritualism.

There are those here to night who have not forgotten some of the experiences of the past; some who know where your fathers and mothers stood forty-one years ago. They know what was the religious thought of those times, and the effect it had upon their life. We all know the belief of the world, or rather of the Christian portion of it was a belief in a personal God; God, the Father; God, the Son; and God, the Holy Ghost. They believed in a literal hell, in a lake of fiery brimstone. But slowly and surely they changed these opinions and became more free and liberal in their ideas of God and a future existence. They taught heaven as a little 7x9 place millions of miles away in space, where God was seated on a splendid throne, surrounded by angels singing, and playing on harps. They were men and women of strong prejudices, of bigotry and persecution, and were made so by faith, by religious training, by the education of their childhood. This was the idea taught by such men as John Knox and John Wesley, who to day in their religious concepts are revered and worshipped by their followers almost as they would worship God.

There came to the world however, such men as a Channing, a Murray, a Starr King and a Theodore Parker. These men let in a flood of light upon the old theories and planted the seed of newer, broader and higher conceptions of deity and future existence than had before existed. These men made it possible for those who followed them to think and get away from the old chains of blind faith and ignorant belief. And then there has also come another influence into the world which has been working quietly, and almost unseen throughout the length and breadth of the land, and that is Modern Spiritualism.

It has come like the rays of the morning sun, stealing through the clouds of sorrow and has turned sadness to joy; tears to smiles, and for blind faith, for fanciful hopes has substituted absolute knowledge of immortality. It has enabled us to say "We know we shall live forever; we know we shall meet our loved ones there, for they come and talk to us every day. We hear their sweet voices from the other shore calling us to unfold and go over onward and upward until at last we stand above the bickerings and sorrows of earth." It teaches us of a grand to-be, where we shall go on unfolding and blossoming in deeper and nobler and sweeter beauty every day, even as the flowers of earth bud and blossom here below. We have come through persecutions. What of that? We are the stronger for it. We would not appreciate the good we have if we did not have to bear some cross to obtain it.

The world has ever been climbing higher and higher in the scale of spiritual existence, until to day the fact is known and recognized, that there are spiritual influences about us. The standard of morality to day stands higher than it did forty-one years ago. You do not hear the fiery horrors of an endless hell held up before a timid people as it was then. No longer does the pulpit ring with scathing denunciations of the great reforms. Why? Because such men as Ellery Channing; as Theodore Parker and Thos. Starr King, with their grand stirring thoughts flowing from noble souls came upon the stage with their earnest work and broke down the barriers and made free thought and free speech in the pulpit a possibility. Because Modern Spiritualism came and extinguished the fires of hell and gave a grander conception of an all loving all merciful Father and Mother God.

Modern Spiritualism is a child of evolution. To these men prepared the way. The world has grown weary, and when their truths struck home to the hearts of the people, they began to think. Then came the raps and then the other manifestations until at last the grand and true philosophy of immortal life was unfolded and it will go on through the ages.

Man will rise and exert his own individuality because he has at last, through these influences, found that he was an individual and that he could think for himself, and we thank God that these things have come; that such a man as Starr King came with his great soul to speak to the people and to help raise them up over the thorny walks of old theological dogmas, and in the glorious to-be, in the land that is to be, such men will find their reward. And if we follow their footsteps and march ever onward and upward, we too will reap our reward in a broader spirituality in a knowledge that we have risen above the persecutions and bigotry and have given of the best we had, and for the good of all.

The above is an abstract of the ideas conveyed in Mr. Brooks' lecture. We have not given her exact words, as that would be an impossibility without a stenographical report. To appreciate such a lecture as Mr. Brooks is capable of delivering, one must hear it as the words of eloquence fall from his lips and burn deep into the hearts of his hearers, like coals from off the altar. Truly, those who heard him and the other speakers of Sunday, must feel that there was an inspiration oozing of them all.

Mrs. Richings was then introduced and gave a number of readings, which were acknowledged and was followed by Mr. Brooks with two; one recognized and one not, Mr. Brooks being in very poor health.

The benediction was then pronounced by Hon. A. C. Ladd, and thus ended the first day of the celebration of the Forty-First Anniversary of Modern Spiritualism.

#### SECOND DAY.

The audience which gathered at Grand Army Hall, on Monday morning, was not large on account, no doubt, of the election and the weather. The services were opened by music, and the invocation was delivered by Mr. Ladd. The lecture was by Mrs. Adah Sheehan, of Cincinnati, and we wish we could give her lecture in full and that more had been present to hear this truly eloquent address.

#### LECTURE.

Mr. Chairmen and Friends: Recognizing the uselessness of attempting any exposition of the philosophy or phenomena of Modern Spiritualism to this audience, many of whom know as much and more than we do of them; we take the ever living present for our subject, and speak to you on "The New of Spiritualism and the Duty of Spiritualists." Yesterday we celebrated, as we were allowed to do (give thanks to someone), the anniversary of the dawn of Modern Spiritualism. And we cannot help but think that if the occurrence of forty-one years ago had happened in the good old times we hear so much of, that the participants would have been hung for witches, and judging from recent performances, the same spirit is alive in the hearts of some of our clergy. It is the duty of every Spiritualist to extend his aid to the cause, even if he cannot do more than express himself as such. As the last music theme was being rendered, there seemed here a symphony of love and harmony that went up toward the higher spheres, and mingled with the sweet strains of music. And we felt there were those present who had loving faces that had been put out of their sight, and that though the tears came to their eyes and the shadows came across their souls, yet they had found the truth and dared to come where it could be found. They have had their fears set at rest and through their clouds of sorrow has shown the sparkling sun of Spiritualism with its great truths, and has brought to them a peace deeper than any they had ever known before. What good has Spiritualism done? It has broken up an old dogma and removed the fear of death.

It is the duty of every Spiritualist to spread the light of the divine truth that they possess, and we pity those who neglect their duty and those who try to hinder its progress. We want to impress upon you the duty of action that is and ever will be devolving upon you. The old theology taught us that action stopped when we reached the land of heaven. Then all we did was to sit around a throne and sing "ones and play on golden harps. There are many Spiritualists to-day who, while they do not play upon a harp of golden strings, yet are continually harping upon that which will bring them gold. We do not want this class, nor the class that has a Spiritualism, that can only stay at home and write books for the workers to buy. We want them to go out in the high ways and byways and show by thoughts, by words expressed in actions the grandeur of the truths they know to be such.

It is the duty of Spiritualists to drop the petty strifes among themselves and stand shoulder to shoulder to face the foe and show a united phalanx against the efforts of the Fitchers and Lockwoods, both within and without the ranks of Spiritualists. The Spiritualists of Cincinnati could demonstrate from their own number the truthfulness of mediumship and the truths of Spiritualism without being compelled to go abroad to Boston or New York to procure those with great names and grand reputations. Prove the beauty and truths of Spiritualism by leading spiritual lives and doing all you can to advance the cause by proving in your life the fact that Spiritualism can, will and does make better men and women of those whom it touches with its magic figures of love and harmony from the other world. The need of Spiritualists if not for men, who only come forward on some special occasion, when there is a great show to be made and head a list with their name, but we need those who will work all the time; who will be Spiritualists first, last and all the time.

Mrs. Sheehan had the attention of her audience throughout the entire discourse, and certainly Cincinnati people ought to be proud of a speaker who took her first step in this city. The time and space allotted to us is too brief to give more than a mere outline of the principal ideas of each speaker, and the friends can gather perchance something of the spirit present from what we have given.

A beautiful incident occurred at the close of the lecture, and we give it to our readers as it occurred: As Mrs. Sheehan closed her address, a lady who had been sitting in the rear of the hall, quietly listening to the discourse, came forward and gave Mrs. Sheehan a beautiful bouquet of flowers. The lady was Mrs. Helen Stuart Richings, and she took this means of showing her appreciation of a fellow-worker's efforts. At the close, Mrs. Stewart, of Piqua, Ohio, gave one or two readings and described clairvoyantly several spirits, who were present, and they were recognized. Then Mrs. Sheehan also described three who appeared to her. Here Mr. Brooks got up and made a few remarks, telling a laughable story. He was followed by H. H. Warner, who described three friends as being present, two of whom were recognized by friends present. The services were then dismissed with the benediction from Mr. Brooks.

#### AFTERNOON SERVICES.

The afternoon meeting was a conference meeting led by Mr. Brooks. Upon the platform were the following mediums who took part in the afternoon exercises: Mrs. Dick, of Cincinnati; Mr. Brooks, Mrs. Anna Cissna, of Cincinnati; Mrs. Stewart, of Piqua, Ohio; Mrs. Adah Sheehan, Mrs. M. S. Jacobs, of Indianapolis; Mr. H. H. Warner, of Covington, Ky.; Mrs. M. S. Kibby, of Cincinnati; and Hon. A. C. Ladd, of

Atlanta, Ga. The meeting moved on gloriously and each one of the above made stirring remarks, and related a little of their own experience as to becoming Spiritualists. The experience of Mrs. Dick was especially interesting, as she is the oldest medium in the city; her mediumship experiences dating back for 65 years, showing that Modern Spiritualism did not altogether depend upon the toe-joints of the Fox girls to get its start. Each and every one had something to say. Mrs. Jacobs had her say in the way of independent slate writing. The slate was examined carefully by several who saw that there were no silk coverings or false slates with prepared messages, etc. Several names were given on the slate, and every name was recognized by someone in the audience, who were strangers to Mrs. Jacobs. One of those who wrote their names on the slate was Mr. Ladd's wife, Mary, with a message. The reporter of THE BETTER WAY also received a name from the spirit side. The afternoon meeting was one of the enjoyable times of the celebration and will not soon be forgotten.

#### EVENING SERVICE.

In the evening, Grand Army Hall was seated to its full capacity, and some had to stand. The opening address was made by Mrs. Annie C. Rall. Minutes passed swiftly while she was speaking and the audience showed their appreciation of her efforts by frequent bursts of applause. One who listened to the burning, earnest words of eloquent logic that fell from her lips, could not help but exclaim, "Surely this woman is inspired of the angel!" Her words struck the follies of the ignorant and credulous would be exposers, and shivered them to a thousand atoms, as some mighty hammer crushes the rock placed beneath it. Step by step the audience were led up the heights of progress, until they could stand upon the mountain peaks of thought and gaze back over the road they had come, and wonder that life held so much of glory for them and see other peaks in the distance yet to climb. Mrs. Rall clearly showed to her audience the truth of the propositions she advanced. Speakers had been taken she said when utterly ignorant as to book education; and education by the spirit guides to grander and broader conceptions of truth, and given a strength to endure the shocks of life. Spiritualism came like a white-winged dove to bring peace unto the world; to put out the fires of hell; to tear off the chains of mental slavery and to help humanity to rise and be free; to wipe away the tears of the afflicted and to make their burdens lighter. This was the mission of Spiritualism, as voiced to the world through its mediums, through those who were tried and true. The call was for workers, and faithful workers. Let every person in that audience constitute himself a committee of one to prove to himself the truth and beauty of Spiritualism. Let each one do his own work from motives of honor and purity and the battle would be won.

The next on the program was a recitation by Miss Hettie Gano, one of Cincinnati's charming elocutionists. Her selection was greeted with applause by the audience, and as she was leaving the platform; Mr. Richings, with one of those hearty, generous impulses, for which she is noted, made a quick movement and dashed Miss Gano long enough to utter a few words of praise and to give her a beautiful corsage bouquet of flowers. Everyone could not but see that it was the tribute of one generous heart to another's worth.

Mrs. E. Gleason Johnson was then introduced by Mr. Hare, as one of the old and faithful workers for Spiritualism. Mrs. Johnson's remarks were brief and to the point, and she had the attention of the audience throughout her remarks, which contained much of general interest to the public and much food for thought.

Then Mrs. Richings gave that exquisite recitation, "The Yellow Bird"; and to say that the rendition of this warbling melody was excellent is like saying that the sunshine is warm, for everyone knows that as an elocutionist she is not excelled by many if at all. The audience called her back, and in response to the encore gave two recitations; one entitled "The Preachers and Dancing" was an Irish dialect piece and it brought the house down with laughter. Mrs. Richings then recited one of her own compositions, entitled "Morning Sounds," and then in heartfelt manner expressed her gratitude to the officers and members of the society and to all who had contributed in any way to the pleasure of her stay.

The next speaker was Mr. H. H. Warner, a son of Mrs. S. E. Warner Bishop. Mr. Warner's address was brief and the words were well chosen and eloquent, and there was no unnecessary repetition of the same ideas. His subject was "Man—what has he been and what will he be?" Mr. Brooks followed with one of his characteristic stirring appeals to the people for the Lyceum and for THE BETTER WAY. Then Mrs. Adah Sheehan offered a few fitting remarks, and was followed by Hon. A. C. Ladd, who gave the valedictory of the Anniversary. It would be useless for us to attempt to reproduce his fiery eloquence without stenographical notes, and even then justice would not be done to his grand efforts. For a half hour the audience listened to a flood of living eloquence, as he urged each and every one to renew the battle with fresh vigor and to press forward, undaunted by apparent failures. His address to the workers and mediums on the platform was one of the most eloquent addresses we have had the pleasure to listen to. The thought presented throughout was grand and philosophical and through it ran a deep current of sympathy—especially was this manifest when referring to the musical portion of our anniversary. Music the harmonizer of souls;—thanks to its sweet melodies; to those who produce it and to the angels who inspire it. He certainly takes a stand among the best of our mediums and lecturers.

The benediction was pronounced by the guides of Mrs. Sheehan, and all dispersed to their homes feeling that this had been an anniversary long to be remembered.

On Wednesday evening the Ohio Valley Missionary Association met to elect new officers for the ensuing year. Before and after the election a portion

of the home was devoted to speaking, Messrs. Brooks and Grooms, Mrs. Sheehan and Mrs. Stewart giving some valuable instructions in regard to the work in store for them. After the reading of a lengthy and interesting report by Secretary S. Owell, the election for officers was in order and resulted as follows: W. S. King, president; W. H. Woods, vice-president; Mrs. Maggie Stewart, of Piqua, corresp. secretary; M. G. Youmans, recording secretary; I. S. McCracken, treasurer. The board of trustees consists of W. S. King, J. H. Wright, J. P. Haley, of Kentucky; Mrs. Winchel, Mrs. Bartholomew, M. G. Youmans, Mrs. M. Stewart, I. S. McCracken and W. H. Woods to represent the state of Indiana.

#### The Universal Plan.

Oh, may we gain that lofty eminence That overlooks the broad highway wherein All creatures move in harmony toward God! (Observe the perfect working of that plan—God's perfect plan, as rhythmic as a grand—That out of evil embryonic good Evolves, through changes law complete, divine, Man's dual nature, high and low combined, The higher struggling for supremacy, Absorbing, conquering baser attributes, That silently roods and are dissolved, As night's dark shades that, changing, melt away When touched by subtle morning's magic wand, Burst forth in blushing glances and golden beams.

The pathway lies through death, not of the form, Not the material garb of dust and clay; But of the crude and undeveloped traits That clog the soul's unfolding and its growth; While from these attributes, absorbed and changed Through economic, grand, and wondrous laws, The spirit's mystic garments warp and wend, Unfold, and blending every tint and shade Harmoniously, the beautiful fabric forms.

To reach that height in peace, To feel our kinship with all forms of life, To greet all men as brothers, part of the Great whole, The unit God; the universe The God, and God the universe.

There to abide is life, Full-fledged and strong, above contentions fought That sharpen envy's slim envenomed tongue, B-speaking littleness, horizons small, Distorted views of life, of man, of God.

There to remain is gain; For love, true charity, with well-armed arms, Doth dwell upon that heavenly plane.

How vain all strivings are! With sorrow, selfish ends and lesser aims! How grand experience, though 'tis winged with woe, That bears us upward to that brighter realm—That elevation with its rarer air, Where angels gleam and move, and the fogs of sense And thick miasmas of the vale below!

There find we heaven, Where God doth dominate and harmonize, The good develops and the ill transforms; The lower natures change by steady growth When touched by power divine through contact close With the First Cause—unfolds a human soul. O man, developed, noble, godlike, grand! Mount up the stairway of infinity, Fair offspring of the Father, Thou art Coeval with eternity and God. Oxford, Mass.

—From The Christian Register.

#### Summerland.

To the Editor of The Better Way. Having heard and read a great deal about "Summer Land," the new town which is being settled by Spiritualists, I concluded to visit the place and see for myself what kind of a summer land it was, so we boarded a train on the Southern Pacific Railroad at Los Angeles and, after a ride of about five hours through this most beautiful country, we reached Oro Station, which is close by the new town site. Mr. H. L. Williams, owner of the land upon which the town is located, took us to his pleasant home, where we have spent nearly a month, and have looked the grounds over thoroughly, and as so well pleased that we have secured some lots, and Summer Land will be our future home.

A more beautiful spot could not be selected for such a colony—a summer land on earth where Spiritualists can be together, for in union there is strength, and it seems that the spirit world is seeing the necessity of some kind of an organization whereby Spiritualists can know each other better, and not appear so distant nor so reluctant, in assisting each other and devising plans to promulgate the truths as they are given through the different phases of mediumship.

Mr. Williams is a practical Spiritualist and a true friend to all honest mediums and workers for the cause; and this project has not been started for the purpose of making money from it, as adjoining land has sold at a higher price by the acre than he is getting from it by selling it in lots. No lots are sold, if he knows it, only to Spiritualists, and will not sell a large number to any one person for a speculative purpose. It is his aim to have those who purchase to come and build their homes. About twelve hundred lots are now sold and building has commenced, and many fine houses are to be erected this coming summer.

The climate is unexcelled; no snows or frosts; and one can go into a yard any day in winter and pick a lovely bouquet of flowers—roses, carnations, bell-tropes, jessamine, hyacinths, and many other varieties. Summer Land has a gentle slope from the ocean, and the Santa Inez mountains form a background, which protect us from the winds from the north and west, and the trade winds are held at bay by the Channel Islands. We expect a gentle breeze every day, but no high winds from any quarter. We have no excessive heat, and a New Englander might as wisely come here to escape his dog days as his Januarys. The nights are always cool and refreshing for sleep. There is a fine, sandy beach here, a most excellent place for bathing; and at low tide one can enjoy a carriage ride on the hard sand beach to Santa Barbara, five miles and beyond. A grand view of mountains, valleys and ocean is obtained; pure water for culinary purposes; so, taking everything together, where could a more desirable place be found for such a colony?

In connection with this, a project is started, to build a sanitarium, hotel and home for aged and broken down mediums on Ortega Hill, an old and well-known landmark, which adjoins Summer Land on the west; it rises to an altitude of over two hundred feet. It is so, I am told, to be an incorporated joint stock company, with a capital stock of \$500,000; \$250,000 to be used in building a hotel; \$100,000 for a sanitarium; \$40,000 for a free home for aged and worn-out mediums, and the balance to be used in building and furnishing cottages, beautifying grounds, etc.

Spiritualism in Southern California is on the increase; honest mediums for all phases are well received. THE BETTER WAY finds its way into many homes here and is well liked.

H. B. ALLEN.

Santa Barbara, Cal., March 10, 1899.





Written for The Better Way.  
Bibles.

#### What are Bibles?

They are the work of men—have never been dictated nor inspired by anything higher than man, or by the spirit of man as he has developed after leaving this sphere of action.

What can be said of the Christian Bible?

It is revered by millions of people now living, who are intelligent, religious and sincere; it exerts a powerful influence over their lives and actions. They look upon it as the only word of God given to man which defines his duty to his Creator, to mankind, and points the way, and only way to salvation in the life which is to come.

What does the Bible contain?  
The Bible contains 3,556,480 letters; 773,476 words; 31,173 verses; 1189 chapters, and 63 books.

Whence came the book and religion of the Mormons?

From Joseph Smith who, in 1827, commenced to preach and proclaim to the world that an ancient work written upon tablets of gold in ancient characters had been revealed to him; that by angel guidance he had been led to the place where this remarkable record had for thousands of years been concealed, and that his mission was to establish a new church called "Latter Day Saints," which numbers to-day hundreds of thousands of followers.

What religion came a few hundred years after the foundation of the Christian religion?

Mohammed, who claimed to have had a vision, and from that he became and proclaimed himself a prophet, and to-day the Musselman will tell you that you must visit Mecca once in your life, give one-tenth of all you possess to the priest; and that by doing so you will escape an ocean of flame by passing over an enormous bridge whose immensity almost exceeds that of one human hair, and finally you will dwell in heaven where you will preserve an eternal youth and his followers are as numerous as are the followers of Jesus Christ, and what is true of Mohammed is true of the teachings of Confucius, of Buddha, of Krishna and their followers.

Who was born about the close of the seventeenth century?

Emanuel Swedenborg, and he promulgated to the world that which has now become the foundation of a religious sect whose members accept his teachings, accept the divine nature of his inspiration and credit him with having held communion directly with God.

What was this wonderful man possessed of?

A spiritual nature; and he was gifted with what is now known as clairvoyance or clairaudience; and he gave proof to the world of these powers which, to people of these days, were regarded as supernatural and a gift from God himself.

What can we say of his teachings?

They command the faith and confidence of many minds, and have been instrumental in preparing the way of the teachings we receive from the spiritual realms of to-day.

What new Bible has presented itself of late years to mankind?

Oahpe.

What are its claims?

A sacred history of the dominions of the higher and lower heavens on the earth for the past twenty-four thousand years.

Why is it we find so many people ready to assert their religious belief and convictions and to declare that anything which does not harmonize with them is untrue?

Because of the workings of the human mind, of the power that one individual is capable of exercising over another, and how effectual it has been in controlling the thoughts of people, causing them to form themselves into sects, and that what parents have believed they have taught their children, and their minds have grown, formed and matured to harmonize with the teachings they have received.

Who are the most powerful opponents that religious teachers of the past and of to-day have to contend with?

Free Thinkers—men who have been born to directly challenge them, and to demand proof and apply tests of reason to their doctrines.

What do we know?

That infinite forces have set in motion the worlds above and around us, which cause the sun, as it were, to mount into the heavens by day and to sink beneath the ocean at night, that cause the snow to come in winter, the flowers to bud and blossom in spring that give to us fruits of the earth in their season.

What is the Bible of the Hindoos?

The Vedas; and it is the oldest Bible extant; and there is sufficient evidence to prove it was written long before the

time of Moses. It purports to have been received from the great God Brahma about 9000 years ago.

What is the Bible of the Persians?  
The Zend Avesta and Sadder. The Persian religion existed long prior to that of the Jews. Fragments of their history have been found which extend it back about 15,000 years.

What is the Bible of the Chinese?  
They have four holy books. The word king is applied to all their sacred books. Some sects recognize thirteen kings or sacred books; some seven; some five.

How far back does the history of their sacred books extend?

Full forty-four thousand years.

What other Bibles can be mentioned?

The "Parsees," "Scandinavian," "Athenian." All Bibles mentioned each suited to each nation and breathing diversified ideas; and for these reasons there can be but the God of nature, who is the same yesterday, to-day and forever.

What is a false idea?

That a religious belief of a nation makes its civilization.

Then what is the true one?

That the more advanced a people become the more humane and charitable their religion.

What do all Bibles claim to be?

The embodiment of knowledge not attainable by uninspired man. Each Bible is a finality in spiritual knowledge and each is to effect the salvation of the race; but—If Bibles could have saved the world they would have done so long ago. Doubtless they all contain some truth, but none bear the stamp of, or impress of a God; but the good embodied in them will be converted while their illogical theories and false assumptions will fall before the onward march of enlightened reason. The light of science has fallen across the pages of inspiration and in its glow are revealed glaring imperfections that could only have emanated from the brain of undeveloped man.

What do we find in the Christian's Bible that has been transmitted through a series of ages as facts but has been dispelled by the light of science?

That the sun was specially created to give light to this little world by day, and the moon and hosts of stars to give light by night.

What foolish story have we been taught to believe?

That at the command of Joshua the Lord caused the sun to stand still upon Gibeon and the moon in the valley of Ajalon, until the Israelites had avenged themselves upon their enemies.

What resulted from this command?

So the sun stood still in the midst of heaven and basted not to go down a whole day.

What impossible spectacle of the great central orb of this universe was here presented?

That the sun, which is 800,000 miles in diameter and 93,000,000 of miles away from the scene of battle; of the world, which was revolving upon its own axis at the rate of a thousand miles an hour, and of the moon, which is 245,000 miles distant, and making a circuit around our earth, traveling at the rate of 1,470,000 miles in twenty-eight days, all standing still for the space of a day for weak, finite man.

What of the Bible that is being written to-day?

It is not the work of one man, but of humanity. It is not a Bible claimed to be dictated from the lips of an austere God to any favored prophet, priest or seer. In it are contained the civilization in which we live. Man, in his intellectual growth, is breaking the narrow limits by which his ancestors were bound and is aspiring to, and obtaining positions from which he can look out with broader vision and keener perception upon a limitless universe which is and ever must be before him.

GEORGE WASHINGTON.

He was a man and a soldier—a patriot of lofty intellect, indomitable purpose, extreme modesty and moral grandeur.

We have not built his monument for his sake but for our own.

His name is written in more enduring substance; it is liberty, and liberty is one of the immortals.

The country is his monument, but it is not yet completed, and will not be until integrity like his becomes the soul of the political life.

Intelligent and moral training for citizenship should be the first principle of a public school education, and to reform our country is to begin with ourselves.

A. DANFORTH.

Levi Grab (of Baxter street)—Mein frendt, I haf de most elegant assortment of overcoats in der city. Coom right in!

The Stranger—What are yer givin' us, cully? I keeps der misfit clothin' parlors on Secondhand street myself!—Judge.

The art in which the secret of human happiness in a great measure consists, is to set the habits in such a manner that every change may be a change for the better. The habits themselves are much the same; for whatever is made habitual becomes smooth and easy and nearly indifferent. The return to the old habit is likewise easy, whatever the habit be. Therefore the advantage is with those habits which allow of an indulgence in the deviation from them.—Paley.

Written for The Better Way.  
The Lessons of Spiritualism.  
H. H. WARNER.  
NO. VI.  
MEDIUMSHIP.

Mediumship being the inborn faculty of soul power and of physical development, is a gift not to be lightly thrown aside as of little value in the realms of natural causes and their sequence. We compared the sitters in the circle to the elements of a battery and the medium to the connecting wire or to the receiver of a telegraph instrument. This comparison is not exactly the one we would wish to make, but there are no words in our language which so clearly express our meaning.

The electrician in earth life who desires to produce a given result, knows that he must use a certain battery or a certain dynamo to produce the exact result intended, and that he must watch every change of temperature, moisture, density, etc., in the atmosphere, so as to increase or diminish the power of his electric current. So the spirit operator who is seeking to manifest to his friends in earth life or is seeking to bring about certain results, seeks out the medium and battery best suited for his purposes. As a Leclanche cell is best suited to a short circuit to furnish the current for electric house bells, so the home medium may be the best at home among his or her own friends and not be good beyond that. A multiplication of the cells in a battery beyond a certain number, often destroys the possibility of producing good results and so the introduction of new and untried elements in a circle produces injury to the medium and to the sitters.

The question is asked, "How do the spirits move tables and suspend bodies in the air?" This has much to do with the subject in hand, and so we will give the idea that we have formulated as being the most likely to explain how they can levitate articles and no visible being be in contact with them. Let us look for a moment at a little experiment in science (so called material science). Take any ordinary single cell battery and connect its wires with a coil of fine insulated copper wire. Around the coil wrap another coarser coil similarly insulated and placed at a distance of about three quarters of an inch, or an inch, and having no connection by means of wire or bar with the inner coil. Now turn on your current from your cell to the inner coil. If you connect the outer coil with two ordinary electrodes and hold them, you will receive a shock through your system and a powerful one. Now, how is this, here is this outer coil insulated from the inner one by the silk thread wrapped around each, and placed outside and at a distance of an inch, and having no material connection with the inner coil; yet you receive a strong current of electricity from this outer coil. If you were to take the current from the inner coil, you would find that it was not as strong as the one from the outer coil. The current has passed from one wire to another by means of the air that lay between them; at least we so affirm, in absence of any other plausible explanation of this electrical phenomenon.

Now you may take a soft iron bar and place it inside of a helix of fine copper wire, connected with any of the stronger order of carbon cells, and in contact at any point with the wire or its insulating covering. The result is, you have your iron bar suspended in the air, no hands are touching it, and yet it hangs there held by an invisible agency called by man inductive electricity. That bar has also become a magnet, or, in other words, it possesses the power of attracting to itself articles made of the same material, but perhaps finer or coarser in quality.

Just so the table or the article to be lifted stands in the center of the human circle, who are seated or standing around it according to the desires of the experimenters. Here is the human, material correspondent of the copper helix. Inside of this material circle stands another circle of invisible (to the natural eye) beings and again back of the material circle there may be and is another spiritual circle.

From every one of these there is emanating that subtle current of life, that automatic force substance. In the material circle stands the medium, the connecting wire between this coil and the spiritual battery, called the guides or controlling spirits. And these elements blending together, as the currents passing from one coil to another in your induction helix, a force is generated by which the spirit operator is enabled to produce the rap, lift the table on one or two legs, or to suspend it in the air, or float the medium in the air, as is often the case. This then is as fair an explanation of the processes of spirit control over matter in this direction as can be given in terms of material science. This is only our theory based upon certain facts coming under our observation, and we do not ask you to swallow it as infallible, but use your own reason, and if we have given an explanation that accords therewith, we are glad.

In analogous manner the phenomena attendant upon the other phases of physical mediumship are produced, and the same force operates in the mental manifestations. As we have already exceeded our space, we leave for another time the subject of The Trance, and its relationship to Mesmerism, Hypnotism, Suggestion, etc.

That's it, Now.

To the Editor of The Better Way.

If God is to be put into the Constitution of the United States, where is the man, or body of men, to formulate, to furnish the specification? Theologians have studied this matter for a long time, and now we would respectfully request them to give us the formula. Let us see what kind of a God it is or is to be.

Written for The Better Way.  
What Spiritualism Teaches.

If there is one thing above another that Spiritualism teaches it is charity and loving kindness one toward another. It says endure many wrongs rather than insult one, it would have its followers overcome evil with good and banish all envious and jealous feelings from the heart. It teaches patience and long suffering and the sacrificing of self for the good of others. It has been teaching this God-like doctrine for nearly forty years; it has been untiring in its efforts to bring more up to this high standard. It may be it has succeeded in its efforts in this direction in rare instances, but the majority of Spiritualists do not live up to its teachings. Many of them live no better lives than their neighbors, who have not received the blessed light of truth. Spiritualism has not become a living principle to take into their everyday life; while they believe in spirit communion, they do not live up to the grand lesson that Spiritualism teaches, and which should be put in practice to make earth life a success. They do not realize that this knowledge is given them that they may utilize it for their eternal good; and so they drift along as careless and indifferent as those who know nothing of its grand and sublime principles. If Spiritualism is anything to me, then it is important to profit by its grand instructions. If from any cause we fail to do this we shall be held accountable for the negligence. Then let all Spiritualists study the grand lessons that Spiritualism has come to teach, and make practical application of them in their daily walk through life, that their spirits may grow and develop and become fit companions for the angels when they shall journey to the land of soul.

MRS. W. H. CHURCHILL.

## SUMMERLAND,

—THE NEW—

## Spiritualist Colony

—OF THE—

## PACIFIC COAST

LOCATED

—IN THE—

MOST DELIGHTFUL COUNTRY

—AND—

CLIMATE ON THE GLOBE.

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It has long been the desire of many Spiritualists that a Spiritualist colony, or place of pleasurable and educational resort, might be located at some convenient point on the Pacific Coast—a place where the Spiritualists of the world could meet and establish permanent homes, and enjoy all the advantages, not only of our "glorious climate," but of the social and spiritual communion that such association of Spiritualists would insure.

Summerland offers all the advantages for such a colony, located as it is upon the seashore, in the unequalled climate of Santa Barbara, and but five miles from that most beautiful city—a spot where the sun ever shines, overlooking the ocean, extending even to its silvered shore, with a background of mountains, which form a shelter from the north winds, insuring what that country has the reputation of enjoying—the most equable climate in the world. It is located on the Southern Pacific Railroad, now completed between Santa Barbara and Los Angeles, and what in the near future will be the main line of that road to San Francisco and the East.

The site constitutes a part of what is known as the Ortega Rancho, owned by the undersigned. It faces the south and ocean, gently sloping to the latter, where as fine bathing ground exists as can be found anywhere. A fine beach drive extends to and beyond the city of Santa Barbara. Back, and two and a half miles to the north extends the Santa Inez range of mountains, forming a beautiful and picturesque background. A most beautiful view of the mountains, islands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best.

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Although projected but for four months three fine houses are already built, three more under contract; four families of eleven persons are residing on the site, and many others coming soon. The object of the Colony is to advance the cause of Spiritualism and not to make money selling lots, as the price received does not equal the price adjoining land (not so good) has sold for by the acre. The Government of the Colony will be by its inhabitants, the same as other towns and cities. A prohibitory liquor clause is in every deed. Title to property unquestionable.

Orders for lots in Summerland will be received, entered and selected by the undersigned, where parties cannot be present to select for themselves, with the privilege of exchanging for others, without cost (other than recording fee), if they prefer them when they visit the ground.

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Send for plat of the town and for further information to

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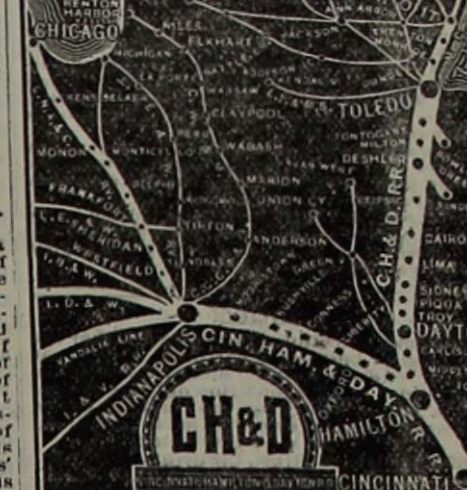
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## THE BETTER WAY.

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CINCINNATI - - - APRIL 13, 1889

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

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All communications pertaining to either the editorial or business department of this paper, or letters containing money, to reach us, and under which condition only we can assume responsibility for the same, must be addressed and money orders made payable to THE WAY PUBLISHING CO., 222 West Pearl Street, Cincinnati, Ohio.

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Anniversary correspondence—fifth and eighth pages.

Charity is the most effective weapon against fault finding.

For full report of anniversary exercises held in Cincinnati, see 2d page.

Never let little things settle you. It prevents the admission of an intuitive response.

Tell the truth with dignified humility. It not only shames the devil, but frightens him at the same time.

All Spiritualists, whether interested or not, are requested to read editorial headed O. V. M. A., and reflect a moment before reading anything else.

Over THREE HUNDRED new subscribers have been added to our books since the 1st of February, and the cry is, still they come. Love attracts.

If you have unwillingly offended a crank apologize to him. It is the best way to get rid of him and to elevate yourself above him in the same instance.

Let the new year of Spiritualism be marked as an era of forgiveness and charity. The last was one of antagonism; let this be one of peace—with our neighbor. Good results will ensue.

It takes a narrow mind to find fault with the little mistakes of life. A broad mind can always find reasons for excusing little faults. Charity opens the soul to intuition and angels' whisperings.

What some people term pride, is but another name for envy, jealousy, hatred etc., and doesn't look quite so bad as the latter. But it is a guise nevertheless, which the spirit world can penetrate, even if mortals cannot.

Why should we harbor any ill will against one another when the greater part of the universe constitutes love; when our very atmosphere is permeated with love; when God is love; and man is intuitively striving to become one with God; one with the first cause; one with law; one with the ruling intelligence—omniscience.

The cause of antagonism between Christianity and Spiritualism is not so much to be found in the rising generation as in that of the past. If the liberal minded of both parties were to take the lead and request the old timers to be quiet, we would hear no more of jesuits or devils from either side. Then we might have peace followed by organization.

Though ancient spirits may know more on a certain subject than modern ones do, yet they do not furnish us with that practical knowledge needed for our present individual unfoldment, their earth experience having been of a different order than what exists to-day, and may be compared to old fashioned people of earth life in that respect—meaning well enough, but not practical or "up to the times" as it were; not of the latest present—of the eternal now.

In some of our reports to-day may be found other thoughts for reflection besides the mere programed items of the anniversary. We see a light dawning which indicates that the rising generation of Spiritualists have another duty to perform besides furthering the cause, and that is to clear it from the dross of old-fogyism and fossilism, and thereby liberalize it sufficiently to stop opposition and make it more inviting to searchers after truth. Organization is in sight!

If the punishment for inability to comprehend certain things for which the mind is incapacitated were to be the general rule among men, as it is yet the rule in most of the common schools, how many would escape a daily application of the rod? Does the punishing of children for failing in lessons tend to aid comprehension or illumine their minds? We think not. Corporal punishment makes the dull duller and stunts the sensibilities of the brighter ones. It must be stopped, for progress and civilization demand it.

## HEALING.

One of the principles of magnetic healing is to substitute new magnetism for the old magnetism that is secreted in the physical body; but to effectuate this, the magnetizer must possess a superior force or quality of magnetism to that of the patient. If not, the manipulator is more subject to contagion than a regular physician, and care should be exercised not to force a feeling of sympathy where a sense of abhorrence manifests itself upon first sight of the patient or rapport of the same by hearing or otherwise. The magnetism given out by healing mediums is obtained by absorption from the combined conditions of the spiritual and material atmospheres, or nature considered as a whole; and, although it varies in both quantity and quality to a considerable degree, there is an analogy existing between healing mediums as to confine them to a class separate and distinct from other media. And although physical mediums, as a class distinct from the mental, generally constitute a reservoir for the magnetic ingredients necessary to produce or aid so-called physical phenomena, healing mediums constitute a like reservoir, but for magnetism of a purer or higher order, and such as is penetrative rather than distributive—the latter containing more of the material elements and consequently better adapted for occult manifestations—whether produced by the aid of spirits or by the will-power of the individual possessing this fund of surplus elements. In the latter instance, the phenomena will naturally lack the intelligent guidance that spirits lend it when manifesting at Spiritualistic circles, while independent of spirit aid they take the form of legerdemain, magic, necromancy, etc. But in like manner healing mediums are enabled to operate, if they possess the necessary will-power to infuse their magnetism into the patient operated upon. If not, they become like physical mediums, passive instruments controlled by spirits who possess the necessary will-power for this effect. Such are veritable magnetic or healing mediums, while those independent of spirit aid may entitle themselves magnetic healers, or magnetic physicians if they possess a knowledge of the materia medica in connection with their gift of healing. Of course, much depends on the amount or quantity of healing magnetism that such possess to be very successful in their operations. If but little exists it will soon manifest itself by a sense of exhaustion that sets in after a manipulation, and such should not exercise their gift outside of their home circle—their immediate family; and female healers should never exercise it during periods that nature has other duties for them to perform—especially not when nursing babes; for it endangers the lives of the latter. There are, no doubt, exceptions to this rule, but the percentage is so small that the above admonitions might be universally regarded. Much more could be written on this subject, but a little at a time is more readily digested and leaves room for other courses—variety being the spice of life, and also of a live newspaper.

## "WHAT IS LIFE?"

Life is sensation, motion and intelligence in combination—a consciousness of being; of individuality; of self. But what is sensation; motion; intelligence? They are life, God, law. But what is law? That which controls and unfolds matter, and evolves out of its chaotic condition suns, planets, vegetable, animal and human life, being virtually the cause of these various states. But what is this cause; what is it composed of; what is it like; can it be analyzed? No and yes. It cannot be analyzed by material science, but it can be through its own combination or itself. This is man studying his own soul nature. Whatever he can say "I am" that is causation or law or God or life so-called. Being an epitome of the original, he must be like it in combination or in nature. If man knows himself, he knows the nature of God. But who knows himself absolutely; i. e. without the least doubt or belief as to what he is not? As far away as he is from an absolute and unmistakable knowledge of all his faults, shortcomings, weaknesses, etc., he is away from a knowledge of true life. By the study of self only, and from a purely spiritual standpoint, can man understand God or law; i. e. the cause of his being; and to know this is to know what that cause is. Thus life cannot be expressed in human language; for it would require the combined thoughts of all beings of this planet to do justice to it, and then it would be but a relative idea, because earth with all its peoples constitutes but an atom in the vast or infinite universe of space after all. Thus life cannot be known, except what the individual knows of himself and what he has gathered up by experience outside of himself. But by reducing all to a minimum we get sensation, motion and intelligence, and these in combination are manifested through man as one impulse—love. If love is life, then none of us reach it except we are love; and this means to be freed from selfishness and have love for humanity under all conditions and circumstances, and without regard to their evils or feelings for us. If love is the true life or the aim of man, who has reached it? For such a being must be in accord with it, and might impart to us the information as to what is life?

A series of articles on the phenomena of Spiritualism from our able correspondent, "Apparitor," have been received. Though too late to begin with this issue, the first one may be looked for in the next.

## LAW.

Law is something that is immutable; that cannot be changed; that cannot be improved upon; that is absolute just as it exists; although of the simplest construction or being. Two and two make four, is a law—an absolute unchangeable law, and simple as it is, the minority realize it in genuine earnestness, because they are not given to study the spiritual of things—the underlying causes of effects. So there are other conditions of law, or laws simply, that exist around and within us that are not only heedlessly overlooked but abused—ignorantly in some respects, and willfully (or through lack of spiritual will to resist or overcome temptation) in other instances. The greatest of these is the law of creation—the meeting of the positive and negative conditions or elements of the universe—the law which produces all the so-called material effects or that which may be cognized by the physical eye. It is this law which is manifest throughout existence, and from the very fountain head vibrates in conjunction with the minutest action that takes place in earth life for a creative effect. It is this law of which man is most in the dark, and in consequence of which is mostly abused. Not only by the tiller of the soil, but by the common mechanic, the artisan, the professional, and the individual in regard to his physical and spiritual existence. Man knows not the encroachments he makes into the law of creation by thoughtlessness and by mechanical routine; he knows not of the discords he weaves around himself and his acts or creations by simply following out a whim, a taste, a notion or an impulse unaccompanied by due consideration; he knows not of the extreme danger he is constantly subjected to (both concerning his physical life and his future happiness or ease) by his unmindfulness of little things, of little acts, and yet how little it is realized—even to those who have escaped. Every act, unlawfully committed as it were, or where something seems to whisper that it is not exactly right, places man in contact with physical death without a moment's warning, and still he continues to speak uncharitably of his neighbor, slanders a brother mortal, harbors ill feeling towards somebody—and lives. Why? Because he has spiritual protection that neutralizes these detrimental effects as they are manifested in his being or as they are enacted materially. Primitive races do not need it; because they, like the animal, follow their instinctive nature; but developed intelligence plots and plans, and owing to its superior powers of reasoning, plans erroneously,—erroneously because it plans materially and not spiritually; not from the cause of things. Intuition is the divine gift of the great creative law or law of creation, but is beclouded by false ambition; false pride; conventionalism or a false sense of duty, and makes man too much himself instead of trusting more to a higher power—to God as it were, but which in reality constitutes intuition—this being the link which binds him to the first cause. Prayer is the intuitive or instinctive admonitor which brings the interior or soul sense into action and causes a momentary harmony to exist between God and man, or between first cause and effect, and admits light superior to that which man is enabled to create through his brain powers or the same in conjunction with the spirit or mind. Such is being in accord with law, or a better state of harmony with law than under ordinary conditions; and the stronger this accord the more we see the causes of things, or the more spiritualized man becomes the stronger his accord with universal law, or the highest condition of law—that of creation. The perfect accord with it constitutes the aim of life—love or happiness.

## ORGANIZATION.

Organization is an effect of brotherly love among men in one common cause. Spiritualism is approaching this condition fast, but has, as yet, too many dissenters in its ranks—men and women who are not true Spiritualists, and who do more harm than good to the cause by pen, tongue and action; and instead of appreciating those who are endeavoring to make Spiritualism respected by the outside world, envy them, find petty fault with them, and show in many ways that they are enemies rather than friends of the cause. Such ought to be discontinued, for petty malice and narrowmindedness is not of true Spiritualism; this class belongs nowhere; for true Christianity doesn't acknowledge them, and materialism doesn't want them. Let them start a little ism for themselves, and then they can abuse other religious systems to their hearts content and each other if they choose, as long as Spiritualism does not have to bear the brunt of their selfishness. Let such step down and out or shut up, for they cannot utter a word by pen or tongue without bitterness, and if they really mean well to the cause let them guard or control their feelings and emotions, so that those who can be charitable without effort, may labor without interference or being discouraged in their work. Only in that way will organization become a fact.

Human magnetism is a refined condition of atmospheric electricity, and thus a higher condition of the same with terrestrial magnetism as the medium between the two—the latter protecting animal and human life from the destructive tendency of gross electricity, as it finds more affinity for terrestrial than for animal or human magnetism.

## O. V. M. A.

At the annual meeting of the Ohio Valley Missionary Association attention was called to the fact that a slight misunderstanding prevailed regarding the object of the association, many believing that it was to open developing circles simply for the development of mediums. The main object of this association is to gather funds to be able to pay an able speaker or a medium whose mission it shall be to travel through the state or the Ohio valley and lecture, organize and do missionary work generally in localities where Spiritualists are not numerous enough to either engage a speaker or a medium, and thereby further the cause as it is done by other religious or spiritual organizations. As the fees are but one dollar a year and entitles the contributor to membership, every Spiritualist who can possibly spare one dollar should send in his name forthwith. Three or four thousand annual contributions of one dollar each will enable the association to send out a lecturer and a test medium throughout the entire year, and the amount of good done by this means is uncalculable. If our people would but earnestly think over this matter a few moments they will realize the importance of this movement at once. The work could begin within thirty days if a few hundred Spiritualists would respond immediately. Send name with one dollar to J. S. McCracken, treasurer O. V. M. A., Office cor. West Fifth and Walnut street, Cincinnati, Ohio.

In the New York Herald of March 31st appears a page article from Rev. R. Heber Newton on the subject of Spiritualism, and, although it contains nothing new to Spiritualists, it is a remarkable production when read in a secular paper, and still more remarkable is, that the Herald devotes nearly a column of editorial comment to it, of which the following is an extract:

## MODERN SPIRITUALISM.

As to the matter of Modern Spiritualism, we print elsewhere an article from the pen of Rev. Heber Newton, which can scarcely fail to attract widespread attention.

Mr. Newton treats the subject from the standpoint of an unprejudiced observer and scholar. He seems willing to extend a generous hospitality to new facts, however startling they may be, provided they knock at his door bearing the proper credentials.

The main statements of Spiritualism are that communication between this world and the next is possible; that the dead are not dead; that the grave is not the end but the beginning of life; and that

Millions of spiritual creatures walk the earth. Unseen, both when we wake and when we sleep.

There may be an admixture of fraud in the proclamation of these truths, as there may be a seam of lead in a block of gold. We are too prudent to throw the pound of gold away because of the ounce of lead that debases it, however, and we should be equally unready to sneer at a great truth because it is associated with a group of errors.

We are not ourselves a judge of these matters, but we closely observe the trend and influence of events. We take note of whatever change occur in public opinion and of all the causes and results of such changes. We say this, then, that if you should blot out of our modern life all belief in the supernatural you would do the race an irreparable injury. It would be a cruel blow to that heroism which endures with resignation, to that patience under prolonged suffering which transfigures human lives, and to that quiet acceptance of bereavement which looks up from the daisies on the mound to the illimitable blue. Annihilate our hope for the future, destroy the vague faith that tearfully listens to the rustling of wings, and homes become a mockery, to-morrow takes the ghastly shape of a nightmare, and our narrow span of life like a goblet of wine which scarcely presses the lips before the hand of fate dashes it to the ground.

Still further. Faith in the supernatural creates character. The grandest conceivable qualities are its natural product. Under its tuition men and women endure martyrdom with a smile and all the latent magnificence of human nature is developed. Well, admit if you please that the supernatural is a delusion and a snare, a scientific sham, with no bases of fact on which to rest. Then it follows that the most prodigious falsehood can make men nobler, purer, truer and more patriotic than—and for this reason is infinitely preferable to—the truth. Indeed, the truth is the most undesirable thing in the universe, because it is the most depressing; it slams the door in the face of hope, chills the heart of faith and leaves one with the gaieties of the world and—outer darkness. On the other hand, this beneficent falsehood is the source of inspiration, the dew on the grass, the bow in the sky, the impelling force of civilization and the supreme consolation of severed ties.

We are not pleading the cause of credulity, but of honest criticism. To swallow everything means indigestion; to choose nutritious food means health and happiness. In true research prejudice count for nothing—they have no place. Spiritualism is not false until we have examined and condemned it; neither is it true until we have weighed its evidence and given judgment thereon.

Ancient spirits have not had the earth experience that modern ones have had, and thus their impracticability of guiding us for our immediate needs. On the subject of law and causation they occupy the proper relationship toward mediums; but such mediums must be developed up to the standard of comprehending such spirits, otherwise their claim is naught, and spirits that profess such relationship to mediums who have no scientific abilities are impostors and mostly earthbound spirits attracted by the mediums' self-love. Honest John Smith is a far better companion under these circumstances and does not subject the medium or the cause to ridicule by incongruous theories and false premises entirely foreign to known facts and established scientific truths. Try the spirits—not, but self.

## OUR POETS.

To judge from the quantity of poetry sent us every week for publication, there seems to be a poetical thought wave wafting down upon this mundane sphere just now. Whether due to the approach of spring, or because Spiritualists generally are becoming sensitive to inspiration, and endeavoring to shake off these occult whiffs of intelligence in poetical effusions, we know not. But certain is, that we cannot publish all that is sent us, nor "in the next issue" as accompanies nearly every contribution. In the first place poetry is not read except it is good, and the first verse generally gives the incipient warning whether to proceed or not; and as we often publish such to oblige the author rather than the reader, we cannot deprive the latter of too much space by publishing the lengthy ones, so we advise our poets, to insure insertion, to boil their effusions down to three or four verses, and then to retain a copy for revision if it should not appear, as it would be a veritable torture to impose some of them on our readers. Transcribe your thoughts into little prose articles; they are more acceptable. Not only to the reader, but to us also, as they help to fill up the blank space left at the bottom of lengthy articles and help to adorn the paper. We hope the latter request will be responded to;—then they will appear "in the next issue," and not be trying your patience to see yourself reflected in THE BETTER WAY.

The lower that a mortal being falls in the scale of morality, the more the higher order of spirits sympathize with him. Then why should not we who claim to have converse with those higher spirits! Could you give your individual attention to one who was ungenerous enough to add torture to an already sick and suffering brother? Would you not consider it the height of impudence for such a being to claim you as his bosom friend or sole guardian and teacher? Before claiming a high and exalted spirit (an angel) therefore, as your guide, be sure that you deserve his companionship, and don't forget that like attracts like—most decidedly. If you harbor any ill feeling towards a brother mortal, you need not expect to be entirely freed from spirit attractions with similar impulses, and whatever comes from them will be more or less tinged with unspiritual thoughts, and to the same degree that you are troubled with the evil. Therefore overcome your prejudices, guard your thoughts and control your passions, lest you fall into a worse condition than those you have been despising; for the spirits we attract are just as devoid of sympathy as we are, and without sympathy, is to be without hope. And where hope is senseless, life is burdensome. Thus do unto others as you would have others do unto you and practice it without preaching it as a beautiful maxim for somebody else to be guided by.

All the mortal combinations in the world cannot freeze out or destroy one enterprise sanctioned by the spirit world—be it a newspaper, a spiritual society, or a medium's work. And to oppose such is to loosen one's own foundation, the effects of which will be felt sooner or later. Age is not respected by the spirit world except it is accompanied by love, and to oppose a brother mortal because he is engaged in an enterprise similar to your own, is not love, but hatred, and such meets with disintegration every time. Love attracts, centralizes and lives, hatred repels, disintegrates, and dies. Thus beware of envy; it has been the cause of much misery in the world and never affects the one who is envied. It only hurts the envier.

We cannot reply to every attack made on Spiritualism by the secular papers—neither through THE BETTER WAY nor through the daily papers of Cincinnati, as we are often requested to do by correspondents and friends sending us local papers. We have all we can do to furnish reading matter for this paper, and in doing so we find that Spiritualism furnishes too much that is of more importance than paying attention to either secular or other papers that indulge in uncharitable and unfriendly or unbrotherly thoughts. Ours is a religion of love, and let us prove it by being forgiving, generous and high minded.

In her address before the meeting of the Ohio Valley Missionary Association, Mrs. Sheehan said, one cannot reach all, but every member of the association can reach somebody else, and if every one would make it his or her duty to bring in one other member, the association would be doubled in a week's time. True, and we hope it may come to a pass, as the aim of this association is to raise a fund for the purpose of sending a lecturer or medium into the interior to bring spiritual food to those who are hungering and who have no means of obtaining it except through missionaries. See other editorial referring to this.

Only through our actions and the thoughts we express in language can we prove the claims of our philosophy. If the former are unspiritual and the latter expressive of unkind feelings we belie our claims, and the world will either wonder at our inconsistency or regard us as hypocrites. If we preach charity we should practice it and lay aside harsh expressions, even if we have been unkindly dealt with. It silences opposition and makes them wonder how they could have been so ungenerous against people who can forgive. Let us teach our opponents how to live up to the doctrine which they claim: Love ye one another.

## OUR CONTRIBUTORS.

We have a large number of fine articles on hand waiting to see the light of day, but in justice to all we have adopted a routine method of publishing those that are accepted according to date received, and therefore request our friends to have patience if their contributions do not appear as promptly as they would like to have them appear. In the meantime they can prepare others with ample opportunity for revision, such taking precedence, as we have not always the time to attend to this, immediately and while awaiting this, others, already revised, arrive and assume a prior place in the line.

Because an occasional Rev. says a few hard things about Spiritualism is no reason why we should condemn the whole of Christianity. We must allow somewhat for honest ignorance, and if an occasional one should really act uncharitably towards us, is no reason why we should commit the same evil. Two wrongs never make a right, while a dignified silence or a charitable response, according to the necessity of the case, not only commands respect, but proves that ours is a religion of love and not of retaliation or revenge.

Those who have love in their hearts instead of bitterness for their fellow beings are never in want of New Thought. Love makes the soul intuitive to a constant flow of Light from the Golden Gate ajar. Let our Banner of Light be charity, and our Journal filled with a record of good deeds. Let our Carrier Dave bring glad tidings to those who mourn their dead, and prove to all mankind that Spiritualism is The Better Way.

## REVIEWS.

"The Coming Creed of the World" by Frederick Gerhard, is a book wherein it is not only ably discussed whether a faith more sublime and blissful than Christianity exist, but which furnishes reasonable causes for believing in a Deity unhampered by church doctrines; at the same time giving comfort to the reader and seeking after the great unknown. To reach this point, the author gives a sketch of all the religious systems in the world, including some of their dogma with comparisons, scientifically and philosophically considered. Besides this, the book is replete with information not generally known, and is quite an encyclopedia of the world's religious affairs. The style is clear and comprehensive and free from all fantastic wanderings as works of this nature are often troubled with. It is simply truth expressed practically without relinquishing the spirit of religious devotion, and entitles Mr. Gerhard to a place beside the theologians. We can recommend the book to every class of readers. For further information, address Fr. Gerhard, Box 33, Weehawken, N. J.

## FROM OUR REPORTER'S NOTE BOOK.

## CINCINNATI BREVITIES.

Attend the lectures at the Hall.

Miss Hagan was absent from the city during the week.

The friends of Mrs. A. E. Kibby will find her located at No. 16 Saunders street, Mt. Auburn.

Mrs. Seery has removed from 34 Gest street to the corner of Spring Grove ave. and Brashear street.

During the Anniversary in Cincinnati, our editor was made happy by a reunion with his family after ten months separation that was probably ordained by fate for the accomplishment of a purpose which may be left to our readers' inference.

The following messages, given through the mediumship of H. H. Warner, will appear next week: Ithamar, John Sherwood, A. W. G. Carter, John Winter, Slim Fletcher, Otto Jacob Nacht og Dag, Wm. Burnett, Geo. F. Goodwin, Ida Louise Clayton.

Among other notable things that occurred during the anniversary celebration, in this city was the reading given by Mrs. Graham, on Sunday evening, of a poem. In making our report, the notes as to part of that evening became mislaid; hence the omission in its regular order.

There was a parlor seance held at the residence of Mrs. Emma Wolverton, 29 East Ninth Street, Covington, on Wednesday evening, April 3rd. The program consisted of lecture and psychometric and clairvoyant tests, by H. H. Warner. Those present report an enjoyable time, expressing great satisfaction with the tests.

In his address to the conference meeting Mr. Ladd, of Atlanta, eulogized the Editor of the B. W. in terms of the highest praise, saying that he had known him for many years as a gentleman of talent and integrity and also remembered when he first began his mediumistic development until the present time, and thus could commend him to the public with the greatest of pleasure.

The following is the program of the music to be rendered at the services of the Cincinnati Society of Union Spiritualists, 115 West Sixth Street, Sunday, April 14:

MORNING.

Overture - - La Surprise - - Haydn

Chant De Mignon - - - - Schubert

EVENING.

Overture, O. Fair Dove, O Fond

Dove! - - - - Schlegel

Sweet Spirit, Hear My Prayer - Wallace

PERSONAL.

R. N.—Will see the light as soon as we can make room for it.

Mrs. P. P.—Accepted, but must await its regular turn. There are many others ahead.

The Brooklyn Society of Spiritualists was addressed by Mr. J. Wm. Fletcher on the 2nd Sunday in April, to be followed by Mrs. Nellie J. T. Bringham the three remaining Sundays of the month with Mr. A. C. Henderson as test medium.

From a postal of the 4th inst. from Mrs. Annie Lord Chamberlain we are sorry to note that this good worker is still confined to her couch, but expresses hope that she will soon be ready for business. We hope so too, and send her our best influences for a speedy recovery.

Bro. G. H. Brooks will devote the rest of this month to dispensing light to the Spiritualists of Dayton, O. We can assure our neighbors that they will want Bro. Brooks to return there after once having made his acquaintance. He is a whole-souled gentleman and one who has charity for all—a true Spiritualist.





### Providence, R. I.

The forty-first anniversary was duly observed here by a conference meeting in the morning, in which many local mediums took part, and it was a meeting of great interest. In the evening Mr. J. Wm. Fletcher delivered his "Historical Spiritualism," illustrated by over 200 slides, which was a great lecture, and beautifully rendered. The faithful spirit kept many away who had secured seats in advance.

### Quincy, Ill.

Anniversary exercises consisted of a discourse, historical and prophetic, through the mediumship of J. Madison Allen, accompanied by inspirational music and test readings. The exercises, which were highly commended, gave a general survey of the social, religious, intellectual and industrial progress of the race, and took a hopeful view of the future, predicated upon the advent and development of Modern Spiritualism—nature's last and best gift to man.

### Worcester, Mass.

The First Society of Spiritualists of Worcester, Mass., have outdone themselves in celebrating the forty-first anniversary of Modern Spiritualism by holding three services. Our Children's Lyceum celebration was a grand success, largely attended as well as the other two services, notwithstanding a heavy snow storm. The services were held at 10 a. m. Our speakers were J. Frank Baker, Mr. H. W. Hildreth, Mrs. Hastings, Mrs. Keyes, President W. C. Smith, T. W. Sutton. Our vocal and instrumental music on piano and piccolo was grand and pleasing.

### Boston, Mass.

The Spiritual Temple meeting in Berkeley Hall celebrated the anniversary in royal style Sunday morning. Mrs. Lillie delivered a stirring address, followed by Mr. John Wm. Fletcher with a wonderful test séance. In the afternoon Mr. Fletcher delivered "Historical Spiritualism," illustrated by magnificent dissolving views, which was enthusiastically received. At 8 p. m. the services Mrs. Lillie spoke also, Mrs. Palmer and Mrs. Florence Rich gave a large number of marked tests. In all the sessions hundreds were unable to obtain standing room, and many were turned away. The services were continued through Monday with good success.

### Chicago, Ill.

G. L. S. Jenifer in the chair. Being the anniversary of Modern Spiritualism, the hall was elegantly decorated with several bouquets of the choicest flowers. The services commenced with silent prayer. Mrs. D. Wolf recited a poem and then addressed the audience on "Historical Spiritualism," which was a most interesting and instructive address. Mrs. Jenifer read a poem, "There is a beautiful angel waiting for me." Mrs. Graham gave some splendid tests. Mrs. Owens closed the meeting with a stirring recitation. It was truly a red letter day for the society. The hall was well filled and everyone enjoyed themselves. Yours fraternally, S. A. SARELL.

### Winona City, Minn.

Being an occasion of unusual interest, I thought I would drop a line to inform your readers that we too have an anniversary celebration. The same was held at Mrs. Foster's parlor, and Mrs. C. McFarlin, who only recently developed as a trance medium was our speaker of the day. The cause is dear to me and I am sorry I cannot do more for it. Being told I was a medium, I sought comfort with the practical method. Some years ago a man, visited this section, and was drowned in our river. To have the spirits prove my medial powers I requested to have them tell me where the body of the drowned man could be found. At a circle it was given to me by showing me ropes like threads of light in the water, and the finding of the body at a certain hour. Next day we proceeded to the river and as we went the body was indicated.

### Brooklyn, N. Y.

The Brooklyn Society of Spiritualists held their forty-first anniversary exercises on Sunday, March 31st. The exercises of the morning consisted of delivery of original essays in verse. Subject: "Our Anniversaries," by the chairman, Mr. Geo. A. Devereux, followed by appropriate addresses from Professor Benn and Chas. R. Miller, with musical selections on organ. The evening program consisted of songs from Mr. F. Gooding, Mr. R. Debus and Mr. Edwards. Instrumental music; three violins by Professor Watson, son and daughter, also two violins and piano. Guitar solo by professor Watson's son. Appropriate remarks by Judge Daily, Col. J. C. Bandy, editor Religio-Philosophical Journal, E. W. Capron, Mrs. Leah Underhill, one of the Fox sisters, Mark M. (Brick) Powers, editor of Advance Thought. Never before has the society had such a brilliant array of talent presented at anniversary exercises. The large appreciative audience was held together in delight until 10 p. m.

### New York City.

Mr. J. J. Morse spoke before the First Society of Spiritualists Sunday morning, April 7th, upon the following subjects: "Define superstition; is Spiritualism the antidote for superstition?" "The coming crisis." "Can spirits from this planet visit other planets if they so desire?" "Prehistoric life." "Can any one person do a deliberate act without a selfish motive? That is, are not our acts decided by what we think will be best for ourselves?" Mr. Morse said: The popular definition of superstition is the belief of people who do not agree with you. Christians look upon Pagans, Chinese and others as idolaters, while they in turn say that theirs is the true and older faith. The antidote for superstition is universal knowledge, and this Spiritualism brings.

We do notice any great crisis coming, but there are two bolts on your national body; still we do not apprehend any great danger from them. They are the labor question and religious liberty. Spirits can visit other planets when they cut the affinities that bind them to this. The audience gave profound attention to the lecture, and the speaker was frequently applauded.

### American Spiritualist Alliance.

At its last meeting the directory of the A. S. A. having decided that meetings of the society held in a public hall would tend to enhance its usefulness, arrangements have been made to carry this decision into effect. The members of the alliance and all interested in its work are notified that the next meeting on Wednesday evening, April 10th, and all subsequent meetings will be held until further notice at Adelphi Hall, 51st street, corner of Seventh avenue and Fifty-second street. The A. S. A. meets every other Wednesday at 8 p. m.

### New York City.

The forty-first anniversary of Modern Spiritualism was celebrated with appropriate exercises at Arcanum Hall, 57 W. Twenty-fifth street, Sunday, 31st ult., by the Progressive Spiritualists.

Prof. Van Horn, conductor, delivered the opening address at 3 and 8 p. m. services. Mrs. Harriet E. Beach, William Carter and other mediums related many interesting spirit manifestations at 8 p. m. A large audience was present at 8 p. m. Mr. Ellsworth, a medium, spoke of the progress of our cause encouragingly.

The address by the conductor upon the rise and progress of the Spiritual movement of the present age throughout the world inspired the audience with the spirit of accomplishment by the denizens of the spirit world.

Professor Van Horn gave undisputed evidence of spirit presence through the many definite tests to individuals in the audience. Suffice to say that our cause is marching onward by the aid of the mighty angelic world.

### Toledo, O.

Our anniversary exercises passed off very nicely in spite of the heavy rain with which we were favored. During the day and evening we had very good audiences to listen to Mrs. Pearsall. A good attendance was at the conference meeting in the afternoon. The ladies of the society served lunch in the ante-room of the hall, and many staid from the morning service till after the evening service, and all expressed themselves as being well pleased. The hall was very prettily decorated with evergreen, flowers, flags, etc., and was much praised by the visitors.

We were called upon yesterday to perform a task of laying away the earthly remains of Mrs. Julia A. Mass, wife of Mr. Thomas Mass, the efficient leader of our choir, who passed to the better life Friday, April 5th, aged 72 years. Mrs. Mass was an earnest Spiritualist, but had been confined to her room for some time, and had been unable to attend the service. The services were conducted by Bro. M. J. Palmer, assisted by Bro. M. Knight and Mrs. A. D. Carroll. The music for the occasion was furnished by the choir of the society, and consisted of pieces written by Mr. Glass, entitled "Ring the bell softly" and "The silent river." Our annual election occurred last evening, and following officers were elected for the ensuing year.

### Memphis, Tenn.

A small, select circle was held at my home today. I had invited friends to the number of seventeen but, owing to the steady hard rain there was but eight present, including myself and husband. Dr. Samuel Watson was one of the number. Mr. Cooper, one of his co-workers in this field—Dr. Underwood, I had invited two young men, who room with us, to come in, and was well pleased to have them recognize a controlling spirit as their mother and receive a test that brought tears to the eyes of the younger son. Other spirits came and gave tests and words of advice. One of my guides gave a short and pointed address on the beautiful truths of Spiritualism.

It was agreed that we should meet at my home each Sunday afternoon—or as long as we can keep the harmonious elements, the selected and the sacred circles can be held in my home. In order to have such a claim the right of inviting the company. My home is not large enough to have many. Our Thursday afternoon circle, composed of women are select, and, in consequence, we are obtaining good results. I have devoted my life and my home to the upbuilding of Spiritualism and it can only be accomplished by intelligent and true mediums. We have too many in the ranks that leave the spiritual element entirely out of their Spiritualism; that turn the seance room into gossiping and farce playing rendezvous. May the good spirit aid us and grant that another anniversary may find Memphis neither dead nor sleeping, but full of active, spiritually-minded Spiritualists.

### Mantua, Ohio.

Although the weather was very unfavorable for travel, a goodly number met at the pleasant home of D. M. King, according to previous arrangement and preparation. The meeting was one to be remembered not only on account of genial cordiality that prevailed and the elegant and beautiful repast furnished by the ladies, but on account of the philosophic ideas, harmonious and logical thoughts on the origin, purposes, benefits and future tendency of the spiritual phenomena and resultant doctrine, together with its effect on the present progress of civilization and religious opinion. Appropriate music—consisting of violin and organ, followed by vocal music—in which all joined, was given by members present. The guides of our host opened by an address on the history of modern spirit communion, the apparent fallacy of Spiritualism, and the science of the universe of matter, mind, spirit or soul; all forces, causes and effects, all the past and future, all life, space, motion and eternity. The past and future development of man was duly considered. Its failures and success and the method of a proper scientific culture of man as a spiritual and responsible moral being. The guides of the society, who were present, were a factor and rapid development as a trance speaker, dwell on the position of Orthodox societies from a religious and political point of view, closing by an appeal to all true lovers of civil and religious liberty to be active and guarded in the future.

### O. V. M. A.

At the annual election held in Cincinnati, Ohio, on the first Wednesday of this month, "The Ohio Valley Spiritual Missionary Association" elected nine trustees as its official board, as follows: W. S. King, J. P. Haley, J. H. Wright, Mrs. Winchill, Mrs. J. D. Bartholomew, M. G. Youmans, I. S. McCracken, Mrs. Maggie Stewart and W. H. Woods. Out of the board the society elected W. S. King, of Cincinnati, president; W. H. Woods, of Evansville, Ind., vice president; Mrs. Maggie Stewart, of Cincinnati, recording secretary; M. G. Youmans, of Cincinnati, recording secretary; and Isaac S. McCracken, of Cincinnati, treasurer.

### Cleveland, O.

The forty-first anniversary was celebrated in this place at Memorial Hall with unusual eclat. The interior was magnificently decorated. The exercises opened with singing by the Lyceum choir, whereupon Mr. E. W. Gaylord, the conductor of the Lyceum, made remarks concerning the utility of celebrating such occasions. He then called upon Mr. Thomas Lees to preside over the meeting. The latter gentleman, as a preliminary, gave a brief account of the origin of celebrating the day, saying that it had come about through the mediumship of Mr. James Lawrence of that city. Miss E. Anne Hinman, then gave an interesting discourse on the higher truths of Spiritualism. The next speaker was Mrs. Carrie E. S. Twing, of New York, whose eloquence drew tears from the audience. The closing remarks were made by Mr. J. J. Morse.

An other large audience assembled for the afternoon session, which opened as above. The anniversary address was delivered by Mr. Morse, and was an effort in every way worthy the occasion. Mrs. Lizzie Emmerson and Mr. John Pae sang a duet and then followed entertaining exercises by the Lyceum scholars. Master Willie Kitch played a violin solo, "La Stranera," and Mrs. Twing gave an interesting spiritualistic chat which closed the afternoon session.

The evening session was opened by the Newburgh Welsh quartette, singing "Open Those Heavenly Gates of Light," from Longley's "Echoes." The first speaker was Mr. Morse, who discussed "The duties of the hour," making an able plea for devotion to the interest of Spiritualism. The speaker urged his hearers to prepare to meet their final test of the value of spiritual manifestations. Favors carried with them obligations, and the visits of angels were not for the amusement of men. Turning to the duties of the individual, the speaker urged the cultivation of those divine aspirations which the visits of spirits had quickened into life. Honesty, charity, virtue and brotherly kindness should be cultivated by every professed believer in Spiritualism. The speaker closed by hortatory all his hearers to celebrate the forty-first anniversary of the coming of the spiritual world by the resolution to live well to-day and as much better as possible to-morrow. Mrs. Ellen Gardner sang a ballad, "Angels Ever and Fair," and Mr. Morse, with much emotion, responded, thanking the Lyceum. But the climax was reached when the curtains parted in the rear of the speaker, and presented a beautiful tableau of "Columbia," (Miss Pearl Lee). On one side was an American sailor (Master Adolph Muhlbauer) and on the other side an English sailor, both waving their national colors, while the quartette sang "Columbia, the Gem of the Ocean."

After the seance and before the "Good night" by the quartette, the presiding officer thanked all who had contributed to the success of the festivities, and asked the audience to remain in the seats for a few minutes, when Mr. Lee, of the "Columbia," presented Mr. J. J. Morse a large handsome silk flag—stars and stripes—surmounted by a gilt spread eagle. After singing "God Save the Queen" and the Star Spangled Banner" Mrs. Emmerson and Gardner, Mr. Morse, with much emotion, responded, thanking the Lyceum. But the climax was reached when the curtains parted in the rear of the speaker, and presented a beautiful tableau of "Columbia," (Miss Pearl Lee). On one side was an American sailor (Master Adolph Muhlbauer) and on the other side an English sailor, both waving their national colors, while the quartette sang "Columbia, the Gem of the Ocean."

### CORRESPONDENCE CONTINUED ON EIGHTH PAGE.

### Movements of Mediums.

All announcements and notices under this head must be received at this office by Monday to insure insertion the same week for 1889.

Mary L. French is open for engagements at 1889.

Dr. F. L. H. Willis is now residing at Glenora, Yates Co., N. Y.

J. H. Randall will answer calls to lectures on Spiritualism. Address, 229 Honore street, Chicago, Ill.

Mrs. M. E. Aldrich, inspirational speaker, may be addressed 35 West Exchange street, St. Paul, Minn.

Mrs. T. J. Lewis, speaker and test medium, 35 Harrison Ave., Boston, will answer calls in the Eastern States.

Dr. Rothermel may be addressed at his residence, 383 Clifton place, Brooklyn, N. Y., for consultation or engagements.

Mrs. Fannie Ogden, 618 Main street, Peoria, Ill. Trance Test and Psychometric reader. Can be engaged for the season of 88 and 89.

Geo. H. Brooks can be engaged for the months of April and May of '89. Address at communications care of THE BETTER WAY.

Miss Josephine Webster, Trance and Platform Test medium, will answer calls for the fall and winter months. 98 Park street, Chelsea, Mass.

Dr. Delavan De Voe, the renowned automatic slate writer and magnetic healer is now located at 208 W. Fourteenth street, St. Louis, Mo.

Dr. Dean Clarke may now be addressed at Denver, Col., and where he will be pleased to receive calls in the west for spring and summer.

Mr. J. W. Fletcher, lecturer and public test medium, will answer calls at 108 Beacon street, Boston. Mr. Fletcher accepts engagements in New England only.

Mrs. Carrie C. Van Duzee, trance lecturer and medium, is now ready to receive calls to lecture from any point for public, private, or missionary work. Address her at Geneva, Ohio.

H. R. Wardell, psychometric reader, clairvoyant and test medium. Address 206 Eleventh street, Louisville, Ky.

Miss Ida P. A. Whitlock will lecture and give psychometric readings at Pittsburgh, Pa., during the month of April, where she may be addressed.

Dr. D. M. King will respond to call for lectures and psychometric readings, attend funerals and form new societies in Ohio, and give day dates for camp meeting engagements. Address box 45, Mantua Station, O.

Henry H. Warner, inspirational-trance lecturer and test medium may be engaged by societies within easy reach of Cincinnati. Address in care of BETTER WAY, or 19 E. Fourth street, Covington, Ky.

Mrs. H. S. Phillips is doing a good missionary work as a platform test medium at Trenton, N. J., Philadelphia, Pa., and surrounding towns and cities, and will occupy her engagements at Parkland during camp meeting at that beautiful summer resort. Address 563 Spruce street, Camden, N. J.

Miss Lizzie D. Bailey, trance lecturer and psychometric reader, is open for engagements. Reasonable terms. Address Dr. Thos. McAbey, 727 Twelfth st., Louisville, Ky.

Miss E. V. V. health and business medium, 216 West Fifty-third street, New York City, will give advice in the above and read character according to the new science of solar biology.

Mrs. E. A. Wells is engaged to lecture and give tests at Mount Pleasant Park, Clinton, Iowa, for the month of August, and is open for engagements for the months of May, June, and July. Address 900 6th ave., New York, during the month of April.

Frank T. Ripley is engaged at Albany, N. Y., for February, and will be at Alliance, O., during March and April. Societies desiring his services as platform test medium, week-day evenings, while in Ohio, may address him care Mrs. S. S. Rockhill, Alliance, Ohio.

Mrs. Sophronia E. Warner-Bishop may be engaged by societies for the balance of the season of '89, by addressing her either at Fort Dodge, Ia., or in care of H. H. Warner, 222 West Pearl street, Cincinnati, O. Would like engagements in Michigan, Indiana and Ohio.

Emma J. Nickerson, a graduate of the Detroit School of Elocution and Inspirational speaker, is now open for lecture engagements. Improvises upon subjects presented by the audience, and reads psychometrically under unfavorable conditions. Address 122 West Concord street, Boston.

Helen Stuart-Richings lectures for the Anderson, (Ind.) Society of Spiritualists, the Sundays of April and for the Dayton (O.) Society the first two Sundays of May, and will engage to give week night lectures or entertainments at contiguous points. Address E. C. Anderson, Ind.

Mr. Harrison D. Barrett of Meadville, Pa., is specially recommended to us as an inspirational speaker of unusual promise. He is ready to fill engagements upon the Spiritualist platform, and would be pleased to correspond with societies with a view to engagements.

Mr. W. A. Mansfield, the well-known slate-writing medium who spent the summer at Cassadaga Camp, has returned to Boston to pursue his studies in the Monroe College of Oratory. He is now located at 568 Columbus Avenue, and will devote a portion of his time, afternoons, to the exercise of his gifts as a medium.

Mrs. E. A. Wells, lecturer and public test medium, will make engagements for camp-meetings in July and August to lecture or give tests or both, and is open for lecture engagements for the month of April. Societies desiring to make engagements address 900 Sixth Ave., New York.

Mrs. Edith E. B. Nickless will lecture and give public tests in San Francisco, Cal., during April, May, and June. Address during that time No. 108 McAllister St., San Francisco. Can be engaged for Tuesday and Wednesday evenings of each week, in a radius of 100 miles of her residence during those months.

Dr. J. R. Nickless, Spiritual Healer, is meeting with wonderful success in San Francisco, California. Every Sunday evening, after lecture and tests, by Mrs. Edith E. B. Nickless, the Dr. calls all to the platform who are suffering and gives them treatment. He has performed some wonderful cures.

G. W. Kates and wife have been lecturing and giving tests in Pittsburgh, Pa., during March. They go to Philadelphia for April, Boston, Mass., May 1st, and Lowell May 12th. Onset Camp during July, and to the Indiana State Convention in September. They will then go west and desire correspondence en route to California. Address them; Wheat Sheaf Lane, Station E., Philadelphia, Pa.

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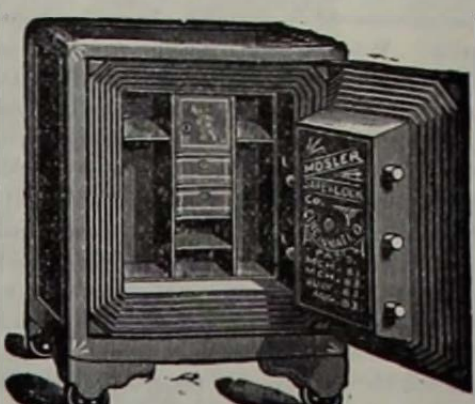
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## SPIRIT MESSAGES.

Given Through the Mediumship of Dr. G. A. PRINCE, Lewiston, Maine.

JULIA FRANCIS MARTELL.

Of Salem, Mass. The fields, grasses, trees, plants, and flowers were my delight. The songs of the birds, the humming of insects, and the chanting of the breezes through the pines, and fir, and other trees were so beautiful to me; could not refrain from being where could enjoy them, all I could. Now am a spirit many other pleasant, sublime, and inviting works of nature are added. O, I am very happy. When in earth life, I was all alone as to relations—both of my parents became spirits several years before death consumption took me to its merciless embrace. I was twenty-eight years of age, unmarried and without much wealth, except my voice when I joined the crowds in the immortal state. I came here from Salem, Mass. My name was Julia Frances Martell. Here where I am all the comforts the soul can crave are at the service of all who will seek them. Spirit appears to be the Supreme element universal. Thanks for this.

CHARLES F. CHANDLER.

I am Charles F. Chandler, son of Peleg Chandler, who used to practice law in Piscataquis Co., Maine; I went to the war; there was wounded and passed on to the beautiful realms of truth and knowledge. I was commissioned a Colonel in consideration of the duties I performed. They will recognize my name, calling and transition, in Foxcroft and Dover, Maine. I was a young, active and zealous lawyer, when I enlisted in the first call for troops by President Lincoln, at Dover, and with other men went immediately to Washington and the front. About this glorious spirit-life, I could write many pages of (I should think) what would be very interesting matter for mortals to read. I have written through this medium before.

HENRY OLDWRIGHT.

I was a merchant in New Orleans, La. You remember Gen. Andrew Jackson, I suppose. So do I. He ordered every bale of cotton I had to be put into embankment, for protection against the British. Gave me a gun because I objected and ordered me to the fort, besides told every nigger I had to work. There was no escaping the command, so I faithfully did my duty as best I could. After the war I was handsomely compensated for my cotton—labors and niggers that run off. Now, I am a spirit and often see Old Hickory who is sociable and as full of his anecdotes and stories as ever—he has nothing stuck up about him. He is a noble, worthy spirit. As a spirit I am immensely rich in the wealth of happiness. The spirit world is one vast unlimited expanse. Stars and suns and planets are simply homes for the individualizing and developing and progressing of the spirit; the human body is for the same purpose. Some persons tell about God. This intelligence is a universal law—as natural as the law of gravitation, or of the centrifugal and centripetal governing motion with matter. Worlds and suns are but the concentrated combination of elements gathered into the form of globes as they move through space. All life here make these planets, by its different attractions and concentrations of particles and germs of matter, through the magnetic, electric and other forces. As a spirit can enjoy all of these growths in prospective—can see the Deities Intelligence perform the work, for worlds and suns are growing or being created in space, the same now as in past eternity. Spirit is a very desirable state. Knowledge comes easy. Yet there are many spirits who do not have a taste for it. They would rather wallow in voluptuousness, licentiousness, and all kinds of debauchery. For myself, I love to think and learn to be able to understand somewhat about what I see and hear around me.

ELMIRA.

I am Spirit Elmira, a teacher in a spirit school of elements, that is to instruct the mind in a knowledge of natural or deific law. Natural law is God or Intelligence; it is immaculate, infinite, and eternal. Persons tell about evil and then at next breath say God is almighty—omnipotent—omnipresent and incomprehensible. As spirits, what we teach other spirits is the exact unvarnished truth. Nature is divine. Nature's laws cannot be violated or subverted; they are absolutely perfect. Man may select the wrong law, thinking he will enjoy himself better for instance to be an inebriate than to live a purely sober life. Now if he chooses, to become an inebriate, he forsakes the law of temperance or sobriety, and manhood proper and becomes subject to the laws of Bacchus (inebriation). Hence his condition as a drunkard, which law is very hard to abandon and difficult to live again the laws of sobriety. A gift of choice or selection has grown into the minds of all sensible beings of all kinds, man as the most intellectually advanced of any one of them, as a specialty. This subject leads to a long dissertation and to continued instruction to the primary and advanced classes. Spirits can never be completely educated. Spirituality is unlimited wisdom and understanding—yet there are degrees accordingly.

Do not publish me wrong. I try to write correctly but this communing without help is a harder task than I thought it would be. I try not to hurry the medium, as many spirits do, hence commune unintelligently. Mind is universal in nature, so is spirit,

or intelligence. Education is simply feeding the mind and culturing the organs of thought and expression, adaptation and application unto necessary usefulness. Form or model culture is our way of educating in the spirit spheres. The first work of a teacher is to adapt the teaching to the mind to be taught, which is quite nearly the reverse of instruction in schools of earth. With mortals classes are formed and if a scholar's mind is not adapted to the teachings of such a class, he or she is rated dull, when generally, if the teachings were adapted to the mind in question it would develop one of the best intellects and brightest minds. Many minds are discouraged by such mortal teachings and become either idiots or ignorant people. Many such after entering upon spirit life properly instructed and educated, hence become great intellectual spirits. I love to teach—that is one reason why I am here, is to advance ideas for the welfare of humanity.

Man without education is only an unfortunate animal, because his animal passions predominate. Also, education without enlightenment or explanation of its uses for good and how to shun improper living or inharmonious laws, has but little benefit about it. The whole work, for it is a work of living and living rightly is a great mystery of the profoundest kind. Simply to eat and breathe and gratify passions and appetite is not living in true natural senses for man. That way of living is animal. The very lowest forms of animal life or being, live so. For man to live and live properly requires that he live as nearly as possible in accord with the divine laws of nature and the nearer he approaches to these, the true laws of his being, as a spirit that he is, the better for him. The functions of his mind or mental capacities require care, sustenance and great attention and culture. A man or woman must possess powers of self-denial and strong individuality to overcome all the lusts of materiality. Laws of compulsion are valueless to afford growth; they simply prevent experience and compel the man to live upon certain kinds of stipulated food. Selection is an inherent right all living things and beings have to further their own growth and existence; hence the necessity of a human being's strict and careful economy of selection, and also to be able to live above all temptations of wrong, yet not to become a recluse or a hermit, either from his own tastes, and cowardice, or from compulsory laws of men, for such enactments are clearly against the true workings of natural laws, for virtue and growth. Such laws of men emanate from minds that look upon nature as the sinful and wrong condition to be observed forgetting the fact of culture to make and grow true, pure, and strong men and women. By this it is not meant to permit the child to grow up wild and uncared for, but by and through strict and useful culture for men and women.

Given through the Mediumship of HENRY H. WARNER, Covington, Ky., by the guiding spirits, ITHAMAR and CANONCHET.

CANONCHET.

Good morning, friends. I have come here this morning to help my friend, Ithamar in his work of speaking for those unable to control for themselves, or who might throw unpleasant conditions upon the medium as they re-entered the physical. I will say as to myself that I was once chief of the Narragansett Indians, when Metacomb (King Philip) and myself fought against the English at Hadley. I was taken prisoner by the English and their sagamores gave me to Uncas, the Mohegan, to kill, as he had helped them. I was called Canonichet, sometimes, but that is the name by which head chief of my tribe was always called. Now I have said enough about myself so I am going to speak for a little girl, who says her name is

FANNIE LAIDLAY.

Of Covington, and that she wants to tell her mamma that she and sister Juliet, are happy, also that they and Grandfather (mamma's papa) would like to communicate with her if given an opportunity, at more length.

THOMAS STOUT.

Wants to say to his many friends in Cincinnati, that he has outgrown the lameness that bothered him while here, and he wants them to investigate this truth more fully and patiently than they have.

ELVIRA AND ELINOR KING.

Come to their nephew, W. S. King, and say: "Tell him, that blue cane will be better to lean upon after awhile than just now." Also that James and Charles send their love to him.

CAPT. ROBERT FAULKNER.

Co. E, 7th N. Y. Vol. Inf., says: "Well, I am all right now. I have found rest at last, from the marches and battles of earth, but I have not quit work by any means, and the 'cable-tow' and 'three links' are just as binding as in earth life."

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# Reported for The Better Way.

The Second Association of Spiritualists held a series of interesting meetings on every Sunday afternoon during the month of March, the mediums of the Association doing a grand work for the cause, as was attested by the large congregations which attended every Sunday to listen to the spirit communications which were given nearly all of which were recognized by those who received them, convincing many of the truth of spirit return and communion, quite a number of whom had dropped in from idle curiosity, but who went away rejoicing in the knowledge they had acquired of a continuity of life and the fact that their friends still lived and were enabled to communicate that fact to them, often coupled with valuable information to them.

On Sunday, March 31st, the Association celebrated the Forty Second Anniversary of Modern Spiritualism in an appropriate manner. The church was tastefully and neatly decorated with flags and pictures, while the rostrum and windows were filled with rare plants and flowers, which lent their beauty and fragrance to the occasion; fit emblems of the beauty of our philosophy and the sweetness of the spirit homes of our loved ones.

The church was packed with an intelligent and appreciative audience, who listened with pleasure and attention to the music, songs and speeches. The President opened the meeting with some appropriate and fitting remarks, giving his testimony to the truth of spirit return and communion, and its value to humanity, and urging the necessity of a concert of action among the Spiritualists, especially the mediums, asking them to be true to themselves and to their calling, to improve and develop themselves, their powers and gifts to their own benefit as well as that of humanity itself.

Mr. John Kurty volunteered his services upon the organ, which added the charm of music to the other attractions. Mr. Munn, then addressed the audience giving a brief history of the advent of Modern Spiritualism and its progress for the forty-two years of its existence, with a retrospective glance at the manifestations and phenomena occurring during that period, and the good work which had been wrought since 1857; also portraying the advantage to mankind by a knowledge and practical use of the philosophy of Spiritualism, especially as compared with other isms; that the innate longings of the human soul for some knowledge of the beyond, and the loved ones who had passed from their sight could be gained by no other means than those afforded by an investigation into Spiritualism, as given by and through our spiritual mediums.

Dr. Isaac W. Taylor then made an address, taking the Bible as his standpoint, stating that while there were many things and sayings in it that he and others could not accept, still it was filled with accounts of spiritual phenomena and manifestations (like many others who were brought up on the Bible and its teachings, it is hard to put it on one side, but they try to square everything with it which keeps up a continual necessity for repairs.) He made a strong appeal to the friends, especially Spiritualists, to commence with the present new year and put aside all petty jealousies and private differences and take hold of the work in earnest, each one seeking and striving for themselves, strictly minding their own business and see what the result would be at the end of the year.

Mr. Samuel Wheeler next addressed the audience and made a strong appeal in behalf of the spiritual cause, comparing its teaching, precepts and outcome in works with those of Christianity, in which comparison Christianity most certainly got the worst of the argument. It was a vigorous, logical and truthful statement of facts, which will be hard to refute. Mr. Wheeler also gave some of his earlier experiences in investigation, when he thought he knew it all, and was going to pass judgment upon the whole thing; in fact was rather stubborn, but found he had run across a fact, and as facts are supposed to be very stubborn things, he was forced to give way to the facts, for which he had ever since been pleased and gratified, and to-day it was his greatest pleasure to be enabled to acknowledge and espouse the cause of Spiritualism and to help root out the creeds and dogmas, bigotry and superstitions which Christianity and the other systems of religion had fastened upon humanity. Mr. Wheeler is a good speaker and can be secured by spiritual associations. His address is 1402 Ridge Avenue, Philadelphia, Penn. He is an active and vigorous worker and also a good healing medium, and would be likely to give any association who desired his services the full worth of their money.

Miss Lillie Kurtz, a little miss of eight years of age, favored us with a solo, which was warmly applauded. Miss Lillie takes great delight in spiritual songs and bids fair with proper development, to become a "star" in that direction; and thus the heart and soul were enlivened and cheered with music and songs.

Mrs. E. S. Powell, the oldest medium in the city, related some of her experiences and persecutions in the field of spiritual mediumship. Mrs. Powell was arrested a year or more ago for giving spiritual communications, and underwent severe trials and hardships on that account. Mrs. Powell is the mother of Harry Powell, the slate writing medium, who died in Cincinnati a little over a year ago.

Mr. Abbott made a few remarks, and, as speech making was the order of exercises, the mediums had a rest, but they will be expected to make up for that during the present month. We had a good time generally, and every one seemed pleased and happy. We hope to be able to have a more elaborate celebration next March.

Mrs. Glading was unable to be with us owing to her engagements in Washington, D. C., but she will be with us this evening and hold a circle at the church. We hope to be enabled to secure her services occasionally in spite of her manifold engagements. We shall continue to do our best in the cause, and hope to have a flattering report to make of progression during the month of April. Wishing you and all your friends a Happy New Year, I remain fraternally, L. T. A., Secretary.

# Spirit Power.

The power of spirit intelligences that have passed on into the higher life, is not justly estimated by those who still inhabit the earth plane in mortal form. Many there are who think that when the spirit leaves the body and passes to spirit life that it has done forever with the affairs of earth life; that it is not interested in its progressive movements or in those who are still dwellers thereon. This is a mistaken idea. The spirits of the progressive ones of earth, in entering spirit life, find they are still able to go on in their progression. They find also that they can do much to assist those that yet remain in mortal form. They have every opportunity and all means to learn of the great forces in nature that are as yet a comparatively sealed book to the dwellers of earth. In the higher life the opportunity of spirits to study and perfect themselves in the great science of chemistry is theirs, and many give it their sole attention. They spend years and ages in the study, and in demonstrating the possibilities of this grand science. It is the science of life, for through its workings all things in nature exist, from the tiniest blade of grass to the crowning work of God, the human form, and he who is master of chemistry as chemistry is known and understood in spirit life, is capable of reproducing all things in nature, not always by nature's slow process, but oftentimes on the instant, as is shown in the manifestation of materialization, which is simply the result of a perfect knowledge of chemistry in that direction by the spirit's hand producing the phenomena.

Mortals are slow to comprehend that those on the other side have power to return and produce what appears to them a veritable miracle, owing to their ignorance of the natural laws through which it occurs. They do not realize that the advanced spirits, who have charge of that phase of the phenomena, have been ages upon ages perfecting themselves in the grand science of chemistry. Not a few short years, such as are given to the student in earth life in which he has hardly time to open the book and read the first page. There may be those on earth that think they are masters of the science; yet they have not learned perfectly the first letter, as they will acknowledge when they reach the other side of life and lie with open vision.

In spirit life years are as nothing, for ages upon ages are before those who have a desire to learn, and whatever study, art or science interests a spirit, that they will perfect themselves in; there is nothing to hinder them, but everything to aid and assist, and ages before them in which to accomplish their purpose. Thus it is with the spirit who is interested in chemistry, and who delight to demonstrate its power. Many of the renowned chemists of antiquity have continued this study and researches in this greatest of all sciences. They loved it while here; they carried the same interest to it into the beyond and have given it their constant and untiring attention until they are now able to control its subtle power; they have mastered its laws and all that pertains thereto; and through the knowledge thus gained by long ages of study and experiment, they are able to produce by its power through natural law the grand phenomena of materialization. It is not a thing that is done at hap hazard by a few unlearned spirits or children, as many suppose, from seeing and hearing only the cabinet spirits at a seance. It is true the cabinet spirits have a work to do, and are a necessity; but behind all these surrounding every materializing medium is a band of advanced chemists, and it is through their power and knowledge that the materialization of forms occurs.

They have come to earth on a grand, glorious and beneficent mission; they would bring light to a darkened world; would demonstrate to mortals by actual contact with their friends that there is no death; that life is eternal; that physical death does not end all; that the spirit lives on and on forever and forever; that as a disembodied spirit it retains its identity; and its affection for the near and dear ones it loves on earth, and would return to them through the avenue of force for them by the good, wise and advanced ones of spirit life.

There are those who believe in spirit return who know that their friends do come back to them through trance mediums; they admit this, but they cannot believe in materialization. They set a limit to spirit power, saying, "thus far shalt thou go, and no further." It is time for all such to learn that there is no limit to the power of spirit chemistry, and spirits who are masters of the science, are able to do much more wonderful things than they have as yet brought to earth. They are preparing even now great and wonderful manifestations that shall convince the most skeptical of their power; but the time is not yet. Spiritualists, as well as others, must grow a little first; they must expound their ideas and be better prepared to receive the gifts of the spirit world, that they may not, as is now too often the case, doubt and distrust that which is brought to them.

MRS. W. H. CHURCHILL.

"If the planets affect us in any way, how can man be a free agent?" Man is a world within himself, containing all the known elements in nature, and consequently must, from the very nature of his conditions, be influenced by them.—Plant.

It is time for a revival of reading, writing, and arithmetic in the public schools. Clay moulding and music are nice accomplishments, but the children when grown cannot handle mud for their board nor sing for their supper.—San Francisco Alta.

First Stage Robber—What did you get yesterday, Jerry? Second Robber—Nothing. There wasn't nobody in the stage 'ceptin' a lawyer, two plumbers, and a prima donna, a professional courtesy wouldn't allow me to touch 'em, of course.—Terre Haute Express.

# Written for The Better Way.

## Spiritual Rationality—Man's Destiny.

Man is an intellectual force; has, so to speak, utmost unlimited power over the occult forces in nature. He has harnessed not only wind and steam, but even electricity is yielding up a modicum of its power to his mental acumen, and may be regarded as a prophecy of what it is capable of doing when questioned by still more perfectly unfolded mental capacity and moral accountability.

"But," says one, "what has moral accountability to do with unfolding the power that lies concealed in electricity or electrical activity?"

The electrician well understands that there is a negative as well as a positive pole to every battery formed for generating or utilizing the electrical currents.

Now this positive and negative must unite in order to produce equilibration or harmonious evolution. So much for material electricity. But there is another kind of electricity as much more subtle and powerful in its action as material electricity is finer, when compared with the elements that are capable of generating or disengaging it. This is mental electricity, a substance that, thus far, has eluded the grasp of the chemist's research. Still, who can question its existence, that has felt the irresistible power of electricity there is in the glance of the eye, the grasp of the hand, or the intonation of the voice.

"But," says one, "this is so inseparably connected with life itself that it can never be understood save in its outward manifestation as indicated above."

Not so fast. What is life itself but mental electricity and spiritual magnetism in their united action.

"But," says one, "I do not believe in spiritual magnetism."

Do you believe that you exist at all?

"Oh, yes, I know that I exist."

How do you know it but by the action of mental electricity united with spiritual magnetism, making you a thinking, acting, form embodied in what is known as the human form. These forces uniting in conception are to them what the steam engine is to steam itself, viz: a harness that intelligences can so adjust as to utilize its potency.

"But," says the skeptic, "this is mere assertion that cannot be demonstrated."

So said the skeptical friends of Robert Fulton when he was building his vessel to be propelled by steam. So said the friends of Morse when he announced the possibilities of electricity in the transmission of intelligences. So said the friends of Bell and Edison when they introduced the possibilities of the telephone in the transmission of sound. But actual demonstration has silenced the captious critic in all these directions. And think you that man will make no new discoveries in the direction of still more subtle forces?

Man has not yet fully entered the vestibule of a vast temple that is hidden from sight, because he does not recognize, in a practical way, that woman represents one pole of the battery of life, while man represents the other. Here is where moral accountability comes in for respectful consideration.

Many men have written and poets have sung of woman and her mission from their own standpoint. But who is it? Who qualified as woman herself to define it? In the first place, woman herself but imperfectly understands her true mission in society, because she is only recognized as an inferior. But many women are waking up to the necessity of having more liberty, freedom or independence in this direction. The architect, the painter the sculptor, all labor in harmony with their impressions, aspirations or intuitions. Should not woman, as the natural architect of universal humanity, be permitted to labor in harmony with her aspirations, impressions or intuitions, that her work may be worthy of herself? How little men comprehend the possibilities that lie within reach. And what are women doing, not to demand their rights?

What right has the fickle "Goddess of Fashion" to step in between you and your power as an architect? What right has St. Custom to hold your hand as a painter when all nature should teach you that only in freedom can you do artistic work?

What right has man made law, to dictate how you shall hold the sculptor's chisel, when divine or natural law says its your right and duty to use it, that the perfect outline may greet the eye with its attractive proportions, graceful attitudes and loving manifestations?

Woman, this is your true mission. Will you longer be deterred from fulfilling it worthily, that your work may "rise up and call you blessed" to-day, to-morrow and forever?

Having introduced the relation of men and women toward each other in the sight of natural law, we now desire to briefly outline what sexual union will in the end accomplish. By the united action of the will, all the elemental forces can be brought under control to that degree that even sunshine and power can be under its control, by having power to display humidity or induce it, through the action of the subtle elements known as mental electricity and spiritual magnetism.

How this will be possible will be unfolded as soon as a sufficient number can be brought together to form a battery strong enough to overcome the action of certain elements known as phosphates, that are everywhere present in sublimated form in the atmosphere of the earth.

These elements enter largely into the production of light and heat, and aid in the transmission of sound; but, under proper conditions, they can be brought under the control of man's will in such a way that the agriculturalist, florist, etc., will not need to "pray for rain" or sunshine, being clothed with power to control the same by the action of their united will.

These are some of the possibilities through the harmonious adjustment of the life forces within their own organism, making them not only really and truly "lords of creation," but creators also, by the multiplied action and practical demonstration of their potency when working in harmony with truth's immutable laws.

MRS. JULIA C. FRANKLIN.

Big Creek, N. Y.

# MEETINGS.

## Cincinnati, Ohio.

The Society of Union Spiritualists, of Cincinnati, hold meetings at G. A. R. Hall, 115 W. Sixth street, every Sunday at 10 o'clock, and Sunday evening at 7:45. All are cordially invited.

The Lyceum for children and adults meets at G. A. R. Hall, 115 W. Sixth street, Cincinnati, every Sunday at 10 o'clock. All are cordially invited.

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.

## Boston, Mass.

BANNER OF LIGHT CIRCLE-ROOM, No. 9 Bosworth street—Seances are held every Tuesday afternoon at 4 o'clock. For further particulars see notice on sixth page, L. B. Wilson, Chairman.

BOSTON SPIRITUAL TEMPLE, Berkeley Hall—Lectures by able speakers Sundays at 10:30 a. m. and 7:45 p. m. All are cordially invited.

FIRST SPIRITUAL TEMPLE, corner Newbury and Eglese streets—Spiritual Fraternity Society will hold public meetings every Sunday, and Sunday evening at 7:45. For further particulars see notice on sixth page, L. B. Wilson, Chairman.

THE TEMPLE FRATERNITY SCHOOL for children meets at 10:30 a. m. afternoons services at 2:45 and Wednesday evening service at 7:45.

SPIRITISTIC PHENOMENA ASSOCIATION, LADIES' AID PARLORS, 1031 Washington street—Sunday meetings at 2:45 and 7:45 p. m. Solicits correspondence from mediums everywhere, through which interesting phenomena may occur, suitable for a public platform. J. E. Hall, President.

Children's Progressive Lyceum No. 1—Sessions every Sunday at 11 a. m. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited by J. W. Foster, Conductor; H. O. Torrey, Corresponding Secretary.

1031 WASHINGTON STREET—The First Spiritualist Ladies' Aid Society meets every Friday. Private seance, for members only, first Friday in each month. Public meeting follows Friday evening at 7:45. Mrs. A. E. Barnes, President; Mrs. M. V. Lincoln, Secretary.

COLLEGE HALL, 34 Essex street—Sundays at 10:30 a. m. and 7:45 p. m. Eben Cobb, Conductor. Berkeley Hall, Berkeley street.—The First Independent Club holds seances every Friday at 2 p. m. followed by entertainment. Supper served at 8 p. m. followed by entertainment. J. W. Fletcher, Grand Master; Mrs. Ada Simmons, Treasurer; F. V. Fuller, Secretary.

EAGLE HALL, 616 Washington street, corner of Essex—Sundays, at 2:45 and 7:45 p. m.; also Wednesdays at 7:45 p. m. All are cordially invited. Excellent music. Dr. E. H. Matthews, Chairman.

America Hall, 724 Washington street.—Services each Sunday. Dr. W. A. Hale, Chairman.

A Public Social Meeting will be held every Thursday evening at 7:45 in the office parlors of Evans House, 175 Tremont street. Eliza J. Bennett.

Chelsea—Spiritualist meetings are held in Pilgrim Hall, Old Fellows Building, each Sunday evening, at 7:45 o'clock.

Meetings are held at Grand Army Hall, Sundays at 2:45 and 7:45 p. m. All are cordially invited. G. F. Knight, Chairman.—The Ladies' Social Aid Society holds its meetings every Friday afternoon and evening at 196 Chestnut street. M. L. Dodge, Sec.

Cambridgeport—Meetings are held every Sunday evening at Odd Fellows' Hall, 548 Main street. H. D. Simons, Secretary.

## New York, N. Y.

The American Spiritual Alliance meets at 215 West 42d street, New York City, on each alternate Wednesday at 8 p. m.

All spiritualists are cordially invited to be connected with THE ALLIANCE—either as resident or non-resident members—and to take as active part in its work.

THE ALLIANCE desires 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 CHASE, Pres. and Sec. J. F. JENNERT, Secretary, 212 W. 46th street, N. Y. Columbia Hall, 878 6th Avenue, between 49th and 50th streets.—People's Spiritual Meeting. Services every Sunday at 2:45 and 7:45 p. m. Mediums and speakers always present. F. W. Jones, Conductor.

ARCADE HALL, 61 West 25th street, N. E. corner, 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 p. m. Reliable speakers and test mediums always present in spirit phenomena gifts. Prof. G. W. Van Horn, Con.

Adelphi Hall, corner 52d street and 7th Avenue.—First Society of Spiritualists holds meetings every Sunday at 11 a. m. and 7:45 p. m. Admission free.

A General Conference will be held every Monday evening at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

## Newark, N. J.

The People's Spiritual Fraternity holds meetings every Sunday evening at 7 o'clock at 139 Congress street. Mrs. G. Dorre, Secretary.

## Philadelphia, Pa.

The Second Association of Spiritualists, of Philadelphia meet every Sunday at 3 p. m. at their church, Thompson Street. Seats free. Public invited. T. J. Annosta, President.

## Cleveland.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1—Meets every Sunday at 10:30 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.

THE YOUNG PEOPLE'S PROGRESSIVE SOCIETY OF OHIO, holds services Sunday morning and evening in their hall, Washburn Avenue and 2d street, at 10:30 and 7:45. The best speakers and mediums are always present.

People's Spiritual Society meets at 116 Fifth Ave. every Sunday at 2:30 p. m. All are made welcome who visit Chicago. G. L. S. JENNER, Pres.

## Brooklyn, N. Y.

Johnston Building, Flatbush avenue, corner of Nevins street.—Brooklyn Progressive Spiritual Conference every Saturday evening at 8 o'clock.

## Troy, N. Y.

Progressive Spiritual Association No. 2, meets at Star Hall, corner of Third and Fulton streets, (entrance on Fulton) every Sunday.

## Albany, N. Y.

First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10:30 a. m. and 8 p. m. Admission free. Ladies' Aid Society at the same place every Friday at 3 p. m.; supper served at 6 p. J. D. Chalm, Jr., Secretary.

## Brockton, Mass.

First Spiritualist Ladies Aid Hall, Bay State Block, Centre street, Meets every Wednesday at 2 p. m. Sunday, lecture at 7 p. m.

## Peoria, Ill.

At Union Hall, 430 Main street. Services each Sunday evening by Mrs. M. T. Allen, inspirations and trance speaker; commencing promptly at 7:45. Seats free.

## Chattanooga, Tenn.

First Spiritualist Society meets in Odd Fellows Hall, Market street, every Sunday at 7:30 p. m. M. D. D. Higley, President; J. Seeman, Treasurer; J. W. Poyner, Secretary; Geo. A. Fuller, M. D., Regular Speaker.

# SPIRITUAL PUBLICATIONS.

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Partial table of contents of March 1: "In Seclusion," by Ashes; "The Editor's Dream," (illustrated); "There are Only a Few of Us Left," (illustrated); "A national sermon by a Unitarian minister who nearly frightened his congregation to death. Spirit Echoes; (illustrated) containing spirit messages. Full account of the proceedings of the Michigan State Convention of Spiritualists, held in Grand Rapids, Mich., February 22 and 23, and "Latest by Telephone." Able contributions, etc. Mention paper. Send name and address at once. THE BANNER OF LIFE, Grand Rapids, Mich.

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## CORRESPONDENCE.

## Lookout Mountain, Tenn.

We observed the forty-first anniversary of Modern Spiritualism with due honor and rejoicing. Never before has old Lookout celebrated the illustrious 31st of March, and we are proud of the fact that we were the first mediums to decorate our mountain home for that happy purpose. Flowers in abundance, laden with the freshness and beauty of mountain vitality, seemed to bloom for historic "Anniversary Day." A big holly tree, bright with red berries and clad in glossy dark-green leaves, gave us further means of adding beauty to the floral decorations. Nature is so lavish here, such lovely violets of varied color and form. We love these children of the woods, so pure of color and unpretentious of growth.

It had been decided to hold a portion of the anniversary services on Lookout. Early in the day members of the Chattanooga Society began to arrive, and their eyes beaming with happiness and lips wreathed in smiles. It was an occasion of mutual congratulation on all sides.

The parlor of the Natural Bridge Springs Hotel was profusely decorated with flowers, holly, laurel, gray lanterns and pictures of interest pertaining to the 31st. The various Spiritualistic journals and magazines of this and other countries were placed in artistic display. In the dining room numerous tables, sparkling with glass and silver and radiant in snowy linen, awaited the coming guests. Substantial evidence of the cook's skill tempted the appetite to generous appetites. Before the afternoon services the most satisfactory period was passed sampling the delicious viands furnished by the ladies of the society.

The services were opened by an invocation from Dr. Fuller, who also delivered a brief address suited to the occasion. The mediums present gave pleasing assistance. Mrs. M. D. Higley, under control, passed from one individual to another with some inspiring message or word from invisible intelligences. Mrs. Clancy, Mrs. Weigle and Mr. Poyner, all local mediums, contributed to the interest of the hour by some expressive of hope and love for a cause so far-reaching in humanitarian efforts. Mr. M. D. Higley, president of the Society, spoke from a highly intelligent view of the growth and promise of the soul. Frequent music interspersed the exercises. At a late hour in the afternoon the party left for the incline and Narrow Gauge R. R.

In the evening Dr. Fuller addressed a large audience in Chattanooga. Among our guests that day were Mr. and Mrs. Paul R. Albert and Mr. and Mrs. J. Seeman, who have many friends in your city.

The mountain is looking as "pretty as a picture" in a gown trimmed with peach blossoms and violets. We are just enjoying the delicious vitality of the local spring water. Dr. Fuller, who is never happier than when hard at work in his flower and vegetable garden, fairly beams with delight over the wealth of the floral kingdom here. We have radishes from our hot-bed and the prospect of other relatives very soon. We are busy as bees getting things in trim for May 1st, the opening date of Natural Bridge Springs Hotel. We hope our city will largely assist us when our meeting opens. Let us hope for a "boom" in matters about that time.

GEORGIA DAYENPORT FULLER.

April 4, '99.

## Topeka, Kas.

As your numerous readers are undoubtedly interested in the cause of Spiritualism everywhere, have thought a letter from this part of the field might prove of interest. Topeka is a thriving city and contains many most excellent people, who have more than a passing interest in the gospel of the new dispensation. At present there are two societies, there having been a division of the First Society several months ago, but as there are large and interesting audiences at both places of meeting the cause has not suffered on this account. The two societies, so far as your scribe has any means of determining, are working harmoniously. There is unfortunately in nearly every community where Spiritualists have an organization, some who are "chronic kickers," and who would not be satisfied with the topmost seat in the "New Jerusalem." Such are lacking in spiritual unfoldment and want to run the whole business or they won't work. Here, too, there is a class of mediums who are destitute in the matter of individual development, depending entirely upon the spirits, and having attracting a class of influences like unto themselves, know all there is to know, and assume dictatorship over things celestial and terrestrial. They are not as numerous as in by-gone days, and we are happy to state that so far as our observation extends there is very little of that element in our midst. Spiritualists are beginning to comprehend the fact that in order to secure the best results, it is of prime importance that spirit forces be furnished good and finely attuned instruments through which to manifest, and the day has gone by when the more intelligent force will be satisfied to spend their time and effort on such as are too indolent to cultivate their own powers, thus making themselves channels of a higher order of spiritualism. They are surely and steadily making their way into the hearts of all classes and has evidently come to stay. We are assured by the older workers in the cause that this is true of Topeka, and that the last year has witnessed an interest in the cause heretofore unknown. There are a number of most excellent mediums and more in process of development, among which is one of the finest rapping mediums that it has been my good fortune to meet. And, too, that the fact that we are spirits here and now, is being more fully comprehended, and that there is earnest desire to be done in cultivating our own spirits as well as listening to what incarnate intelligences may have to offer. There are many earnest workers here who seem to feel under obligation to let their light shine that they may do something to aid others in gaining a comprehension of the truths and principles that have blessed themselves.

The anniversary was observed by the First Society in the evening. The services consisted of short addresses, songs, recitations and poems, and was a pronounced success. The hall was literally packed with an intelligent and appreciative audience. Mr. Markley, the efficient and gentlemanly president of this society is the right man and in the right place, and is an earnest worker, to say the least, with the principles of his philosophy, although it is but five years since he was a Methodist in the same corner.

The Religious Harmonical Society also observed the day with appropriate services at Music Hall in the evening, and here, too, there was a splendid audience, all seemingly deeply interested in the exercises. There was a short lecture by the writer on "The Teachings of Spiritualism," contrasted with the dogmas of Christian theology," an impromptu poem by Mrs. John Hammond which was an earnest worker and growing medium, a beautiful offering rendered poem by Mr. S. R. Stevens, followed by an address by the same lady, which was replete with beautiful thoughts, kindly admonitions and breathing a spirit of love and good will to all. This was followed by her bright control "Starlight" taking possession of her organism and answering questions propounded by the audience. Mrs. Stevens has been here a number of months and has been a great help to all by her womanly deportment as well as by her abilities as a speaker and medium. She is soon to leave for other fields of labor, and a hearty God-speed will go with her. Every member of the society, and all will welcome her return should she again favor with her ministrations. This Society is under the leadership of E. P. Baker, a noble citizen and prominent business man, a faithful and untiring worker and an outspoken Spiritualist of many years standing. The Spiritualists of Topeka have cause to congratulate themselves on the status of Spiritualism in their midst upon this the beginning of the forty-second year, and with beautiful efforts may expect to see large accessions to their numbers before the recurrence of another anniversary.

Your excellent paper is appreciated here and a goodly number are sold each Sunday. Yours in the work, WILL C. HODGE.

April 2, '99.

## Geneva, O.

Dear Sir:—As you have always in the past, so we conclude you will be in the future, willing to publish whatever may be of interest to the world concerning our glorious cause of truth and religion. We wish simply to add our mite to the many reports that will be sent into your office from all parts of the world concerning the forty-first anniversary of Modern Spiritualism, as the day was kept and the event observed in our Society in Geneva. The day was rainy and prevented many from attending our services, yet there was a fair number of the faithful who are always at their post of duty.

The morning services were opened with singing by the Clark family, then a poem entitled "God of Nature" was read by the speaker, Mrs. Carrie C. Van Duzee, after which the following subject was presented in for the morning lecture, "Salvation and Immaculate Conception," both of which were wisely treated and expounded by the inspiring guides of the medium to apparent satisfaction of all present, after which a closing sacred song they adjourned until 6 p. m., for a conference meeting for all to participate in. This proved to be an interesting feature of the day.

At 7:30 the audience re-assembled to listen to the anniversary address. After singing by the Clark family and the reading of poem by sister Nettie Clark we then listened to the inspiring address. The guides announced that this was the forty-first anniversary, on which occasion every true Spiritualist rejoiced everywhere, not only in this nation, but in all the nations of the earth, and that it was a grand occasion for rejoicing when we could see the progress of our glorious cause had from the tiny rap at Hydesville, N. Y., to the astonishing manifestations of to-day which have come to us in the past forty-one years, and that it was estimated now that there were as many as fifteen millions of Spiritualists throughout the world. The lecture throughout was replete with soul-inspiring thoughts, and at its close the all-important question was asked by the guides, "What has Spiritualism done for each one present? Has it made better men and women of us? Are we living out in our daily lives its spiritual lessons and overcoming all that is gross and low and preparing for a spiritual birth to a higher life?"

After this soul-inspiring lecture the guides gave tests of spirit presence from the platform which was truly astonishing. As far as we can learn all were recognized. In most cases full names given. One prominent man doing an extensive business here, who had only been introduced that day to the medium was told that his spirit father stood by his side and the initials of his name was B. B. B. This was correct, and his name was Baker. Many more might be given, but space will not permit. After singing by the Clark family the forty-first anniversary closed, apparently to the satisfaction of all present.

Mrs. Carrie Van Duzee desires us to say that she will go East through New York and Pennsylvania the first of May, and would like to make engagements for public and private lectures or informal work as an organizer of societies. Any one wishing her services will address her at Geneva, O.

Yours for all truth. H. S. NASH.

## Pittsburgh, Pa.

The Society of Spiritualists here made extensive preparations for a celebration of the anniversary. It was their first attempt in that direction, and was a success. By the impulse and help of Mr. and Mrs. G. W. Kates the effort was made and efficiently conducted.

The hall had just been newly papered, cleaned and otherwise improved. The work was decorated freely with American flags, beautiful festoons and strings of evergreen tastefully hung, additional pictures placed on the walls, handsome booths erected, ample tables set for the liberal supply of edibles, many fancy and useful articles displayed—and the fair and the auspicious of the Ladies' Aid Society duly inaugurated. This fair was held Thursday and Friday, March 24th and 25th. It was attended by a large number of people, who bought liberally of fancy articles, eat of the good food, bought chances in doll baby, pin cushions, sofa pillows, etc., sought prizes in the grab bag, consulted Mrs. Kates in the gypsy tent, sang, recited, performed instrumental music and otherwise gave way to the abundant necessary to make the time merry and the fair a financial success.

Saturday night, March 30, the hall was well filled by an eager audience to obtain promised tests. Mr. Green and Mrs. Ellis had been announced by their consent to make an attempt to get materializations of forms and flowers, in addition to clairvoyant tests by Mrs. Kates. The two former failed to materialize their presence, and no decorated forms were visible to the earthly eyes—but Mrs. Kates gave a number of most excellent tests and messages. Mrs. Smith, of Indiana, under control, offered a few remarks.

Sunday, March 31, at the morning service, Mrs. Kates was controlled to improvise a song on "The Day We Celebrate" and to give the anniversary address. It was a stirring and inspiring effort. The address was full of the exhortation to workers grand and full of inspiring power to the faint-hearted. In the afternoon, the Children's Lyceum, under the able conductors of Mr. W. L. Hughes, gave a most excellent exhibition of a musical and literary character. The children caught the spirit of the occasion and put forth every possible earnest endeavor to achieve credit and give pleasure. They succeeded.

At night Mr. G. W. Kates lectured upon "The Philosophy of Spiritualism," and was listened to with much interest. Mrs. Kates gave tests. President McElroy then spoke of the excellent work done by Mrs. Kates during their engagement, and expressed a hope for their early return. Mr. Fleming moved a vote of thanks to the retiring speakers and medium, which was unanimously approved.

Monday afternoon Mrs. Kates held a meeting for ladies only, which was well attended. Mr. Kates was called in at the close of the meeting, when Miss Law, in behalf of the society, presented them with some silver ware as a token of their love and appreciation. Mr. and Mrs. Kates feelingly responded and accepted the generous gift, pledging fidelity to continued labor for humanity and the spirits. Good-byes were then tearfully made, and the new year of spiritual work ushered in by all, feeling the hallowed influence of love and duty being superior to all earthly pursuits from a personally selfish standpoint.

WE respectfully call attention to the advertisement of the Summerland scheme on the inside page of this issue. From all the good that we have heard and spoken of the plan we can conscientiously recommend it to our readers. Orders for lots will be received at this office.

HADDAM, CONN., Jan. 7, 1899.  
CHICAGO MAGNETIC SHIELD CO.—Dear Sir: I have worn your jacket and belt and received much good from them. My son wore those good and got well from nervous prostration of five years standing.

MRS. CHESTER CHASE.  
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Dear Sir:—Enclosed find \$1.00 for another pair of your Meit-d Feble spectacles. They are splendid and have helped my eyes wonderfully, besides making my eyes strong.

ROBERT W. WEEKS,  
115 Olive St., New Haven, Conn.  
DR. A. W. S. ROTHERMEL, of Brooklyn, New York, the noted medium, will give a medical examination and one lot of medicine free to all who subscribe for THE BETTER WAY for one year. Subscription price \$2.00. This is a lot of hair or some article of clothing worn by the person who desires him in care of the Way Publishing Co., Cincinnati, and receive a diagnosis and medicine free.

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THE WAY PUBLISHING CO., 222 W. Pearl St., Cincinnati, O.

## A PROMISE TO THE DEAD.

BY JOHN WILLIAM FLETCHER.

(Re-Written by Request.)

Expressly Written for The Better Way.

PART SECOND.

## CHAPTER XIV.

## "AND WHO WILL RISE AND EXPLAIN?"

While the company were enjoying the wine and the delicately made sandwiches, that are so small as to be unworthy of so great a name, Madame Le Terre had a little time in which to recover herself, and to bring into order her scattered senses; the thing that struck her as being so incongruous was the attitude that these people seemed to assume toward the very investigation they were making. Instead of being impressed with their seriousness or importance, they picked of the chatter of the passing gossip, where an hour before they had laid it down and smiled over their wine and the "curious" circumstance that had so recently occurred.

Mrs. Mulberry Flynn fluttered about talking philosophy one moment and court scandal the next; and not one of all the company seemed inclined to thank heaven for the blessed tidings vouchsafed. Even Mr. Charles was sublimely unconscious of his true position, and drank his sherry with great relish, as he smiled half sleepily into the eyes of the fair Lady Augusta, without the least appreciation of the honor conferred upon him by the privilege.

Madame Le Terre felt that she must talk to some one, but they were all so busy in amusing themselves, in such trivial ways, that every word seemed to jar upon the sensitiveness that the sense and all of its strange experiences had so deeply intensified. It was the same spirit she had noticed at the Duchess's place at Nice, where diamonds, Monte Carlo and the higher religion had all danced in such wild confusion together, and gave her a shock from which she had not easily recovered. That it was strange for the fashionable world to interest itself in these matters she could easily concede, but often that interest had kindled the sacred fire within. It was impossible to comprehend a nature, jumping from one point to the other, with equal enjoyment.

Madame Le Terre is not the first person who has vainly tried to explain the inconsistencies of human nature and given up the task as wholly hopeless. She, however, determined to speak to the Lady Augusta and see if she was really moved by a deeper motive than to pass an hour comfortably. Accordingly she made her way, and was soon looking into that wonderfully beautiful face, which has, since it first beamed upon this world, wrought such havoc among mankind.

"Such an enjoyable seance, Madame," said her ladyship, as she bowed recognition to Madame. "Mr. Charles is always wonderful."

"To me it seems so strange, so incomprehensible, that I feel as if I must find some one to talk to; and yet I scarcely know what to ask," was the earnest reply.

"You are a novice then? How interesting. May I play teacher and answer all your questions for you—that is, if I can?"

"It is so charming of you, for you have seen so much and I so little, that it would be indeed good fortune to talk with you."

"Well?"

"What does Spiritualism mean?"

"I wonder if I know? I am afraid not. It is a subject difficult to understand. To some it has no meaning beyond tickling the curiosity; to others it opens a new way of life, as it has to me. What is the idle clatter of foolish tongues in comparison to beholding the life of the immortals who come to gladden sorrowing hearts?" said Lady Augusta, aglow with enthusiasm.

"Surely if one could really believe, but the church—"

"How tiresome, Madame, to quote the church! Why, the parson expects us to believe things that happened, so he affirms, hundreds of years ago, and to repudiate the evidence of one's own senses upon those matters that we have individually seen. It is most inconceivable for the church to repudiate the supernatural in this age, and to build all its structure upon the same thing occurring in a more remote period. One's own senses are far better as a guide than any man's opinion. I have no faith in ecclesiastical authority, and I look upon church mummery as idle folly," and her ladyship's eyes looked forth in scorn, as if she could settle this question in a short time if she had the power. Then she continued after a while:

"Spiritualism reveals a life of progress after death, a watchful care over those on earth; and it gives a grand purpose to life, which we English gentlemen must sadly need. What is our daily life but a shallow sham; a something between breakfast and tea, with every good impulse crushed under the heel of *Le Grande Dame Propriétaire*."

Madame looked at this beautiful woman earnestly, for her surroundings, her breeding, her connections, were all so foreign to her mind and then after a moment's thought asked:

"Do you think that a person who had done a wrong on earth could grow in the spirit world to see his mistake, and after a time come back and try and repair the mischief?"

"I am sure of it. Why, Peter who spoke to us to night was an idle and dissolute fellow in life, and when he first began to manifest I am told was very rough, but now he is most charming; indeed I call him one of my dearest friends."

"Your dearest friend?"

"And why not? To be sure I cannot see him; but then I feel I know him quite as well as I or the faithful five hundred whom I can see. They smile to-day and in the turn of the wheel, would see me guillotined if the public so willed. Yes, he is a dear, faithful friend,

and I prize him and love him much. The company are going to finish the seance. Put your mind, Madame, upon any one from whom you wish to hear, and I am sure you will receive a message." And Lady Augusta moved on to the drawing room, where the "sitting" was to be continued.

Madame thought deeply; she seemed lost within herself. The company were more hilarious than usual, save Mrs. Mulberry Flynn, who was nodding away to herself, feeling the full effects of what she had recently been imbibing. Soon it was dark again, and the room seemed to be alive. The clock was brought from the mantel and put upon the table, which was violently rocking; accordions were playing, bells ringing, voices were whispering, while dozens of faint lights, like so many fire flies, were seen flitting about the room; while John King's deep voice was repeatedly heard in answer to some question, and Peter piped away words of advice to Lady Augusta. Madame Le Terre heard a faint whisper amid all this din at her elbow, and a faint voice murmured, "Adele, Adele, I was wrong, I was wrong; I cannot tell you now, but soon, very soon, I shall come to release you from your promise. I cannot rest because of what I have done."

"Is that you, my father?" asked the half terrified woman; but before answer could be given, Lady Augusta cried in an excited tone, "Be silent all! the Egyptian spirits are present; one never knows what will happen."

Every manifestation ceased, and gradually a faint cloud was evolved over the table, until, as it slowly developed the face of Herr Paulus serene and calm smiled upon them.

"We are sitting in Paris to-night," came from his faint lips, as every body, struck dumb with awe, looked upon him, "and send greetings," he added.

"Just as I expected," cried the Prince. "I was told that he would be here. It is the astral body projected; a power possessed by an adept, but unknown to the ordinary medium."

"I am sure we should not have seen him if it had not been for Mr. Charles's presence," replied Lady Augusta, jealous that any one should be more than her favorite.

"I shall be with you all to-morrow. We leave Paris to night. My body is asleep on the sofa in the Duchess's library in Paris, but here I am. On waking I shall think I have simply dreamed of you all," whispered the apparition. "You know me, do you not?" asked Mrs. Mulberry Flynn. "And will you not come and see me some time?" to which no answer was given.

"You are Herr Paulus, are you not?" asked Lady Augusta, in a very soft tone of voice.

"I am a part of him," was the reply. "Do you know me?" faintly inquired Madame.

"I know you. You are a prisoner, a slave, a wretched woman; but only for a short time. I shall deliver you and bring peace unto your soul. The hour of your deliverance draws near. But far well, sweet friends, until, perchance, we meet again," and the vision faded into thin air.

Not a sound was heard save the deep breathing of Mr. Charles, who finally awoke to consciousness.

"Where have you been, Mr. Charles?" asked Lady Augusta, sweetly.

"Not the least idea; and yet it seems—oh, yes, I see it all now; I have been in Paris. I think they must be having a seance there, for I saw, in my dream, the Duchess and Col. Pryor, and oh, many others; and they were talking of coming to London."

"How very strange!" exclaimed every one of the party.

"But," asked Madame Le Terre, as the lights were lighted, "how is all this possible?"

They all looked at each other, and finally Mrs. Mulberry Flynn, with a faint attempt at a smile, said, as the carriages were announced, "Who will rise and explain? I call it the work of disembodied spirits," and the company fled out into the midnight air to dream of modern wonders.

(TO BE CONTINUED.)

## Dr. A. B. Dobson vs. Old School Practice.

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

Truly and kindly yours,  
A. C. BARNER.

Omeral, Holt Co., Nebraska.

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

Spiritually yours for more truth,  
BENJ. JOHNSON, M. D.  
Hickory Station, Montgomery Co., Kas.

"Weren't you knocking at the side door a moment ago?" inquired St. Peter, as he cautiously opened the main entrance.

"Yes, sir."

"Well, you can't come in. We have no use for people who frequent side doors."

## THE VOICE OF THE NOW.

Anniversary Poem, Delivered at Berkeley Hall, Boston, Mass., Sunday Morning, March 31, 1899.

EMMA J. KICKERSON.

Forty years since we slept in the lap of the fold; The dew of this valley are heavy and cold, The plough share is broken deep over the soul, The waters of Galilee ceaselessly roll, The sea-f foam is tossed from the maw of the blast, The sleepers are many, what haven at last? What the toll or the measure to children of men? Forty years in the van with a child at the breast; Our fleets sweep the harbor and millions are blest; Truth purples her wing in the heart-blood of men And angels are singing a mighty "Te Deum," The Christ child is risen to dwell evermore

In our lives, through the centuries come; O before— Ope the door, let him in, the true Christ child of men.

The orient morn stream her sunbeams of gold To waken the flowers, like a lover o'er bold, The vale clasp the mountains, earth laughs in her gleam,

The dancing waves sing their glad song to the sea; The caverns below and the blue dome above Are chanting their secrets of murmurous love; Work and toll; live the measure, O children of men, Drowse no longer, ye sleeper! Your labor must swell

In musical chorus each jubilant bell; Dip pen in the lightning, and tip it with flame, In the deeds of the now shall be given your name; Without from within, yonder sentinel stars Are watchfires of hope, beyond life's prison bars Love, the toll, beyond measure; all that will be has been.

Young Widow—Yes, it is true, Mr. Slowfellow has been attentive to me lately, and he is certainly interesting. So you used to know him? Friend—Yes, indeed. Knew him and his first wife, too. He courted her nine years before marrying her. Waiting Maid—Mr. Slowfellow is in the parlor, mum. Young Widow (savage)—Not at home.—Philadelphia (Pa) Record.

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