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THE BETTER WAY.

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THE TRANCE STATE-IS A MEDIUM IN THE TRANCE STATE REALLY UNCONSCIOUS?

Discourse by Miss Jennie B. Hagan, Delivered Before the First Society of Spiritualists at Adelphi Hall. New York. Sunday Morning, Feb. 16th, 1890.

Specially Reported for The Better Way,

This is a very peculiar subject to ap proach. The facts of consciousness and unconsciousness, as every one who to look upon them in the true light, are the individual who sees when at a dis the other may be likewed to a lookingthinks for a few moments must admit, wonders in the hands of nature, all tance—the clear-seer. We simply find glass, which simply reflects what is or factory as it is to-day. Now, our good can and do return and hold communion are always in degrees. There are times bringing forth and expressing to the that there are individuals, whom we has been. This is the difference bewhen we make the statement that we best of their own and the spirit world's term mediums, and whom others call tween the psychome:rist and the clair them a thought of to morrow—that es are perfectly con: clous of everything ability that power through their indi- clairvoyants, that can and do almost voyant. around and about us, and at that same viduality that they can, they will give constantly describe incidents and places time it is an important fact that many incidents will occur in our presence to which we do not give our attention, condition of trance is simply one of na- somewhere in this city would instantly or psychometry by simply seeking after tality he has a hope that he is some- just took what the ministers, the priests or of which we are unconscious. There ture's own results, brought about in a see and describe a room, individuals ocis just such an extent of our brain in perf ctly natural manner. It is noth- cupying it, and furniture placed about activity, we notice to just such a limit, ing new; it is old. It has been in the it, in some far off and distant locality. we understand to just such a line, and long past and it will be through the Not very long ago I heard from a very we say that we are conscious. Any one future, and I hope some time, with the reliable person an instance of clairvoywho wished to do so can at once turn growth of the people, that a more per- ance which was really remarkable, if to the person who makes this state- fect knowledge of this wondrous natur anything is to be called remarkable. A the trash of a glorious fact, they will if it is anything. We are told in the instead of our going to heaven by the ment and ask him or her, "Why are al conditions will drive away our super. gentleman was some distance from his never reach the fair marble structure Bible that God is a spirit and we are arrangement of some one else as made you conscious? To what extent?" Ev- stitions and place us on a fair ground home, and, going to a clairvoyant, that is made beautiful and divine as a also told that God created man, and for us by that plan that has been lined ery person in this ball this morning is for a careful and practical investigation. whom he had visited before, he asked gift of rare and exquisite loveliness from while a great many of us think that the out by our clergymen, we are met by conscious; he or she is listening, being It will help us very much and explain the lady what she could see at his the hand of the Great Maker. entertained, or trying to be, by the sub a great deal that seems mysterious, and home. He had left his wife sick in ject used by the speaker; conscious to it will put the truth before the people her bed. The lady described the d.ff r- that there are people who are supposed is not quite satisfactory to us, we are a through our own misdeeds. We find that degree of their interest and their in a far better manner than has yet ent rooms and parts of his house cor mind's activity with the speaker, while been reached: Therefore I say to you rectly, and then said. "I see a woman minds that should lead them into the imprinted there. many of us undoubtedly have a divided with all candor that I am not capable out in the yard, picking up chips. She highest lines of investigation in all If you will study for a moment you will and our Creator that can interfere in consciousness. We are thinking of of measuring the degrees of the consci- has a checkered piece of cloth, it is not these matters, who are satisfied in sit- find that the real man has never been any especial line, but that there is a something else, and at the same time ousness of any medium. We, each one a shawl, but a piece of flunel, over her ting down with hands folded to some measured, that none of us have never particular truth that we must each one endeavor to become aware of that which of us in our lives, are more or less en shoulders, and on her head she has a kind of the various trash (I was going fully understood what he was. This live to and for. is said for us.

the only correct statement out of the the time being to a greater or less exthree. We are, all of us, less conscious suppose, and in the matter of spiritual ity. contro', in the power of an outside inevery person must become his own in these great and intricate questions. judge, and yet he is a very improper judge, because he cannot fully realize and psychometry. in the matter, as he would at first sup pose, the amount of his own conscious ness and of outside influence.

opinion. Mark you, I am not question- majority of our people take are widely ing their honesty, because they are sin- apart, I claiming that psychometry is cere, and they think they have the a distinct power in itself, free and away sum of truth at their tongue's end. But from what we have so much termed I claim this, in each medium this mat | psychometry, and which we claim is ter varies, and in every control there is simply impressionable reading. That a wide difference. One individual con- is, that the person who is impressive and I gave you a long illustration last trolling the medium, who is full of receives thought waves, facts and matmirth, sparkle and wit, producing his or ter, both of the past and the present, reading, where everything had to be as her especial line of thought and expres- with sometimes a glimpse of the future, sion, gives to the person their individu- which gives the individual a certain ality for the time, and just the amount power of forecasting and foretelling of consciousness in connection with it, facts. There are very remarkable deor unconsciousness, that they, as a spir- monstrations of this almost every day. it, and the person, as a medium, can Individuals who never dream that they dividuals who, through clear seeing, bring into the best harmony. Another are mediums possess this gift, and oc control comes, he is a person of serious casionally give us something of a most mien and earnestness of mind, and be marked and wonderful character. The produces upon the medium his earnest p-ychometric mind possesses that es thought, his careful consideration, and pecial power of reading that which has the result is according to that individu | been, or taking the great soul of nature | into your home in the far west, or to ality. They may be le a conscious with and repeating a chapter from its book. mine in the distant north, very easily this control than the other, or they may It cannot read into the future, it does and without an effort. The psychomebe more so.

degrees, and each degree is caused by a delineated, through its own mysterious on his brain the reflection of what has on such a day as this for being very error principles or facts of Spiritnatural, simple, but grand principle and methods.

Then another class inform us that they one about the trance of another out are semi-conscious, and this perhaps is side individual that a spirit is using for tent, or of another using your brain in-

Everything in this question we must fluence upon your organism, it is a all look upon with our best and most question that we are not capable of an- careful thought. Study it. Study the the room the lady had gone out of it, are almost hushed by the distance that heaven, these people who think they swering, because we cannot measure secret of sleep, study the secret of spir- down stairs, got into the carriage and we have ascended. the amount of each individual's coneci | itual control, study all the secrets of na- rode away from the house. And at the | So with true investigation in these skins and straight h'ar, will find they ousness or lack of it, and in this matter ture, and gradually become more wise time the clairvoyant could flud no one matters. When we take clairvoyance are mistaken, but any one can see that

I attempted two or three Sundays ago not go one hour beyond the present trist must actually come in contact

law, and our mediums, when we come | Now, in regard to clairvoyance, or some useful and beneficial lessons to for us that they know nothing of as in- classes. Never in your life try to reach something more than material. Just therefore they did not need to think humanity in general. This wonderful dividuals. A person sitting in a room those higher qualities of clairvoyance as soon as a man has a hope of immor- about these matters very much. Taey tranced by other individuals with whom straw hat which belongs to a man, or to say) so current to-day. You should manner of man made out of clay, a Now, in all this, there are shades of we meet. The sweet and beautiful mu at least, it is a man's bat." Now, this use your mind's best endeavors in these form, a something of a physical struct- there is such a broad difference between consciousness, everybody according to sic of some exquisite musician en was a minute description, and you will matters. Leave the little place at the ure, is a very good and beautiful thing, churches and Spiritualists as we have his own peculiar make-up or condi- trances and enraptures us; a grand and notice, in the description of the wrap bottom of the monument, and, climbing but when we come to that man who is many of us imagined. We find that tion is expressing his or her individual- beautiful bit of scenery entrances the there is a going into details that a man upward, you discover a broad and grand created in the image of God we discover. ity. You and I go to mediums, persons artistic soul, while you and I, again, are would hardly think of. The gentleman knowledge opening to your eyes. who are controled by spirit, and we sak entranced by the delightful manner in recognized this as being quite true, for if they are unconscious mediums, and which some individual converses with he had an eccentric sister, who enjoyed capital of the United States, are willing bone and sinew that has ever been give of being wide apart we are so near toif they are not in the general under- us or teaches us upon some topic. All picking up the chips where the work- to walk around the base of the Wash standing of the term, they will answer, these are grades and shades of entrance men had been chopping wood, and she ington monument. They say, "What being alone can be in the image of God ing line between Spiritualists and "Oh, no, I am perfectly conscious of all ment, and when comes that peculiar bad borrowed one of his hats and used a wonderful structure; how very relisted is as immeasurable and illimitable and church members of the more progress-I say or do." Yet with the most con- condition when we fall into our slumber to wear it. So, of course, he was de | markable that it is built here!" Now, as divine as the truths of God always | ive class in this our present day. scious of our mediums, there are many for the night and nature wraps us in lighted with the minute description snother class of persons do something are. The trouble with our religious statements made during their lives, that tender garment of repose and rest that the lady had given. "Now, I want better. They not only think of the sur- friends has been that they have enmany facts given that an audience re we are entranced by the great law that you to go into the house," he said. She face of it, but go down and underneath deavored to make man out of clay and ceives and the medium does not fully sustains and aids us in living. Nature passed into the house, and, after de. and wonder how the basement struct limit him. They have also tried to appreciate. Whereas the fact of their reaches out with her soft, tender hands, scribing room after room, flually enter- ture is made. That is what we all want limit God. They have said man is consciousness at that time was simply and bending o'er the brow of the weary, ed his wife's chamber and said, "The to do when we dig down into the facts made in the image of God, therefore this: They do not fully absorb in she entrances him to a degree, in a cer. bed is not made in this room " "Well," and principles and flud out something God must be like man. There was a the prairies, and the shrick of its whisthought every fact which is uttered tain manner, for it is undoubtedly a said he, "why is it not made?" "I can. of the basic power which underlies all. question at one time as to what God's through their physical organs. Again, great truth that no two individuals in not tell you that," she said. "Don't Then, looking up, we want to climb to complexion was. Some of them were

what extent were they unconscious? remain is just as easily answered as the home the previous night. The facts that the dome of the capitol was higher clergyman settled this question in his learned in the case a little later on than the top of this wonderful monu proved that the medium was right. ment, but at last we have reached the preaching he said that any body could His wife was still ill, but their family place where the windows are, and, see how this question was going to be physclam coming down there, thought looking out, we stand in admiration settled. "God," he said, "called the and more conscious than we at first stead of your own personal individual- the best thing for the invalid was to en- and wonder. Objects that we thought people sheep and goats. All the sheep courage her to rise and go out and ride, higher than the top of the monument are going to the right hand and all the and about fifteen minutes before this are away down below us; the great city goals to the left hand, and when it ciairvoyant made her examination of seems far away, and its burry and noise comes to the question of getting into in the house, and had discovered the and dig deep into the ground of its The difference between clairvoyauce old lady out in the yard, it was exactly fundamental facts, when we take psy-

Why I relate this story, that I know to give you a slight idea of the truth of to be true and can be proven, is this: ing in our investigation, it will open to psychometry. I am very well aware II you are inclined to think that it was us rare and exquisite fields of thought, ple, in the old colored preacher's argu-The mediums tell you their candid that the course I take and which the mind reading, how could there have broad demonstrations of calculation ment, as in God's being pictured as a been, in that case, one faint gleam of and ideality, and the investigator, brunette or a blonds. The chosen peothe truth when the man's mind was slowly ascending, will be gratified at ple of God, the Jews, or the Anglofully taken with the thought that he had left his wife ili?

Now, this will do lor one little illustration in the matter of clairvoyance, Sunday in the matter of psychometric it had been in the past. I know all who listened to the first will see the will think for a moment you will see that our clairvoyants are a class of incan go in different directions, from east to west, from north to south. The clairyour hand or mine, or possibly with been. The one through clear seeing

something that will satisfy you in the thing more than mortal. Just as soon and the teacher said and called it all line of fortune telling. I believe that as he becomes conscious in the very that was necessary. Now the great clairvoyance has been more abused and faintest degree that he is something truth coming to all of us that your misused in that way than any other more than mortal he begins to ac- friend and mine can and do return gift in the world, and just as long as knowledge that that something more seemed rather to upset the old time people crawl around in the suburbs and than mortal is spiritual, and is eternal measurement and arrangement, and,

Many persons, in visiting our great

(Entered at the Post Office, Cincinnati, Ohio, as Second-Class Matter.) and they tell dreams and another has a dreamless renot some one in that bed?" "No." gradually and slowly, we begin to be because they were accustomed to the the truth; but there are certain faint pose; but the varied manner in which The man was very much puzzled. He conscious of its vast height and the Anglo-Saxon type; others turned to the gleams, recollections, something that sleep comes to us must be readjusted to knew his wife was in the bed sick. great quantity of rock that has been Jewish people and said: "Surely, God comes like a dream, perhaps, to their our varied dispositions and natures, and "Well, that is wrong; you made a mis- quarried and placed within it. By and must be like his chosen people, a brumental matter that has occurred while the question, to what degree are you take; I left my wife sick there," he said by we reach the top. We have seen the nette." Then another question was they were in this unconscious state. To saleep, in what shade of repose do you This was the morning after leaving city before; we have always imagined raised about color, and an old darky

> chometry and consider what a wonderful thing It is, and then go on ascendevery step by the truths which come to Saxons who have sprung from so many him from the sacredness of each impor- different lines and races, all have the tant revelation.

Is it consistent for those calling themselves Christians to oppose Spiritualism? plan, the yellow man or the white Good friends, in the matter of Christianity, in the religious of all the varied fast fading away, or the most regal denominations, there is something blue blood of the world are equal in the very like the anatomy of a physical true sense of being a part of God. The vast difference between them. If you body. They have their trunk, their moral, the mental, the true force of limbs, their arms, their head and every each individual expresses that part of part that you and I have, and it seems God that has been wrought out in his very essential that each one should individuality. The question in regard have a spinal column-a vertebrae. If to Christianity, then, should certainly you take Spiritualism away from Chris- be answered in this way. Every pervoyant who is an expert, by taking tianity you leave it without a backbone. son who recognizes the fact of immor-What is Christianity or any other re tality and who in his or her church beout coming in contact with us, can go ligion, for we want to be broad in our lieves in such a power as life after the statements, without the fact of immor- change of death, as the communion of tality? And will you tell me to whom saints, which so many churches profess immortality belongs? Not to the ma- to believe in, as the power of guardian terialist; no. He has one world, and angels to help us, as the power of saints Now, all these these matters are in pages, but it gives us the past clearly with something that simply produces that is this one, and I don't blame him to interfere in our behalf, have certainly well satisfied with it. Do you? But ualism. Now why are they unwilling absorbs and sees what is transpiring, most of us think of to-morrow and to admit these truths? Why are they wonder whether it will be just as satis. so afraid to admit that immortal souls friends in the church have every one of with us? Well, I can tell you why. pecial to-morrow which belongs to us that in the past people hired a clergy-Now, let me say one word for both only through a recognition that we are man to do their religious thinking, statement in the Bible that God cre- the plain statement that we must get to I sometimes feel indignant to think ated Adam out of the dust of the earth heaven on our own account or fail to be educated and have brains and little loath to read the real truth that is that Spiritualism meets the world and

er something very different, widely superior to any little structure of fish, of death and affliction, and that instead en to the world. Man as au immortal a medium says, "I am perfectly uncon- the world sleep alike. One person you see some one in the room? Is there the top. As we ascend the monument inclined to think that he was very fair,

own mind very nicely. One day when are so good because they have white the wool of the niggers will place them among the sheep, while the long haired white people will stay outside with the goats."

There is as much reason, good peo-

same God between them. The dusky Moor and the strange-looking Ethioman, the copper-colored Indian who is

You and I and every one else know says there are no agents between us

I do not think at the present that they preach the same truths, that they give the same consolation in the hour gether that it is hard to draw the divid-

Ah! good friends, we are riding in a great train of cars, it is going rapidly through the valleys, it wheels round and up through the sinuous paths of the mountains, it shoos over the broad streams of water, it almost flies across tle and the sound of its ringing bell all

Concluded on Page 8.

Written for The Better Way STAND BY YOUR PLAG BY DR. DEAN GLARK.

Through your trumpet of clarion tone I feel called upon by higher powers to cound a call to duty to the rank and file of our grand army of progress, into whose camp the emissaries of the enemy, in the guise of friends, are at work disseminating ideas justdious and alien to our order.

There are many times that try mens soul in the progress of every great radical reform. The enemies whose deep rdoted prejudices and growing selfinterest are at stake, are ever on the alert to carry by strategy what they cannot accomplish by direct attack, and one of their most wily and subtle methods is to demoralize their op ponents by introducing seductive teachinge which gradually unsettle the loyalty of the common soldiery, or so divide the army into luharmonlous motions as to render it luefil dent.

The progress of the great spiritual movement has several times been thus Impeded and its success jeopardized. The attempt to Christianize and to freeloveise it are instances in point.

Now, one of the most adroit and deep laid schemes is being worked, far too successfully, to allenate the unwary from fidelity to our standard. Auhitious apostates and imposters aided and abetted by their spirit coadjutors, have exhumed from the rubbish heaps of the ancient Orient the reliquire of defunct and fossilized systems of specu fation, and galvanizing these "astral abella" of pagan monstrosities with their own psychological power, and clothing them in stolen livery of heaven, they have pushed them into our ranks to mislead and allenate the unwary and the struggling.

This last, but not least, "seducing spirit' and imposter, bearing the high sounding title of Theosophy, comes with bland manners, a smiling face, olly tongue and great pretenses of hos pitality and liberality, has the brazen assurance to thrust i self upon our rosarum and grasp the lever of the spiritual press, pretending to be an "elder brother" to the spiritual "manor born," who is entitled by the divine right of primogeniture to take charge of our Father's vineyard, to pull up its angel planted trees and vines, and plant in their stead exotics "from far Cathay."

Armed with the power of magic and all occult secrets, this "wonder worker" uses his (or her, which is it, or is it a "What is it?") "black art" to captivate "raw recruits," and deserters from orthodox ranks who seek place in our columns, as well as the discontented and cowardly in our ranks, who are easily enticed.

Like all imposters this malfacter comes with assumed divine credentials. and with great pretensions to arcane knowledge and celestial virtues. It elothes its far-fetched "wisdom" in the vernacular of the Orient and has to the pedantic the glamour of classic lore. A hoary headed anachronism, it claims to be "in advance" of our heaven-born development of the nineteenth century, whose rights of possession it attempts surreptitionsly to usurp. Among Spritunlists it attempt to masquerade as a twin brother, but when it wishes to win favor with the foes of Spiritualism, it is "a horse of another color," and more highly born and better bred, and te "quite the thing, you know," for the snob and aristocra!!

This great prophet of re-incarnation. which itself was re incarnated through the parentship of two apostate Spiritualists, about fifteen years ago, is very busy disseminating that and other equally unscientific, undemonstrated and absurd dogmas of Kabbalistic and Hindoo mythology, among such of our brethren as have an "itching ear" for the occult and the marvelous, and are inclined to superstitious veneration for

Its epirit progeniters and promoters have captured a few of our inspired oracle, who have been beguiled into its labyrinthian mazes, and cojoled by its promises of pecuniary reward and of greater "repectability." These "erring brethren" are being used to decoy the unwary seekers after spiritual knowsedge into the meshes of Oriental mysticism, where they will be held in captivity as fatal to intellectual and spiritual growth, as it has been for thoucande of years to the nations where it originated. These "bewitched" mediums are made to believe that Spiritualism and Theosophy can, by the juggling of rhetoric, and the scheming of sophistry, be made to "melt into each other" and become "essentially and ultimately the same," when in fact they are two systems of thought as wide apart in purpose and in essential doctrine as the antipodes. Mark this fact!

From the intellectual centres of New England to spiritual foci of the Pacific shores, I have seen the insidious and obstructive work of this arch deceiver in leading restless Spiritiats and un sophisticated inquirers away from the well springs of living truths, into the lasyriuthian crypts of the Thebitan mountains, to listen to the syren jargon of the "autral shell" of some ancient "false prophet," which "hoodoos" them into the belief that it is revealing to them the "divine wisdom" only known to mahatmas and adepts !

algus and the artifloes of this subtle for pure and unadulterated Spiritualism; I warn the unwary neophyte and the bawildered victim of its enchantment that Theo-ophy is a covert enemy to heaven born Spiritualism, and they heaven born Spiritualism, and they better not be enticed to take this "Old Man of the San " Man of the Sea," (or rather of the mountains) upon their backs while trying to climb the path of spiritual progress. I have seen its workings in many places East and West, and I know from careful observation, as wel of magic and Oriental mysticism, bydes uo good to the cause of true scientific and philosophic Spiritusium, and as a denounce it as a treep asser in the spiritual vineyard, and to call upon the faithful to assist in ejecting this alien by the augels of a new dispensation of cultivation, unembarrassed and unimplanters of thorns, transported from the

This effort to unite and blend Spiritualism with Theomophy is an attempt to form "Slamese Twins" by chaluing a living, active genius of progress to fossil mummy! The one leads the van of progress, and the other is the deal of ancient superstition, as bideouas it is lifeless and useless. Away with path, or rather it is an avalanche of them, obstructing the car of progress, and impeding our marching columns from imminent victory over the decendents of those who embalmed the

mummies they now worship!
Let Spiritualists stand by their skyborn colors, and not be enticed by this treacherous "seducing spirit" to give it

Written for The Better Way. EXPERIENCES IN THE LIFE OF A SPIRITUALIST.

(In Seven Chapters.) BY A. H. MICHOLAS. Chapter II.

In life's journey I have made many radical changes, religious, political and otherwise, agreeable to conscientious convictions, regardless of what others might say or think, and I have thereby suffered toes and hardships. It used to be con sidered a diagrace to change your religion, but an honor to adhere to the religion of your predecessors: yet I was taught that wise men change, but fools never: and when convinced of error, I held the courage of my convictions to stand in the storm and conflict of publie opinion for principle and for right.

Error often takes years to outgrow and disown, as in my case; but I can look back over the past and see that some progress has been made, while I have borne heavy burdens in the battles of life. In my childhood days I was taught the Methodist faith, and son were no better with it than without was in early manhood, for a few years member of that church, in pursuit of that gloomy and foggy system of religion. There is, perhaps, no institution on earth, into which men and women have entered, and cannot tell how they got in, and how others may enter, ex cept some of these dark and mystic sys tems of religion. That church did not please me nor hold me long, when I left it and joined the Caristian Church, which had no other cree! than the Bible, and which was far more consistent and liberal in its religious system. This church set itself against all the orthodox denominations, and held up their errors to the public gaze: and I pelieve it has been a powerful factor in working great changes in other church es. What was rank heresy 30 and 40

years ago, is orthodox doctrine to-day. When I was young it was a puzzle to my mind, thinking how it could be churches, so varied and contrary to ness and justice. Such lives will save possible that systems, creeds and each other, could all find their origin in the religion of Christ, as they each claimed; and this, too, in violation of the Gospel, which plainly forbids sects and divisions, and commands union among Christians. Nobody could tell which one was right: and if any one was right, the others, of necessity, were

The sectarians would argue with me that all the religious denominations were united and agreed on the fundamental principles of the Gospel, agreeable to its requirements. But I could not see it in that light. Some sects contended that salvation was by faith alone; others by faith and repentance: some said baptism was the great essential matter; others argued that all three were essential to salvation; while another set of theologians taught that the sin-offering of Christ was for all mankind, and all would be finally saved in heaven. The matter of salvation is certainly a faudamental principle of the Gospel, and when men differ and wrangle about its conditions and requirements, and exist in separate bodies, there is no agreement, no union amoug them.

The history of feuds and divisions among Christians in past ages, shows philosophy, but these were and are matters of secondary importance to me. that Christianity is very bad, or that they did not understand and live the time and attention if its religious dedoctrines. Some of its great representatives have been wretches, of which history is ashamed. There has been so With all its departments combined, it much suffering and trouble, and so is of more worth than all else—it is the many bad things done in the name or best thought in this world to day for under the guise of religion-under the making men and women after the best

it is an element in the nature and coustitution of man. It means right living--devotion to truth and duty--goodness—wholeness—aspiration of the soul be more conductive to the life of such a III—That the process of physical to the higher good. I think people err system of thought, than would the death of the body does not change the to the higher good. I think people err when they oppose religion.

We need not fear the word religion because in the past it has often been the synonym of superstition and abominations of various kinds; for such words as science, history, liberty, love, have as from inspiration by mighty spirits also been monstrously perverted, life whose served I am, that this system through human ignorance. True religion is as wide as the world, and should not build on the example or precepts of any one man or woman, but on eternal principle. Religion is aspiration and spiritual exaltation—the heavenly side of science. If a Spiritualist condemu religion, it is to be feared that he has not quite emerged from materialism. The religious Spiritualist has that soul beauty; that tenderness and love for all maukind; that longing after perfection that opens the purse and spreads a sympathetic sura all around.

Many Spiritualists are lacking in religion because they have come from churches which are essentially materialistic, or have been satisfied with more external phenomena, which, though important, are but the first steps towards the diviner side of Spiritualism. The religion of Spiritualism means the harmonious promotion of mankind, the science of good or goodness, and love is the fundamental principle of good. Theological bodies are changing and passing away to make room for Spiritualism, which is the highest religious law that has ever been given to humanity on this planet. 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 sins, must be outwrought by your own na ture-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, thinking and acting-in true nobility of character, and this constitutes the law and the peace of the kingdom of heaven.

It brings you messages from unseen witnesses, and brings to your heart that comfort which nothing else in this world can hold or claim or give to you. The phenomena of Spiritualism amount to nothing, unless they lead to the philosophy, and we are growing away from the phenomena and nearing the embodiment of its philosophy. Some work must be wrought in the interior nature, and unless it accomplishes that, a perit We should be always on our best behavior; think good thoughte; live

good lives; be in communion with the spirit world often, and grow spiritually by aspiring for better things on a higher plane of life. It is a mistake to designate as Spirit

ualists those people who are mere curiusity seekers and phenomenalists, who, while they have an unstable belief in the manifestions of spirit, do not seek to cultivate spirituality within themselves, and for whom the higher aspects of Spiritualism have no attractions.

Spiritualism is a direct revelation of immortal truth to mankind by intelligent spirits. It brings you a new Bible with a chapter for every day. It contains the acts of the Apoetles of the nineteenth century-the divine revelations of the nineteenth century. It contains the records of men and women all over the world who are trying to live lives devoted to the truth--to good the world from error, save it from ignoance, and, inasmuch as they do this will they become saviors. They will save no man from the hell be richly deserves-from that there is no salvation-he must go through its purifying flames. No one will be given a heaven he or she has never earned. The universe does not contain such. But each one will have just as much hell and just as much heaven as belongs to him or her. That which brings peace, which brings happiness, which says to your soul, "You have done right, you have done well," that is heaven. The opposite is hell: and the purpose of life is to bring you a soul-growth that shall make it possible for heaven to come to you. You can bring the kingdom of heaven into the world by developing it within yourself. No more exquisite joy can be conceived than the knowledge of good accomplished, and no intenser pain than the realization of our own er-

ror or wrong doing.

The chief beauty and attraction to me, and that for which I most valued Spiritualism, was its religion—its presentation of a pure and practical relig ion by which humanity can progress continually to higher planes of life-a system vital with growth and commen surate with the needs of humanity Evidently it is valuable as a science and do not think I should give it much

the advancement of creeds and formu-las and assumptions theocratic and suppose the reign of ignorance would maintenance of enlightenment and of to the human heart itself, springing an impulse urging him to outward ex-pression; something appealing to his

cheme of life surglug around film. 11has, in looking over the universe, persigns and wonders that s a purpose in ex stence, there is a de sign, a wondrous manifestation of order and law. He reaches out to the un knowable, and that which is infinite and grand and spiritual, feeling that if he may not know the whole, he may at least learn a part, through the great aspirational tendencies and desire of his soul to learn and comprehend; and thus there have been awakened within the spiritual state of existence in all stages human heart religious impulses and motives.

At the race advances, year by year the spirit begins to throw off its old from the lowest to the highest; but as fal-e ideas and conceptions, and to take happiness or misery depends on internal up grander, more liberal thought for conditions of mental and moral growth, itself; so that it feels more keenly the cramping chains of superstition, error and ignorance that have bound it down: and by-and-by it begins to burst these chains and to fling them off, beof freedom.

Pure religion was the highest knowledge known to the ancients. It is the true philosophy that unfolds the sentiments and feelings of the heart. Every human being has the germ within him or herself.

R ligion is not a dogma, it is not a is not professions nor sermons; it is not observances and customs of the past. Religion is a principle which is developed by the constant practice of high and noble impulses. It is more than church, it is more than creed: it ailies man to his Creater and will spiritualize him. Religion is a substance, an active principle, inuate in the human breast, and should control every act of man's life. It must be something intelligent and intelligible. It consists in a due exercise of the noble talents descended from the past--a doctrine for a higher knowledge, a more progressive influence for good—a principle of right and justice in man's thoughts and acts. Every word spoken that comes from the mind should be seasoned with pure. untarnished religion. This will give mau faith in his fellow man and his surroundings.

R ligion is a living fountain, sending up sweet water, of which every human being may drink, be refreshed and benefitted. It is a feeling closely related to every human heart, and, when obeyed, will protect man from crime, corruption and dishonesty, purity him and destroy habits that are degrading and de-

Then let us make it a principle of love, an impulse of the human heart, to develop men and women by the prac-ilce of great and noble deeds.

PREAMBLE AND CONSTITUTION

Of the New Boston Association of

Spiritualists. PREAMBLE-We, the undersigned, believing that the progress of all reform movements, intellectual culture and spiritual advancement are strengthened the same, once every quarter, all the and improved by organized effort in receipts or disbur-ments to the execuand improved by organized effort in the study of either philosophical, scientific, practical, or theoretical subjects, and as the spiritual philosophy, "Da nominated Spiritualism," embraces all the above and more. And also seeing or by the necessity for a better protection of The treasurer shall report all money a free and liberty loving people, it demands our earnest and strongest efforts to sustain the legacy of freedom of speech left us by our forefathers as declared in the Declaration for one year. A m-jority over all votes of Independence and in the Coustitu tion of the United States and inculcated in our system of common schools.

Toerefore be it resolved that we or ganize ourselves together in a bond of unity and sympathy as Spiritualists, for the purpose of promoting harmony in all efforts tending towards a liberal discussion upon science, philosophy and religion, and all things percaining to the advancement of free thought and religious liberty. And to complete this bond of union, we set forth the following as our platform of principles and constitution.

CONSTITUTION.

1st-That Spiritualism in its broad sense as a philosophical system, embraces whatever relates to spirit, spiritual existence and spiritual forces: especially all truths relating to the human spirit, its nature, capacities, laws and manifestations; its disem- tunity. bodied existence, and the modes of communication between that and the phenomena of life, motion and development; all existence, animal human phenomenal, philosophical and theoreti- nothing, and it profiteth me nothing. cal departments. That progress is the only be perpetual, but eternal; hence we believeth all things, &c., &c. affirm that the life of man does not cease to exist at the death of the body, and as life is universal, it is not limited to remain in the churches. Those people time or space. Therefore we believe.

under the guise of religion—under the making men and women are the best mask of plety and devotion, that thouse and so f honest people have come to have come to have religion; yet religion, in the order the best and high with natural law, communicate with our spirits, while we are yet in the bate the name religion; yet religion, in the order the wants, law or with natural law, communicate with our spirits, while we are yet in the broadest, deepest and high with natural law, communicate with our spirits, while we are yet in the broadest, deepest and high with natural law, communicate with our spirits, while we are yet in the broadest, deepest and high with natural law, communicate with our spirits, while we are yet in the broadest, deepest and high with natural law, communicate with our spirits, while we are yet in the broadest, deepest and high with natural law, communicate with our spirits, while we are yet in the broadest, deepest and high with natural law, communicate with our spirits, while we are yet in the broadest, deepest and high with natural law, communicate with our spirits, while we are yet in the broadest, deepest and high with natural law, communicate with our spirits, while we are yet in the broadest, deepest and high with natural law, communicate with our spirits, while we are yet in the broadest, deepest and high with natural law, communicate with our spirits, while we are yet in the treat to others and nata right, while we not be too. Men and women are not apt to the whole and the broadest, deep to the winds and the communicate with our spirits, are not clear to others and nata right, while we have not been and the communicate with our spirits, are not clear to others and nata right, while we have not been and the communicate with our spirits, are not clear to others and nata right, are not clear

As a sentry upon the walls of our its true sense, is an absolute necessity— the inculcation of superstitious ideas, as a spirit is immortal, for if he as a spirit survives the physical death of the body, it is reasonable to suppose that he will survive all future viscissitudes.

mental condition of the moral character of those who experience it, else it spontaneously into life and action, for there has always been within mankind growth is the law of the human being in the present life, and since the profluer nature, calling him out to a loftier cess called death is but a birth into another condition of life retaining all He has seen the great stupendous the advantages gained in the experiences of this life, it may be interred that growth development, or progressproved to his thinking mind that there ion, is the endle-s destiny of the human apirit.

IV-That the spiritual world is not far off, but near, around or interblended with our present state of existence, and we are constantly under the cognizance we are passing from the earthly to the been known as a Spiritualist and of mental and moral growth. Tuat etate includes all grades of character each one will gravitate to his or her own place by natural law of attraction.

V-Practically, a belief in the above platform of principles should enkindle cause it must step out to broader fields lofty desires, and spiritual aspirations o stimulate us to all that is good and elevating, and to restrain the passions from all that is evil and impure; to prompt us in our earnest endeavors by purity of life and by the loftiest aspira tions to live constantly enrapport with good and pure in spirit life; to stimulate the mind to the largest investigation church, it is not a sacrament; it is not and the freest of thought on all -nijecta, going to chu ch, not eaying prayers; it that it may be qualified to judge for Itself what is right at d true, inspiring us to the work and alding it forward to a certain and glorious issue. MEMBERSHIP

Any person of good moral character who is in sympathy with the above constitution, and can subscribe thereto, can become a member of this association by paying fifty cents membership fee, and signing the constitution. AMENDMENTS.

Any part of this constitution, or the by laws, can be changed or annulled by a two thirds vote of all the members present at any regular meeting of the society, but notice of such action must be given in writing at least one month previous to such change. And ten members shall be necessary to consti tute a quorum to transact any business connected with a change of constitution.

Regular meetings of the society will be held in New Era Hall, New Buston, Ill., on the 1st and 3 i Bunday of each

OFFICERS.

The officers of this association shall he one president one vice president, one secretary and one treasurer.

DUTIES OF OFFICERS The president shall preside at all meetings of the society, appoint all committees, not otherwise provided, and decide all questions submitted to him, and on a tie ballot shall cast the deciding vote.

The vice president shall, in case o absence of the president, preside, and otherwise fill all duties the same as president.

The secretary shall keep all the rec ords of the proceedings of the society, keep account of all money paid into the socie'y, or paid out, and shall report

tive board for their action thereon. The treasurer shall keep all money naid into the treasury and keep record of the same and shall not pay out auy money, only by a vote of the members order of the executive board, ciety at least once in a x months.

OFFICERS HOW ELECTED. All offi ers shall be elected by bellot, and shall hold their respective offlices cast being necessary to elect. DUES

Each member shall pay into the treasury as dues, tifty cents every three months per incidental expenses otherwise.

EXECUTIVE BOARD. The executive board shall consist of the president, vice president, and secre tary, who shall have power to transact any necessary business of the society for the government of the same, and do such other business as generally devolves upon executive boards of

other societies or firms.
JOHN ROBERTS, President. JANE LEWIS, Beorethry.
W. H. ANDREWS Vice President. H H ROBERTS, Treasurer.

WHAT IS SPIRIT? To the Editor of The Better Way.

I have carefully read the article entitled, "Let Others Speak," by Allie Lindsay Lynch, and if you think it is my turn to speak, let this be the oppor-

"Covet earnestly the best gifts, and yet I show you a more excellent way. earth life. It is thus a system of uniThough I speak with the tongues of only becoming more apparent at the men and spirits (angels) and have not higher spheres are attained. charity (love) I am become sounding whether things present or thing brass and tinkling cimbals, etc., etc. and divine. It has consequently its See 12:13 chap. 1 Corinthians. I am

Follow after love, for love suffers law of all life; inactivity brings death long and is kind. Thinketh no evil, is of quantity. He is all life, all trulk, and decay. Therefore life must not not puffed up; love beareth all thinge, I am sorry to read tirades against the

churches or against Spiritualists who perhaps have as clear consciences and for a living. What do you want to II-That the spirits of our departed as clear perception of spiritual truths in friends can and do come back to the most things as the sister, who berates scenes of their earthly life, and under them. Parhaps she believes things that If a man is honest and needs it he proper conditions and in accordance are not clear to others and has a right, get all the credit he wants, law of

as he or she is constructed to the think differently they must be ma in parts of the being; educate help do that. Perhaps she won get so tired when she beam of Bo ists in the churches if she only why they are there, or if the spend her energies in not thinking of them or the churches. Perhaps do more for the spiritual cause than thinks or ever does. You can't sheep with a club; use sait; and if a not lost its savor the sheep will the voice and follow.

I have yet to learn that a Spiritmuch of true spirit doctrines and ha to a church as those who churches altogether. I would much to hear a new spiritual trots vanced which I cannot believe teach; and yet I have been a Method in church fellowship fifty years tured from the rostrum as ma twenty years, as I have had occasion funerals and otherwise. I feel the have accomplished more for the than I could have done by bitter sition and malice. I only who sister and others of like temperature were not almost but altogether m! except my failings. I wish Spir ists would attend to preaching truth and let error and fraud a they will die with the venom of a own polson. Now, so far as spiritual gifts or the

are concerned, I feel that I am not least of the apoetles, having had gift of tongues and often speaking m the tongues of spirits. The gift of la ing has been mine by spirit aid years. I have often discerned me and perhaps divers other gifts, a have coveted the best or that we was most suited to my genius have been happy. I seldom run phenomens, feeling there is but I which cannot be counterfeited. Ye do not condemn it nor those whom it. I have with Paul found a mone cellent way. Love fills all the las Spiritualism, and that which is me love is not of God (supreme good); as we are looking through a darks glass while in the body, will it ag better to study our standing in rela to the shadows cast in our visios we behold shadows hideous to un be cast obliquely or being too for from light, the shadow is to long and in inct. If you want correct vision, near the light, obey the laws of dental refraction.

A few words on the composition pirit. What is spirit? Reduced; simple elements, all nature, Goli cluded, is divided or composed of grand substances or, with force, the Mind and matter, or mind, force a matter. Mind in its uitinate bear idear; or ideas are the particles of 💼 Matter in its highest alternative a division a la partic es. Force, if divi at all, is by correlations and user in 1 formation by mind of matter, repres ing the single or compound i Ideas could never become manifest a cept by or through form; form en never appear but by the use of make matter could never assume firm but the use of force. All ideas, all parish all principles or correlations are entiti Every entity has its specific gents. when brought into rapport with a able properties of the three grand ments of substance, the inherency as sibilities assume what is called life a manifest life. What we call life in orinciple of all substance. All a called God: the Allness of things

Eus, Movens and Om. The highest conception that have ever had of God has been in visible appearance of a man after bed divested of the earthly body. And that been called spirit, and men bed been called spirits or angels, archange etc. We would therefore concluded spirit is mind and matter, and when suming certain relations of refiness spirits become the manifestors of mental forces belonging to the whose possibilities gives form by a folding or evolving the involved print ples of its ego, hence the genus ball (man) is what he appears to be M. folded first in the corporeal body, the in the ethereal and then in the but always composed of mind and ter. In every a age of his being eg i is as real to itself and others in condition, as is apparent here in earthy state.

As life is able to cause an aum

luminous character to eradiate from body of crude earthy combinations; in the ether body it can give an a luster, and in the a trai there is an ance entirely divine, too fine to be flected by a physical eye, and not fine to be brought to the sight of ego by the occult forces, which manifest in man, and called odis psychic force. These forces me change, as they are a part of the last

Man is a progressive being; all principles or powers, for he is a Cal and a Carist God, the highest combin tion of the Alluess. There is no die ence between him and God, my spirit and all is for his conscious attal ment. I and the father are one; be me and I in him.

Repeal all laws for the collection debts and let the lawyers go to taxed for to support courts and lavito collect other people's debts for the

A REPLY To the Editor For the be state that Ma her of the tri died previou not many inther adopt hommed wa example of charge, At equalled bu had declare moned him "Live the preach the dijah.

answer, "if my right h and they b continuing teachings, his positio med is at grief, but Taleb. Th of his fin The re religion i crude ide correspon Arabian ham, the Hagar, v was rep

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A REPLY TO "LIGHT WANTED." To the Editor of The Better Way.

For the benefit of the questioner I would state that Mahommed's father was a member of the tribe of Koreishites. His father died previous to his birth and his mother not many years afterward. His grandfather adopted him and at his death, Ma hommed was transerred to the charge of his maternal uncle, Abu Taleb. For an example of devotion and loyality to his charge, Abu Taleb has, perhaps, been equalled but not excelled. When the tribe had declared against him, his uncle summoned him and remonstrated with him: "Live the doctrines; thou hast no need to preach them." "And," came the noble answer, "if they should place the sun in my right hand and the moon in my left, and they bade me hold my tongue, I could not remain quiet." His uncle, although continuing a stranger to his nephew's teachings, gave him the protection which his position and power afforded. Mahommed is stated to have shown no greater grief, but once, than at the death of Abu Taleb. The other occasion being the death of his first and most beloved wife, Chadijah.

The religion of the Arabian tribes, if religion it may be termed, was a rude and crude idolatry. The deities of the Araba corresponded to the number of days in the Arabian calendar-361. Of these, Abraham, the patriarch, and Ishmael, the son of Hagar, were the principal ones. Abraham was represented with divining rods in his hards. These were kept in the Kaaba at Mecca. Mahommed's grandfather was guardian of the Kaaba-a coveted hereditary position of distinction and honor. The "Black Stone," kept at their place of worship in Mecca, was the principal object of their worship. Their tradition has it that this stone was once the angel who stood guard at the gate of the Garden of Eden. Through negligence of duty, he permitted Satan in the guise of the snake to enter and cause the downfall of man by tempting Adam and Eve to partake of the fruit of tree of wisdom. As a punishment for such inattentive disobedience he was turned into a pure white stone. But the perverseness and sin of man have blackened it by coming in contact with it through kissing. And only the great judgment day shall restore it to its pristine

purity. Such was the nature of the religious institutions of the Arabs when Mahommed instituted what Prof. Draper so justly terms the Southern Reformation. Intensely earnest, honest and persevering, of medium stature, well built, broad intellectual forhead, down which ran two veins swelling when in anger or intense excirethe widow Chadijah. He was employed by her in the management of her caravans. It was at the age of twenty-five when Mahommed received a proposal of marriage from Chad jah. Her intense love for him was reciprocated in the most intense and sincere manner. Living in a polygamous country, he never abused the trust and confidence placed in him by the presence of another. When Ayesha, one of his wives after Chadijah's death, and reputed to have been the most beautiful "if God had not given her beauty to be a comfort to him and to supply Chadijah's place," he replied, "No, by God! When I was scorned and hated, she loved me; when I was an outcast, her affections endeared

During the four holy months-Ramadan-there was a suspension of all hostilities. The points were taken from their spears. Tribes between whom there existed the deadliest hatred put these aside and passed peaceably. Strong as was the law of blood revenge, -blutrache-no son of a murdered father would violate the sanctity of the Ramadan by seeking the life of the slayer of his father.

It was during these sacred months that Mahommed retired to solitude of the cave near Mt. Hira. In meditation, prayer and fasting he sought to elevate himself out of the sordid surroundings of self. While in this state he became subject to trances. Vision after vision appears to him. He is in doubt. He despairs. Perhaps it are Jinns, that lurk near the edge of heaven to obtain the secrets of the angels. But their occupation is dangerous. If dedected, they are transpierced by darts from heaven, which make the dwellers on earth believe they see falling stars.

Rather than live under the influence of these he resolves upon suicide. He nears the brink of the precipice, but the angel Gabriel bids him halt. Soon after, when entranced, the angel appears to him. Read is the mandate. He cannot. Read! again comes the command. And he reads. It is a commission from heaven-There is no Ged but God, and Mahommed is his Prophet." He hesitates no longer. He proclaims his mission. His wife is his first convert. His freed slave, Zeid, his wife's cousin, Waraka, a learned Jew, follow. But it is slow laborious work. It is an unthankful unceasing toil. "There goes he that would reveal the secrets of heaven." Three years pass and he has but eleven converts. But slowly the additions come. He is unable to protect them. Then comes the first Hegira. About forty families go to Abyssinia. Mahommed with a few trusted remain. His enemics are unrelenting and resolve upon his death. With the phalia ended the religious wars of Europe. assistance of his trusted friend, Abu Bekr,

he fled. The Koreishites followed in hot pursuit. They sought refuge in a cave. "What shall become of us now? we are only two against the many," said Abu Bekr. "We are three; God is with us," said Mahommod. Here occurs one of the most beautiful stories of supernatural intervention which Mahommedan credulity has surrounded the life of their prophet with. After they entered the cave a dove descending from above hurrically constructed a nest and deposited an egg therein, while a spider swiftly spun his web across the entrance of the cave. The pursuing party were deterred from searching the cave owing to these signs of undisturbed peace. Mohammed, according to prearranged stipulations, was received by the people of Medina-in part-with hospitality. Goethe in Mahommed, from Voltaire, exclaims.

Von Meera muste er als Fluchtling ziehen, Medina nahm tha als Propheten auf.

-A fugitive from Mecca, Medina embraced him as the Prophet. He soon won numbere of adherents, establishing his mission by the persuasive power of the sword or negotiation. His greatest triumph was the bloodless surrender of Medina to himself and teachings. He died at Medina in the year of the Christian era 632, aged sixtyone-and in the tenth year of the Hegira, or flight from Mecca on July 16, 622.

Ignorance and bigotry have long aspersed the character of Mohammed. Melanchton thought he was Magog or Gog himself. Impetuous Luther confers upon him names of most villianous and malignant terms. It remained for Voltaire, Goethe, Sprenger, Weil, Muir and Irving to accord him the position and elevated rank of one of the world's greatest of men. From an obscure caravan leader to the founder of a religion whose aggregate number of professors are exceeded by but two others was indeed a path of privation and persecution. When there was every reason for him to desist from his then almost hopeless undertaking, he persever ingly applied himself, his means, his all to the redemption of his race from savagery. In the dreary eardy wastes, interspersed with the living green of oases, with naught but the fierce pitiless rays of an intense aun, relieved by the cool breezes of starcrowned ni-ht, he created from a fragmentary tribal people a nation of unity and strength, the like of which the Roman Empire in the height of its power and extent never looked upon. If he be accused of propagating and establishing his teaching by the aword it cannot be gainsaid. But it may be well to remember that the religion which has been most vehement in its denunciations of the use of the sword, has made for it a fertility of opportunities ment, crowned by a profuse mass of dark which its adherents have most mercilessly curly hair, he attracted the attention of and cruelly improved. When Charles bade halt to the encroaching Saracens at Tours in the eighth century, the Spaniards in their retaliative measures during the next seven centuries were far more cruel than the Moors. Life was granted in all but a very few instances to the conquered conditional upon acceptance of their faith or the acknowledgment of their sovereignty and payment of revenues to their treasry. Toleration to the Jews from the Moors was granted most bountifully. The expulsion of the Moors and Jews from Spain is one of the most atrocious marks in the history of Christian civilization. The internal history of Mahommedanism woman in Arabia, tauntingly referred to is not comprised of massacres and devasta-Chadijah as the old toothless woman and tions. It was happily unable to produce a Spanish Inquisition, to institute the horors of an auto-de-fe, so falsely termed an

act of faith; it is impossible to record among its transgressions a St. Bartholemews Night, an Irish Insurrection of 1641, demanding the lives of nearly 20 000, the horribly reciprocal measure in the massacre of the inhabitants of the cities of Wexford and Drogheda under the Protectorate of Cromwell. It cannot show such as these. It openly and avowedly declared its policy of propagation to rest in the sword. "Heaven rests within the shadow of the sword," said M thommed. He was frugal, plain and unostentatious. His food was barley, dates and water. He was passionately fond of perfume. He eradicated the use of intoxicants from every land where the true Moslem dwells. The gigantic evil of polygamy he was unable to abolish. The evil was too old and deep rooted to permit of elimination. He was the instigator of many reforms that greatly amelioriated their surroundings. He abolished the custom of compelling Arabian parents to kill female infants.

He was the founder of a religion whose members were the enlightenment of Europe when the balance of it was submerg d in superstition and ignorance. The de struction of the Alexandria Library is a oss of gigantic intellectual labor though Mahommedan bigotry. But it is not unique in religious history. The destruction of Arabian libraries in Palestine and Toledo by Cardinal Ximenes, of the great treasures of stored history in picture writ ing of American aborigines, the burning of the accumulation of historical writers of Yucatan is an incontrovertible evidence that toleration has never been the

special prerogative of any religion.

THIRTY YEARS' WAR. Primary religious the Thirty Years' War soon assumed a matter of political supremacy of Europe. Beginning in 1618 in the German Empire, it soon involved the principal European powers, and terminated in the treaty of Westphalia in 1648. Its causes were numerous and dated back to the sixteenth century, but principally from a violation of the peace of Augaburg in 1555. It produced and involved a host of names famous in histo ry. Gustav Adolphus, General Tilly, Cardinal Richalieu, Enghien, afterward Conde. Its termination in rolluced an era of better feeling and toleration. It established the equality of creeds. In religious questions the Protestants secured an equal share of power in the Diet and high courts of the Empire. With the Treaty of West-

Respectiblly

L. BUCK.

Written for The Better Way. The Angel of Death. BY HELEN MARION WALTON.

in a light transluscent morn, By the gateway of the dawn Stood a white, sweet angel there. Looking down on my despair; All my heart leapt in the air. As I cried, thou art so fair Post take away my breath, Beement like the angel death. Through the spheres of mighty space into hell, if there,d.d'at trace A single footprint of thy grace, Would I step with thre space -Gladly follow if I might; Leave this wretched, dismai night.

Hast thou heard the lingering chime Of a kindly Christman time. Sweep across the midnight dim, Dropping out its rhythmic hymn, Echoing o'er the castle grim, Hweeping by the new moon's rim? Came a vision soit and clear, Falling on my tistening ear; Not to thee these summons came, Know 'the well I passed thy name, Tho' there art both old and tame; For long years none are to blame; No, ye tarry till life's sun, Patient till thy work is done

WERE THE JEWS IN EGYPT! Professor Albert Leighton Rawson, LL.D., who writes in the current number of the Freethinker's Magazine, on "The Pharaoh of the Exodus," is one of the greatest of American travellers. He has spent many years in the East, and written on the Antiquities of the Orient, the Chorography of Palestine, etc. Like our own freethinking traveller, Captain Richard F. Burton, he penetrated to Mecca, disguised as a Mahommedan. It is worthy of note that this person, who has studied the questions on the spot, holds that the alleged twelve tribes of Israel never had any definite historical existence as twelve tribes, the two known as Judah and Israel alone having historic reality. He also holds that there is no proof that the Jews were ever in Egypt, and justly remarks that "Apion, a Greek in the first century of our era, attacked Josephus for advocating what he considered an ubsurd claim of the Hebrews to a remote antiquity, and of which no one had ever heard of before, and Josephus was unable to offer one word of real evidence in support of the claim."

Prof. Rawson addresses himself to the task of replying to a paper in the Century Magazine, in which the Rev. John A. Paine seeks to identify Seti-Menephtah of the Egyptian monuments, a first-born son of Pharaoh who sat on a throne, with the Pharaoh of the exodus. Prof. Rawson says: "This absolute identity, if it were true, would only prove that the writer of the story of the exodus knew the inscription on the monument, for in the absence of any reference to the Hebrews, anywhere in Egypt, the story cannot be connected with history." But Prof. Rawson gives good reason to show that Seti-Menephtah cannot be so identified, since there is no word of any of his people being slaughtered with him, and he is honored in a way not bestowed on any who died.

Professor Rawson mentions that the Jews were unknown to ancient historians as Herodotus, Ctesias, Thucydides or Xenophon, and they were unknown to Pharaoh Shishak when he conquered Palestine and mapped it in 960 B. C. (Turin Papyrus). After showing the different lates assigned for the Exodus, varying from 1866 B. C. to 1283, he says:

"The exodus has no place in time. Have the scholars located it on the maps? No. From the earliest to the latest in the Christian era, we read of guesses and arbitrary assignments of localities, but of no proof to any one out of four or five routes or localities, had any claim above those of another site. The mythical Israelites are made to cross the Red Sea, a tew miles south of Suez, where the water is from 50 to 70 feet deep, for eight miles across from Jebel Atakah to the shore near the so-called Wells of Moses; or to march around north of Suez, where for three or four miles the water is shallow enough to admit of wading, as Napoleon attempted to do; or they are assigned to a route by the Bitter Lakes, to which place the Red Sea is supposed to have extended at that time; and finally Dr. Brugsch would have the route through or near the marshes by the shore of the Mediterranean Sea, which are filled with reeds, for the Hebrew name of Red Sea is Reedy Sea (Yam Suf).

In neither of these localities is there a stone or any monument whatever, or any inscription, or anything that can be offered as evidence of the alleged exodus. Some very sanguine Christians once proposed to explore the Red Sea, near Sucz, for the wheels of Pharaoh's chariots, but no discoveries have been reported.

Of couse there is a possibility that some fact underlay the Jewish traditions of Egyptian bondage, but Christian advoc? e are compelled to fall back on their in a finations for anything in the way of actual evidence,—London Freethinker.

The Infancy of Seismology.

As an exact science, seismology is in its infancy. Although great progress has been made during the past ten years, and especially in the development of instruments and methods for a more precise study of seismic phenomens, the results thus far made served rather to reveal the complicated nature of the problems involved, and while encouraging the seis mologist to renewed effort, they warn him that his efforts are not to be light. recent advances of the science have beer and properly, toward the study of the phenomena at hand, the nature and extent of the motion of the earth particle, together with the rate at which the disturbance is propagated, in the expectation and hope that in time the location and character of the original cause may be revealed through these.-Nature.

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It is better to be a fool in God's kingdom than a rogue in the devil's employ.

Spiritualism has come to pulverize creeds-not to promulgate or create them.

Duty is love; for selfishness is mostly

the cause of man's neglecting to do his duty. If a man is hypnotized to commit mur-

der, who must be charged with the crime? will be a question of legal comment in the near future. Treat a man as an inferior and you in-

vite him to act the part of one. Treat him as a gentleman and you enkindle his desires to be one.

right. If people speak wrong of you then it will not effect you. It is only when we about gossip. The innocent laugh at accusations.

When in despair we cannot well speak of hope. When kept confined we cannot tell of the beauties of nature. So it cannot be expected for an individual to exercise the spirit of independence when himself kept in subjection.

"Try the spirits" of self first, then we time. won't need to try any others. When we are assured that we are true ourselves there is no danger of others lying to us. Spiritualism teaches love for others above self-love. The one who does not practice this and calls himself a Spiritualist is not true to himself, but is a living lie, thus attracting lying spirits.

Cranks generally attribute their not being understood or believed to the fact that they are too far ahead of the times. Then why don't they hold back a little and give us something that we can understandthereby proving their rationality, and that they can say something comprehensible -and we might believe in some of their "progressive" ideas as well.

ducted jointly by a Jewish and Spiritualist minister-the lady having adopted Spirithaving given up her adherence to her church. This looks brotherly and we hope to see it imitated by both Christian and lewish believers in the future.

It is said that one blot mars a whole page-one wrong act will ruin a life record. Why? Because man so delights to see a good or pure man fall. But one wrong act does not ruin a life record in the ever of God or the angels. The uncharitable ones will be lacking more in weight when placed in the balance than the one who has 90 good deeds to offset one bad one.

Before accepting the slates from investigators, slate writing mediums should either examine them, or if locked, have the investigator declare that nothing is written on them, for many, upon receivproud to acknowledge the truth of spirit power, get out of it by saying that they had previously written said message or name on the slates themselves.

Once a Spiritualist always one-even when sandwiching it with Theosophy or Christian Science. Those who are supposed to be allured into one of these branches are not lost. Spirit friends often do this "alluring" as a temporary necessity or a needed lesson which is to lead to a higher comprehension of oure Spiritualism-sometimes by way of contrast and sometimes to teach a needed lesson while withdrawing them into seclusion. Nothing is for nothing.

Because we do not comprehend everything it not necessarily follows that we are dull. Truth illogically expressed often leaves us in the dark as to the writer's meaning. Some write nonsense in big words and there is nothing to be comprehended. Every truth-when brought down to a practical basis, and so as to be understood by the writer himself-can be made comprehensible to the simplest minds. To be understood, therefore, be clear yourself, and all will be the gainers

Perfect psychometry needs no verifica ion from the recipent to make it true. In one third the readings given the recipient needs time to verify them, often only comprehending the reading hours or days afterwards. One third will not acknowldge them even if known as correct. The honest or fearless ones do not fully comensate for the whole work done by the psychometric reader. So, rather than ask for a public acknowledgement let it be given spontaneously, and the rest talked about in private. It adds more to a medium's popularity than forced confessions, while the latter will have no more love for the modium after having given it. Besides this, a perfect psychometrist needs no confession-for the spiritual senses do not belie themselves or can make a mistakewhile imperfect ones should not, for the cause sake, display their talents in public,

There can be no mistake in a purely inspirational impression or thought. We do not believe spirits could lie to a strictly truthful mortal if they tried--though many think themselves truthful because they would not stoop to so small a thing as telling a lie, but may be living a lie all the same. Having wronged another and not having repaired that wrong is an example of living a lie. We make the world believe that we are free from nature's debt, when we are not. In such respects. it is the mortal instrument that perverts the impression. But as well as a lying spirit cannot lie to a truthful mortal, we believe a truthful spirit cannot give a lying mortal the unperverted truth. The mistake does not exist in the impression. This is given straight enough, but it becomes twisted while passing through a mortal's brain aura trying to reach its des-

IS THE BETTER WAY A HEALING ME-DIUM?

We have been assured by a number of people that THE BETTER WAY exerts a heathful influence on them; that by hand-If you don't want to be talked about, do ling or reading its contents they have been made to feel better after severe suffering; and that they have been cured of some are guilty of the charges that we feel hurt ailments and relieved in other instances by regularly taking the same for some months. We have reasons to believe this true to a large extent and therefore would like to hear from some of our readers who may have noticed this fact, giving their reasons for believing so; how they first experienced it, and the difference in their health from the time they began to improve in consequence up to the present

WHAT ARE POLITICS?

The constant demand for new laws or ordinances is indicative of a constantly increasing tendency for crime-a continuous research after new methods of circumventing the laws already in existence. With an opposite tendency to the last named comes the desire to abolish law as much as possible because to minds who are morally inclined laws become burdensome; and between the two, law-makers hold an awkward and trying position. They are like editors trying to harmonize two extreme factions of one cause. Whether they succeed in their respective aims or not is not a question of to-day, but ot the future. The present is always the battle ground of future effects. Only by At the obsequies of Mrs. Mary Pollock looking in the past can we note the good in Cleveland, Ohio, the services were con- effect that we are enjoying in the present. preciated in their time-though both are ualism as her faith to live by though not liable to err; to overstep the boundaries of discretion; to arrogate to themselves unsolicited prestage, but which is again met by a public opinion that is higher than law, and which keeps the psychological machinery of the world in perpetual motion. Such are politics.

Now, politice may be good or bad-corrupt to the core-made so by the politicians of the day. During Washington's time and many years following politics were good--pure. Every man worked for the good of the country; every one felt an interest in seeing the government in the hands of worthy functionaries. Now they are corrupt. Nobody seems to care who rules as long as it is a party representative. Politicians take advantage of this state of affairs and enrich themselves at the expense of the people, and the peoing a message or a name, who are too ple sanction much that is corrupt in the politicians, fearing that the other party may do worse yet. And so each one outdoes the other in that which is leading the country to ruin, and will continue if the better element of both parties do not very soon put an end to it by combining for the purpose of clearing the republican temple of its salary grabbers, jobbers, contractors and leeches generally.

It is criminal to sanction crime and those who by the aid of their votes are keeping any of the present parties in power are their accomplices. Every patriot should protest against the present state of affairs, place the governmentcity, state and national-into new handsentrust it to men above political influence. and thereby lay a foundation for prosperity, peace and happiness for a long future The war is over, with no other in prospect, and by internal purity, the people too will become better, and crime decrease. A corrupt government makes a corrupt people; and once the people improve in morality, there will be less demand for new laws, less legislation needed, and more money in circulation. May it soon be realized.

If you would be strong, conquer your

"IS SPIRIT MATTER?

A reader writes us that he thinks his spirit friends have solved the problem as to what spirit is, and then whispers that, it is refined matter. It does look so from a materialistic standpoint, a conclusion we also held for several years, but was finally beaten in our efforts to uphold it, some years ago. We then took an opposite standpoint and regarded organic matter as a combination entity or as materialized spirit, and believed magnetism to be a combined essense of the two, forming the spirit world and its denizens. Whether correct or not we leave to taste. Opinions on life, after all, are but impressions of nature as they are photographed on our brain or reflected through our spiritual aura. They are truths for the individual and find application according to the harmony that others are in with him who expresses them. Absolute truth belongs to the soul and is the only fourt where we can hope to find often suffer in consequence or become a solution of anything that belongs to the spiritual of nature. By introspection only can we get there, and as we look within. we realize that this is the only source of knowledge we have that can be relied upon as being unchangeable in nature. All the rest is speculation or aural reflections and only applicable to a limited degree. But that which comes from the soul direct, whether found by ourselves or ejected when overcharged (as that which we call intuitive knowledge) finds universal application, for we can make no mistake as to our own nature, except to wilfully disbelieve our intuitions or close our eyes to our faults and deficiencies. And the soul that is willing to see its dark or material side, will see the opposite in proportion, and with this a reflection of the inner workings of nature-obtaining a glimpse of the soul of things, so to say. For what cannot be found in man can be found nowhere in the universe.

SPIRITUALISM'S NEW TRUTHS. The N. Y. Sun recently said that Spiritualism has given no important truth to the world. This has become a platitude -twaddle--balderdash, for which an intelligent man should blush after repeating it. It is also employed as a subterfuge by individuals when cornered; and when giving them a point as the freedom of slavery. woman's emancipation, the liberalization of the church and removal of the hell doctrine, or something universally acknowledged and known, they shrug their shoulders and call it presumptuous, attributing them to natural progress. And when mentioning the opening of the spiritual gates, they pooh pooh it as an illusion or delusion of the age, because they don't know it. When a new truth is offered, it rejected, and after it becomes old it is claimed by those who did nothing towards its promulgation. If intelligent men would take a look into the literature of Spiritualism before venturing an opinion they would discover that the laugh is on this side of the house and not on theirs as many are wont to believe. Ignorance of facts is more of an illusion or a delusion than a knowledge of the same. The key to all new truths is held by Spiritualism. whether accredited to the same or not, and those who have a tolerably fair comprehension of Spiritualism know this to be true. Because one out of many hundred thousands is demented by its wonderful truths, cannot be helped. The percentage in Christianity is much larger. But if this is an objection we advise weak minded people to keep their noses out of it. Let them join the politicians.

PROTECT YOUR MEDIUMS. It is bad to be suspicious, but suspicion is often founded on intuition, and we have a sort of sneaking intuition that "managers" of materializing medlums are frequently the real culprits in the production of unreal spirits at seances when conditions are unfavorable for the genuine article. Of course, the unconscious medium has to bear the brunt of the whole, and then wonders how people can be so cruel in their persecutions. This wonderment is based on an honest indignation at the accusation, and thus their ever readiness to sit again and again to disprove the charge of fraud. Were they really guilty, it would he impossible for them to appear before honest men for this purpose. Guilt makes cowards of men and women--not bold defenders of their cause, while truth never fears to face its accusers, though the latter. when wrong, may fear to face the accused Let mediums be properly cared for-be in the hands of honest "managers," and we will have "straight goods," to use a "progressive" term. But let the mediums too learn by experience. If accused of fraud when personally ignorant of the fact, a change of "managers" should be made as a proof of their sincerity. We condemn no one, because we sincerely pity the one who does wrong, knowing by an intultive sense the consequences of such actions. Man's punishment is light compared to that of the conscience pangs that will surely follow all selfish deeds-deception being no less a selfish act than robbery is And mediums who knowingly practice deception or fraud must expect sooner or later to meet their doom. he excused in mediums, for none are subect to greater temptation from both sides of the veil, and none are so susceptible to temptation and hyptonization from designing and unprincipled mortals than physical mediums are. They are but

veak instruments—passive agents, and

which passivity or negativity makes them

the instruments they are. We must have

compassion for them, or materialization

will become a thing of the past before an-

other generation. It is the grandest reve-lation of a future life that we have, and we

should guard is acredly.

There is no effect without a cause-no emotion in the human entity-no dealer longing, uneasiness, that is not the effect of some prior cause, though all conscious effects are regarded by many as the soul itself manifesting; i. e., a part of the cause per se. We (the soul or ego) may have a longing or desire to go away, though the point be rather distant, or to meet certain persons. This longing or desire may arise in the soul direct, but it is an effect nevertheless, for something must cause it-there must be a reason for the desire. When perfectly content, we have no desiresthough this perfect contentment is seldom of long duration. And again it may be produced by an exterior cause. Somebody may be longing to see us, and we feel involuntarily drawn or attracted to the place or person where this longing is being en

acted. Sensitives feel this readily and

melancholy if those wishing for them are

thus affected. It is a forecast of spirit life,

and as spirits suffer-even more acutely-

when mourned by earth friends.

MEDIUMSHIP, ITS RELATION TO LIFE.

All spirits are sensitive, and mediums are spirits already partly detached from the body. In this respect we may say, "I am a spirit, and have a physical body," being more cognizant of the fact than nonsensitives, who are but mortals having a spirit within. It is thus how the spirit becomes superior to the body-its lucid or partly detached state constituting this superiority-that makes the medium, or where mediumship begins; and mediums are therefore partly dwellers of the spiritual world. Now mediumship or sensitiveness increases in power or degree according to lucidity so to say-i. e., according to the detached state of the spirit from the body-unconscious trance being the most perfect next to actual death of the body. But as long as one link or magnetic chord holds intact the body is a live entity, and may continue alive for a long time, although it is not reasonable to suppose that a medium could be kept in active service when so near death's portals as to be held by but one link. But they can as long as there are sufficient to vitalize the body and supply it with the life principle needed for physical or material existence.

The body is but vitalized matter; the

spirit is more of a magnetic entity-a life

principle in itself, even without the intelli-

gent principle or so called soul (whatever that may be composed of.) To judge of its nature so far as our intellect will permit us to judge, or to think, or to reason, it is composed of intelligence, love, will, so-called. But whether these are attributes of the soul or only a mode of manifesting, must be left to the individual to decide according to taste. And what the latter named are composed of we don't know--only knowing that they are a conscious form of motion. And as motion is life, or at least, there is no motion without life, we may simply call it life; and as everyone has of this life, or constitutes it, he may analyze it by asking himself the question, "What am I?" Whatever response follows this question that is lifeaccording to the life-condition that analyzes it. The savage may analyze it as hunger, thirst, instinct to hunt, fight, kill his enemy, and feel joyous at the results of his innate wishes. A civilized individual may conclude that it is ambition, a struglove, and each one according to liking or opinion-the simpler the definition, the more gratifying it will prove to the one desiring to know or be enlighteded on the subject. Delving into physics or mathematics, the mazes of metaphysics or queer named sciences, will never solve it to the satisfaction of the progressive student. Self is the only book in which to seek it and which will not lead astray or to the lunatic asylum. The more we know of self, the clearer our conception of everything becomes, and the less dazed we be come as to what life is. None can give a solution that is satisfactory to all, except he who stands above all by having all the qualifications of man-good and bad-centred into one being and has analyzed self to the core. The lesser lights can only teach as far as they are endowed and as far as they have probed themselves Further they cannot go, for none can say aught of that which is not a part of themselves. Experience is the only master of knowledge. Outside of that all is speculation and theory. He whose god principle is not unfolded -- not active -- has no conception, nor can he obtain any to his satisfaction of what God is-if there is such a thing. But he who has love, and believes that "God is love," understands

God to the amount of love he posesses. Man is an effect, and if every effect must have a cause, why he can judge the nature of that cause by himself. The Materialist believes it to be matter because he loves matter best. The Spiritualists (or believers in immortality, whatever their label) have a different conception of God because their minds run in a different direction, and in whatever direction the mind runs that is the man. Man cannot think otherwise than how he is constituted, or unfolded up to the time of his thinking-his being-his contcious existence. Materialists sometimes bloom into Spiritualists before laying off this mortal coll; but many have to get rid of their material environments, their material body. before they can think spiritually. Medi-

quently believe in spirits. Their belief is comparatively little about speakers on ounded on knowledge. They either see, Spiritualist platform. hear or feel the presence of spirits because they are already partly in the domain of auming an interesting and instructed spirits, and cannot be made to believe bearing. We still have a few extra otherwise. Other people have been con- juicy articles on hand, which will folio vinced of the same fact by the proofs as rapidly as we can make room for the given them by these mediums that persons for such subjects are spiritual and belg supposed to be dead still live.

And so the world contains all kinds of ever lived or not is a tiresome discuss people, each one an effect of some cause, and only leads to bitter controversy and all, no doubt, primarily of one cause. the end. Keep within our own sphere a What that cause is must be left to the in- only admit outside facts when they are dividual to find out. He constitutes the serve a good purpose or are needed effect; let him study that. By the fruit we principles to lead outsiders up to the know the tree; then by the effect we ought of Spiritualism. When this subject he to know the cause. But as man has an hausted we hope some of our contribute innate longing to find God, we may infer will touch upon others of equal important that something is attracting him and which and interest. he senses as he senses the attraction of a mortal. We know by experience that this inclination always leads right materially. Thus we may infer that it will lead right right spiritually. Thus follow out this desire to find God. Intuition tells us that to find him we must do right, i. e., act just towards our fellow beings. Love is the motor, the incentive, the innate consciousness. That is the God within seeking its counterpart-the God of universal love, of universal life, of absolute truth-of the real life, the immortal.

Briefs and Personals.

Mrs. M.-Send your MSS, and we will read it. R. W .- Both accepted. Will see the

light in the near future. A man of 83 eloped with a widow of 28

Wonder if they had the consent of their 24 degrees below zero the thermometer

inst. No racing. E. D. B .- Thanks for article. Had al ready written something on other subject when letter arrived.

Marie Nevins Blaine, the brilliant ctress, who has been so cruelly deserted by her hushand when sick, is now recovering, due to the laying on of hands by Mrs. Kendal, the English actress as sick spirits are all alive; are "real" material a nurse.

Rev. G. W. Tavlor, 40 years old, revivalist, was arrested at Defiance, O., on the 5th inst., on the charge of bastardy preferred by Miss Lottie Hoover, 17, daughter of Rev. Gideon Hoover.

A. McConnell attended a religious revival meeting at Needham station Monday night and during the services drew a revolver and attempted to shoot the preach- this state produces nervous prostrate er, but was prevented. He claimed he which may cause paralysis. The per had been inspired by the devil to kill the sprit (composed of a medium's aural as minister.

Persons in the city desiring to subscribe or advertise in THE BETTER WAY, and cannot make it convenient to call at the be called a transfiguration of the media office, can send us a postal card to that ef- spirit body-if anybody will credit fect, and we will have our agent or clerk call on them.

has established a fund of \$100,000 to help institute a philosophy of their own his employees build homes of their own. leave Spiritualism alone. The coal and iron monopolists of this country gives more than that sum each year to purchase legislation that robs their laborers .-- Pomeroy's.

Mrs. Seery, one of Cincinnati's favored trumpet mediums, has been in Dayton, O. recently, to give a series of seances. One of our readers writes that "she has set the town on fire" by her excellent mediumship, and wished they had one her equal to locate there to keep the good work a- ualists enjoy for organizing such a church going.

It is well for contributors to search the paper thoroughly before coming to the conclusion that their articles have not been published. We frequently hear this complaint from contributors long after an article on the present aspect of reletheir articles have seen the light and are lous thought in Germany, by Rabbi Som thus put to the trouble of perusing back numbers of the paper to find what others. Moieska; a proposed divorce law by H H. have carelessly lost.

Prof. Henry Kiddle says in Banner of Light concerning the Dailey bill to suppress "deceit and fraud in alleged spirit manifestations:" "No, friend Dailey, the wheat and the tares must, for the present at least, be left to grow together, 'lest while ye gather up the tares, ye root up also the wheat with them.' No good can possibly come from such an enactment, but, on the contrary, a great deal of mischief, as its passage would speedily dem-

"Sp. B ætter" of Berlin, Germany, states that the spirits are manifesting after the American fashion in a house No. 67 Elsasser st., by bombarding the same with potatoes, bones, coals and stones. Policemen were stationed around the house at the ghost hour from 8 to 10 p. m., but had their helmets knocked off as their reward. Several boys have been arrested as the supposed perpetrators, but the bombardment continues despite arrests and increased watch.

The evening services of the Union Soclety at G. A. R. Hall will be called at precisely 7:30 hereafter, so requested by the speaker Mrs. Luther. The subjects for next Sunday are: "Upon the Threshole" at 10:30 a. m. and "What Shall We Do to Be Saved" for the evening. Mrs. Luther is a forbible speaker and says just what she thinks. Any subject becomes interesting in her manipulation and therefore we may look for something good as usual. Besides that, she has an original ums are those who have the spiritual in them sufficiently active or unfolded to be imitated, nor improved upon. Those sense the spiritual of nature, and conse- who have not heard Mrs. Luther know shepherd, no doubt.

Our subject "Is Spirit Matter" is to our school. Whether certain reform

n t Bud

A Mrs. Amanda M. Cowan, who this name to a Boston Herald reports "suppressing her own for family reasons tells a tale (if the whole is not a fabrie tion of said reporter) about a series bogus seances she has (was supposed a have) given, in which she palmed la self off as a spirit, and was assisted other frauds like herself. Her confecertainly does no honor to the religion represents, for she is not a Spiritual and if any other sect glories in such struments they are welcome to them. want no fraude in Spiritualism, and to sooner the consciences of others, who is palming themselves off as Spiritualia worry them into a confession, the bea for our cause.

R. M. S -The unfolding of the uptr ual aura of smell is as much a possibili as that of sight, hearing or feeling. The flowers that some spirits bring have pleasing aroma, while the lower condition registered at Saratoga, N. Y., on the 7th that others bring have an unpleasant on By these you may judge their respects states or identify them.

"It's a real live man, and a strong of too!" cried a woman at a seance rece given in this city, as she grabbed the m terialized spirit of John Morris.-We did she expect to get hold of a real day man, and a weak one, too. Materialing the time being, and sometimes strongs than the medium through whom they as terialize, Spirits frequently look and as earthy as mortals-a condition needs for identification. And a spirit's street to return to the cabinet is to save the dium from paralysis-it being well know that the so-called peri-sprit of the median forms the basis for the spirit manifestation and which, if ruthlessly dissevered during nations) is the object which so ofer causes the materialized spirit to resemble the medium. In its simplest term, it ... medium with having a spirit. If not, then we cannot instruct them. Spirits Frederick Krupp, the great gun maker, ism is naught for such, and they had been

Literary.

Psychic Studies for March contains fine article on "Intuition," besides other interesting reading matter. Albert Ma ton, publisher, 210 Stockton street, Sa Francisco, Cal.

The R P Tournal week an article entitled "Church of Spirit-one great advantage which Spirit by Rev. A. N. Alcott. Also one entitle "An Investigator Talks with the Man rialized Fiance of his Youth."

The Arena for March contains opening poem from Rev. M. J. Savage mon Schindler; a reminicense by Hele Gardner; whether there is a to-morre for the human race, by A. B. Richmood and other interestingly progressive are cles by D. C. Waeeler, A. A. Chevaillis W. H. H. Murray and others. To Arena is the peer of American monthlis Subscription \$5 per annum, 50 cents in gle copies. Dr. B. O. Flower, Elitor, Published by Arena Publ. Co., Piero Building, Copley Square, Boston, Mass.

Spiritual Rvidences, by Frank Swed Containing authentic accounts of various spiritual manifestations. Price 25 cents This is a neat little 70 page pamphlet costaining much valuable information for the investigator, giving accounts of writing obtained by spirit telegraphy, of automatic writing, of spirits bringing flowers and carrying letters; of spirit photography transfiguration, the gift of healing; the fire-test; writing on the arm and various other occult manifestations. Also report ing facts on clairvoyance, mind-readisti inspiration, the reading of sealed letters, materialization etc., and closing with the bible evidences of Spiritualism, the testimony of the poets, and a list of the most prominent scientists, statesmen and mes of letters who have accepted Spiritualism For sale by The Way Publishing Co. Cincinnati, Ohio.

At the Picture Gallery. Visitor -- What does this represent? Attendant-That is "A Herd of Sheep" ifter Guivanni Buck.

Visitor-What is that herd of sheep

ter Mr. Buck for? Wag (looking on) To elect him as the



Miss. Emma J. Nickerson will lecture in Berkeley Hall on the Sunday afternoons of March 16 h and 211, commencing at 3 o'clock. Her lectures will be supplemented with letts symbol readings and improvisations. Admittance free. The public cordially invited.

Milwaukee, Wis.

The forty second aniversary of the advent of Modern Spiritualism will be celebrated in a two days' meeting in this city, Saturday and Sunday, March 20 h and 30th, at Fraand Sunoay, March 20 II and Son, at Fraction of Hall, 216 Grand avenue. Mattle E Hull and 1st. Justet H. Severance are egaged as apeakers. Saturday evening there will be a musical and literary entertainment, followed by a dance. Everybody is invited to come and h-lp us have a grand time. 8

Our speaker, Mr. Oscar A. Edgerly, deliver ed an elegant lecture Sunday afternoon and The Goodness of God," and in the evening few remarks on general matters, most of the time being devoted to tests. There were three descriptions given with-

out names, and thirteen dation who descrip-tions given besides. All but two or three were recognized. Mr. Edgerly gives the best of satisfaction-both as a test medium, and 'eccurer, and has made a visit this week to Coppenhagau. C.

Mr. Joseph D. Sil es, of Weymonth, M. gave a very interesting address on "Liberalism and Spiritusliam," on Surday, March 21, before the First Society of Spiritualists. after which a short test seance was held; about thirty names were given and recogwere given, and the most of them recognized Mr. Stiles tanks first with the test media, having been b-fore the public many years, and "Swift Arrow" seems like an old friend. nized. In the evening about ninety names Mrs. Carrie E. B. Twing is to be with us March id.h.

Buffalo N. Y.

Mist Jennie B. Hagan is with us for this month, and is doing well to full houses. She lectured in Lockport last week and offi clated at a funeral last Wednesday, the 5th, in Lindenville, N. Y : "fiso performed the same service for a funeral held in Buffalo over the remains of our slater medium, Mrs. Mary E. Stuart. Mrs. Stus rt was a native of New England, and a medium for several phases, and an earnest worker for the cause. She leaves a husband, R. B Stuart, and a beautiful boy baby ten days old.

Miss Hagan lectured at East Raudolph, N. Y. on Monday, March 10th, and at Meadville on the lith and 14th. She will also hold parlor enterialisments for several evenings in Buffile, and will lecture in small towns hear here, In April she returns to New York City.

Yours, J. w. DENNIS.

Cleveland, O.

On the 4th inst. Mrs. Mary Pollock's (45 Burweil street) body was brought to her last resting place. The funeral services were conducted by the Jewish minister, Dr. A. Hahn, and Mr. Lyman C. Howe, the inspirational speaker, the present lecturer of the "Society for the advance of Scientific Spiritualism," this being the very first instance in Cleveland (probably anywhere else on this or the other side of the ocean) where Spiritualism promuigate truth just as logic dictates to un blased reason. It was a great step in advance, considering that not over fifteen months ago the family enjoyed yet the dreamless sleep of orthodoxy, and never realizing the shortness of time when Spiritual sm shall have awakened them out of their accustomed comatose condition. This extra-ordinary event created quite a sensation in Jewish circles, and no doubt the inquiring minds of our people will recognize the value of such a philosophy to die by, surely more important and walnable to live by.

Thinking that your many readers would be interested in the spiritual growth among the people, I send you a short account of the meeting held at Decator, Mich., March lat and 21. Notwithstanding the almost impassible condition of the roads the Opera House was well filled, and the meeting was called to order by the President, L. S. Burdick. The audience listened with attention to the beautiful philosophy of Spiritualism as it fell form the lips of Hon. L. V. Moulton, of Grand Rapids. His subject was "The work that spirits had accomplished," carlight of spiritual knowledge. Mrs. Wood ruff, of South Haven was our next speaker, gives. She is a veteran that is tried and true. Mrs. Wisner, of Benton Harbor, described spirit bome, which was very interesting.

Singing by the Harris twin staters; they are twelve years old, and it is simply wonderful how weil they do their part. Also Mrs.
Suyder, of Marcelsy, gave us some very fine
recitations. Here I must speak of the generous hospitality extended to us by the citzens of Decator. All from a distance were
provided for, Many thanks for these kindsnesses.

We regret to hear that some of the clergy

nesses.

Our meeting was a grand success. We believe the time is not lar in the future when the gospel of truth will permeate all mankind.

MISS R A SHEFFER, Sec'y.

Allegheny City, Pa.

For the benefit of the cause I wish you would publish in your paper a remarkable test of spirit return that I received in Pittsburgh, Pa., December 1, 1889, through the mediumship of Mr. E. W. Emerson, I being selected from the middle of the hall in the midst of three hundred people. I never saw Mr. Emerson until I met him that evening. The test is as follows: Mr. Emerson was taken, as he describes it, to the north pole region and gave the name Wallace and said it was for me. Wallace holds up his foot and shows to Mr. Emerson or nis control a scar on his foot, also shows him a whale from and a short piece of line attached to the iron, and said his foot was hart with the Iron. Then Mr. Emerson describes a ship on the rocks in the midst of a anow storm with ice hanging on the rigging and men lying around on the rocks frozen to death.

The facts are that in the year 1817 I salled from New Bedford, Mass., on a whaling voyage to the North Pacific Ocean in the ship Monrovia. Jason Seaubry, Master and a Mr. Wallace as second officer. On that voyage said Wallace had his foot badly hurt with a whaling iron. At about this time I embarkwhaling iron. At about this time I embark—
ed for my second voyage. In September, after an unsucces-ful season, the Monongabela
was wrecked on Fox Island in a neavy
snow storm, and all hands perished. A
French ship saw the Monongabela a few
hours before she was thrown upon the rocks,
and so reported the facts at Honolnia, Sandwich Islands. Nothing was ever heard of
the ship or the crew. the ship or the crew.
Yours for the cause,
CAPT, PHINCE A. FISHER.

Boston, Mass.

The wrekly meeting of the Independent Spiritualist Club on March 4th was well attended. The exercise opened with a familiar

The customary few moments were then devoted to silent prayer for sick and absent friends, siter which Miss C. A. Brown favored the audience-in a very sweet voice-with a song entitled "Tit for Tat," which she sang

in a very pleasing way,
The opening address was made by Mrs. K The opening address was made by Wrs. K.
R. Stiles in her usual pleasing manner,
which never falls to interest her hearers; so
true and spiritual are her thoughts.
Miss Russ C. Line gave a reading which
was very entert-ining, followed by Mr. E. C.
Billey and Dr. G. P. Wiksall with interesting
and instructive remarks.
Miss Brown again kindly sang a sweet litthe song entitled "That little feliend of mine,"
after which remarks and tests by Mrs. Jounie Conant closed the exercises of the evening.
J. G. W.

Troy, N. Y.

I received two sample numbers of your paper, and I was very much pleased in the perusal of them. There is a slight mistake in your notice of the Troy meetings. The evening. The subject in the afternoon was meets in Star Hall, corner of Fourth and and Fulton streets, instead of Third and Ful

The association has just received a charter and is now regularly organized under State out names, and thirteen cames and descript law. The society has also taken a lease of "tar Hall for a long term of years, and bought the outfit, so that they have the enbought the outfit, so that they have the entire control of it. The people as embling there are administered to by Mr. Frauk T. Ripley at present, following him the last two weeks in April the Hon. Sidney Dean is to occupy the platform. Edgar W. Emerson visited our city, and on the evening of February 26 h was greeted by a large sudlence. Mr. Ripley's meetings are largely afterded and are resulting in marked good. Mr. Ripley is a fine test medium and should be kept busy.

ousy.

If I can aid you or get the people interested in the residing of file BETTER WAY, I shall feel it a pleasure, simply as my heart is in the work.

Yours.

W. H. V.

Chicago, Ill.

There was a large audience at the Peoples Spiritual Society on Sunday last at 2:30 p. m. Mrs. S. E. W. Bishop, the popular inspirational speaker, delivered a soul inspiring discourse. Subject, 'Spiritualism, Past, Present and Future." She referred to the persecution of the medium, Mrs. Carrie M. Sawyer, and said that no medium was safe from the attacks of persons who would yet attempt to destroy mediumship. She advised all Spiritualists and mediums to defend her.

The spirit of S. S. Jones was described by the speaker, and a message purporting to come from him was given to the audience. He said stand for the truth and the right, and succ as would be assured to the mediums of the spirit world.

and suce as would of the aprit world.

At the Progressive Spiritualist's service on At the Progressive Spiritualist's service on Course on the power of the press, concerning constitution al relivious liberty in America. A defense fund petition was read to which the was already subscribed, and more solicited.

VERITAS.

Subscriptions are solicited as a defense fund for pers-cuted mediums. Those feeling deelre or an interest in such cases will please remit by draft. P. U. money-order, or registered letter to G. L. S. Jenifer, Secretary Defense Committee, 220 W. Mouroe street, Chicago, Ill.

G. G. W. VAN HORN.

Mississippi Valley Spiritualist's Association.

This organization will hold its semi aunual meeting and celebrate the forty-second Apiversary of Modern Spiritualism in Cain was invited to participate in the exercise to and Rowle's Opera House, Colfax, lowa, on Laturday and Sunday, March 29 and 30, 1890. The first business session of the Association will be held Saturday at 9 s. m. sharp. Prof. J. S. Loveland, of California, and Dr.

> I. H. Randall, of Chicago, and other good speakers will be in attendance for the anniversary exercises. Mrs. Oille H. H. Blodgett, the noted inde-

pendent slate-writing and test medium, of Davenport, ia., and other good mediums will be present.

The Colfax Brass Band, with other good music, has been engaged for the occasion Board at the Adam's Hotel one dollar per

day Free conveyance to and from the Opera

Within a short time the circular announcing the annual camp meeting, with the list of exceptional talent that has been engaged, will be issued, and every preparation made to insure a grand season of growth and enjoyment to all who visit our camp next July and August.

J. H. RANDALL, dec'y

Van Buren, Ark.

Mr. C. W. Peters, a noted spirit medium has been here for the past three months, and rying us out of superstitution into the golden is still with us. We have had some remarksble manifestations through this gentleman's mediumship in the way of tests, psychomeand not a soul in the house but that was fed try, independent state writing, physical from the fountains of g-ms that she always manifestations, etc. Messages have been received by many of our citiz-ns. Some were in French and some in Spanish, languages spirits and gave quite an account of her unknown to the medium. The identity of the communicating spirit seems to be established by parrating facts occurring more

We regret to bear that some of the clergy are disposed to make war on Spiritualism. because the revelations purporting to come from a departed spirit, are, to some extent in conflict with the teachings of orthodox churches. If what we hear be true we think the clergy are mistaken, when they reject the momentous facts of Spirituslism without investigation. They owe to themselves and to the countless thousands who look to them for light and knowledge to investigate this great subject fairly and impartially. If they find truth in it accept and proclaim it error, reject it without hesitation. What ever may be the source of these phenomens, they are, in our judgment, entitled to the profound consideration of scholars, scientists and indeed of every human being.

Mr. Peters has made many friends here by his gentlemanly deportment, and we hope his future may be bright and prosperous. His lectures have been well attended, and pronounced bright and instructive. He may be addressed at Van Buren, Ark. He is open for engagement in April. The month of May he is engaged for Topeka. Kan.

JESSE TURNER, 82. conflict with the teachings of orthodox

Brooklyn, N. Y. The Woman's Conference held its usual

meeting on Thursday evening, February 27th, at the pariors of Mrs. Starr, 131 St. James Place. Mr. Geo. A. Deleree delivered the opening address, Subject: Life. Other speakers followed in the same line of thought. At the close of Mr. Deleree's address. Mr.

is improving rapidly as a trance speaker, and should avail berself of every opportunity presented to give the skeptical world the condition of higher spiritual life as presented through her organism by her controls. Mrs. Judge Smith followed in a soul stirring speech. Mrs. Jennie C. Biake gave tests of remarkable character, proving to many strangers present the fact of their spirit friends presence. Dr. A.W.S. Rotherinel gave practical demonstrations of the spirit telegraphy with his occult telegraph. He called autranger from the audience, and after explaining to the audience how the machine worked, had the stranger place his hand on the top of the box containing the instrument. he then placed his hand on top of the stranger's and messages began to come; near ly all recognized by some one in the audi-

At the morning service of "The First Soclety of Spiritualists" on last Sunday a variety of interesting questions were answered by Mrs. Brigham, which will be given to the readers of THE BETTER WAY some time in the fature.

The atternoon services were presided over by Mrs. M. E. Williams and opened with an elaborate address on immortality.

Mr. H. J. Newton then narrated an experience which he had had at the home of Mrs. ! Nettie C. Maynard, in White Plains, during the previous week. In his preliminary remarks, he said the lady began as a trance medium and afterwards took the platform. During the internecine war of the States she was regularly engaged by Lincoln and his cabinet, and their conduct was mainly guided by the advice given through her medium-The "emancipation proclamation" was inspired by her controls, though the general public would not accept the truth of this statement. The occasion which he referred to, he said that the cabinet curtainsfordinarily used by Mrs. M. E. Williams were utilized, and form after form materialized in the most astonishing manner. One of the instances related by him was the rec ognition by a mother of her son who fought in the war, and another was the appearance of Abe Lincoln, who called for the Speaker. The form of S. B. Brittain materialized, and

him by Mr. Newton. Dr. Morrison said that Lincoln, during the Dr. Morrison said that Lincoln, during the war, unreservedly took the advice of the spirite, and in order to obtain a regular communication from them, he appointed Nettie C. Maynard to a prominent position in Washington, and each week a seance was held for his guidance and that of his cabinet.

The evening services were as usual interesting.

satisfactorily replied to the questions put to

childish mode of expression, often uses her brain while on the rostrura with wonderful effect to organize a Children's Lyceum. Bo about three weeks ago the ball was set in motion in the form of a proposed Washington birthday party, with a view to raising funds for the founding of the Lyceum enterprise.

In due time Spiritual Hall was very appropriately decorated for the occasion. Wil-He Pruden then led his mother to the rostrum, approunced the object of the occasion. hen formed the little ones into ranks (who, by the way, were there, by Willie's especial invitation), and led them through a series of marches and exercises which were original with Willie. The number of tickets sold spoke well of the plan. Next in order came music and dancing, and they were made good use of until the we sma' hours Sunday

Mrs. Pruden has labored very earnestly almost six month and has succeeded in intercaling a great number of people who never had heard a discourse on the subject before. I remember now that at the last meeting the hall was crowded with attentive, eager lin teners, and during this meeting, which lasted over two hours and a half, she gave more than fifty different tests, and at the close of the meeting no one seemed eager to leave the hall, but many seemed to linger there as though they ballowed the spot and loved to feel the spiritual influences that had gather-

Before closing I wish to speak of the most remarkable test that I have witnessed during the twenty-five years experience which [have had with the autiset of Spiritualism A short time before my wife's mother passed to the "golden shore" (last month) Mrs. Pruden gave her an account of her own voyage to the

But thus convince themselves that even the pritualists can harmonize in action and have a good time.

The Brooklyn Progremive Conference held their regular Saturday evening meeting at Everett Hall, on Merch lat, Mrs. Bertine gave the opening address under control. This lasts.

On the SEC of the saturday of the saturd

alluded to.
On the 28th of January, 1889, we laid her to rest by his side, who was her constant companion in life; was by her side when the shadowscame, and if we can believe what they tell us they are now happly reunited in their waits.

tell us they are now happily reunited in their spirit home.

My benediction for Mrs. Pruden is that the guides may lead her through life with a brilliant record of a noble work for she is indeed worthy, and as the clear, bright sun fades from our sight at eventide, covering our horizon with his mantle of gold, dawning on a new day in some other clime while closing from our sight. No may the beauteous spirit above that must be awaiting her dawn upon her spiritual vision as scenes of nature faile one by one away from her natural vision, then may her cup of joy be filled to overflowing through all her journey to the highest sphere.

H. IRODY.

The periodical visit of Mrs. Kates and self has come with the month of March. We are stranger's and messages began to come; near ly all recognized by some one in the audience as being from their spirit friends. The doctor then opened the box and covered it with two handkerchiefs, held it up in full view of the audience wint the messages were being ticked out. Your correspondent was asked to place his bands over the top of the open instrument to shade it from thes from the machine, and messages continued to arrive. All spent an enjoyable evening in learning the fruths of spirit communion. Conservatory Hail, Munday, Maich 2d, Mr. J. W. Fletcher occupied the platform. The was welcomed by an appreciative suddence. His lecture was received with marked attention. He is a great favorite in Brooklyn, and slways draws a full hourseance, always selecting strangers to give feels to. All the tests given were fully recognized, and many personal matters were told that could not have been given except the spirit purporting to give the messages was present. A complimentary testimonial will be given at this hait on Thurday evening. March filt to Daniel Coons, the chairman, who is confined to his home by sickness. A fine progress of reformation. We want holidays. Spiritualists do not worship in fear, do not have any tutelary deities to please; do not worship any one man or set of man as a nilinatrated lecture on Friday evening. March lift. to enjoy the co-operation of this excellent how in the dust before spirits or angels; do not worship any one man or set of men as a savior or saviors; have no desire to create a holy season or day, but to the contrary to make all days holy and to make all men saviors. The anniversary season is, then, one only of festivity, of joy, of mutual thankfullness for the comfort and knowledge of spirit communion. The annual birth of Jesus, a Christ in Jerusalem, is now a time of joy, hilarity and gift-making, when the human family touch the heart-strings of brotherhood; and the yearly return of the last day in March is destined to do more than bind human loves, but will cement the union of spirits and mortals in a united effort to evolve into the perfectness of spiritual truth. In Pittsburgh we will find impetus in the

good results of the first local effort to celebrate, so much enjoyed last year, that early preparation has been made for 1890 anniversary. The ladies have been actively arranging and planning A fair and feetival will be held March 25th to 28th inclusive—the 29th, 30th, and 31st will be reserved for intellectual and mediumistic feasts.

There is quite a contingent of local talent, led by Mrs. Stevens, Mrs. George and Mr. Lindsay, who can do platform work. There are most likely others of whom the writer has not learned. The society possesses in its officials and membership generally many capable of adding much in testimony and thought to make the occasion of interest. Wrs. Kates and self will also give of our best energy. Other mediums and speakers are invited and assured of a welcome. Nearby-towns and cities should furnish quite a contingent to swell the chorus of numbers in

Dr. Morrison said that Lincoln, during the war, unreservedly took the advice of the spirite, and in order to obtain a regular communication from them, he appoint d Nettle C. Maynard to a prominent position in Washington, and each week a seance was held for his guidance and that of his cabinet.

The evening services were as usual interesting.

The forty second anniversary of the anniversary of the anniversary of the advent of Modern Spiritualism will be calebrated by the society on March 30th, at 2:30 p. m., with the following program:

Opening address, Henry J. Newton; song Mrs. L. McCun-; Address, Mrs. M. L. Williams; recitation, Mrs. Helene Davis; address. Prof. Wm. A. Baldwin; song, Mrs. Louise Tuttle; address, Geo. A. Shufeld; address, Mrs. Belene Davis; address, Mrs. Belene Davis; address, Mrs. Belene Davis; address, Mrs. Belene Davis; address, Mrs. Maggie Gaule, of Baitimore; song, Mr. Tom Hilbert, one of the quartette; address, Mrs. Neilie J. T. Brigham, Fraternally, Patterson.

double quartette, kindly furnished from double quartette, kindly furnished from the County Fair," address, Judge Nelson "The County Fair," address, Judge Nelson turn, who, before they came, were agnostic trong; tests, by Miss Maggie Gaule, of Battimore; song. Mr. Tom Hilbert, one of the quartette; address, Mrs Neilie J. T. Brigham Fraternally, PATTERSON.

Minneapolis, Minn.

As Mrs. Pruden has been the subject of several articles contributed to the columns of The Better Way, no further introduction will probably be needed than to say that at present she is the magnet attraction to seekers after spiritual knowledge in our city. For fome time it has been an ideal thought of her spirit son, who, in his sweet

Obituary.

Mrs. Mary E. Stuart, wife of R. B. Stuart, passed to spirit life from Buffalo, N.Y., March 8, 1890.

Mrs. Stuart was a medium of no mean or der, and a hard worker in the cause she loved so well. She leaves a husband, R. B Stuart, and a beautiful boy baby only ten days old.

Miss Januie B. Hagan conducted the fun-eral service. The body of Mrs. Stuari, at her request, was cremated at the Buffalo crema-tory.

Mrs. L.B Loomis, of Lindenville, Uister Co. N. Y , passed to spirit life March 2, 1890, after three months' suff-ring. Her age was sixtythree years, eleven months and one day. She was an earnest Spiritualist and a hard worker in that cause and the cause of temperance. The funeral service was conducted by Miss Jennie B. Hagan, assisted by the Royal Tem-

The very large attendance testified to the love, respect and worth that the people held not in Mr. Lewis H. Loomis, the husband is well known at Camp Cassadaga, Mr. and Mrs. Leomis deserve great credit for rearing, educating and sending out into the world of business four homeless orphans of different parentage.

Many Thanks. B. F. Pool, CLINTON, IA.

Dear Sir and Brother:-Your Melted Pebble Speciacies received, and a real perfect fit. Many thanks. I recommend your new clairvoyant method of fitting eyes to all who want glasses fitted to perfection. P. C. MILLS, Fairmount, Ark.

Read This and Think Over It.

the close of Mr. Deleree's address, Mr. W. W. Bargent read an original poem prepared by him for the occasion, which all should read, as the sentiment portrays life in lits progressivet sate.

The independent Club had a very enjoyable meeting at their rooms, 191 Fulton street, on Friday evening. Story Telling was the theme, and some comical stories were told. There seems to be a harmonious feeling running through all the personages of this organization that is a guarantee of successful results. All Spiritualists should attend one Did you, busy readers, know that Dr. J. S.

MOVEMENTS OF MEDIUMS

G. W. Kates and wife are engaged at Pitts-burg, Pa., for month of March.

Harrison D. Burrett, is open for engage-ments to lecture. Address 982 Grove street, Meadville, Pa.

Meadville, Pa.

Myra F. Paine desires engagements to lecture for spring and summer mouths. Address at Painesville, O.

Bishop A. Besis has been engaged by the Ri, Paul Modely (III ist of June. Address 240 Arundel street, St. Paul, Minn.

F. A. Wiggin speaks in Chelsea, Mass., in March and April. Andress for lectures with tes s. 9 Bosworth st., Boston, Mass., Miss. Jonnie B. Hagan with make engagements for fall and whiter week evenings for 8, 10 and 12 lectures. Address 52 Irving street. Bouth Franningham, Mass.

J Wm. Flatcher lectures in Brooklyn, N. Y., during March, May and June; in Spring-field, Mass., during April. Address 142 West 18th street, New York City.

Mrs. Mary C. Knight will be pleased to cor-respond with societies wishing to engage her services as a lecturer and test medium. Ad-dress Futton, Oswego Co., N. Y.

Mrs. Maggle Slowart, platform test and clair-voyant medium, 26: East Main street, Piqua, Ohio, can be engaged for the winter months by societies in need of first-class talent. Ad-dress as above

Miss Jonnie B. Hagan apeaks at Buffslo, N. Y., during Marcu, including anniversary; at E. Itandouph, N. Y.; March 10th, and will apeak at Mosaville, Pa, some week evenings in March. At New York again for Sundays in April.

in April.

G. W. Kates and Wife commenced an engagement for the month of March in Pittaburgh, Pa, stunday, March 21. They were greeted by large audiences. The lectures and tests were well received. Their address during the month is 137 Second Ave., Pittaburgh. Dr. A. W. S. Rothermel will take up a line of travel along the N. V. C., C. & P. R. R., and the Michigan S. R. R., stopping at Rochester, Buffilo. Erie, Cieveland. Pittaburgh, and probably Dayton and Cincinnati. Those along the line desiring his services as a medium may address him care Better WAY.

Lyman C. Howe speaks in Cicyeland, O.

Lyman C. Howe speaks in Cleveland, O. in March, and Washington, D. C. in April. He is yet free for May and June, 1800. He is engaged for Tuesday, Thursday and Sunday, July 20th, 81st and Aug 3rd at Cassadags; and from Aug 9th to 18th at the lowa Camp Meeting. He is yet free for last two weeks of August Mr. F. A. Wiggin, inspirational lecturer and

Mr. F. A. Wiggin, inspirational lecturer and fest medium, is to be in Portland, Me., March 21 and 9th; in Haverhill, Mass., March 16 h; Newburvport, March 231; in New Bedford, March 86th and April 6th; April 13th in Waltham, and April 20th and 27th in Bridgeport, Conn. Would like engagements for the month of May. Address 23 Hawthorne 8t., Salem, Mass.

Dr. W. A. Hale, President of the Echo Spiritualist Society. Boston, Mass., has the last two weeks of July, also the months of August and September open for camp meeting engagements. Associations desiring his services as a lecturer and test medium should address him at once at his office, 66 Russell street, Charlestown District, Boston, Mass. Terms reasonable.

Mrs. E. Culler, of Philadelphia, Ps., test me-

Terms reasonable.

Mrs. E.Culler, of Philadelphia, Pa., test medium and beychometric reader, having finished in Watertown and Copenhagen, N. Y., will be in Buffelo, N. Y., during March, would like to make engagements with societies for April and May. Will go on reasonable terms, and those not able to pay apeakers will give them a little of her time and experience. Address 1142 West Avenue, Buffalo, N. Y.

N. Y.

Geo. A. Fuller, M. D., will very soon start on a lecturing trip which will take him as far as Van Buren, Ark. He would like engagements at Memphis, Tenn., Little Rock, Arv., and other places enroute. He will spe d some time at Charleston, Miss., and will lecture at that place; and also Olakland. He will also offer for rate stock of the Lookout Mt. Campineeting Association. The Dr. will return to his home in New England rarly in January, 1891, after an absence of two years, and is now making engagements for that year. Parties desiring his services should address him at Lookgut Mt., Tenn.

Los Gates, Cal.-Prof. A B. Severance,

Milwaukee, Wis-Dear sir: Your reading of 18th irst. to hand, for which many thanks, I may may say it is wonderfully correct in every particular, according to my own and others' judgment. Yours, www A. HAY.

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American

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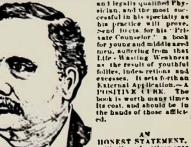
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Flood-Tide.

The tide came up as the sun went down. And the river was full to its very brim, And a little boat crept up to the town

On the minddy wave, in the morning dim But that little boat with its reed-like our Brought news to the town that made I

weep,
And the people were never so gay as before And they never slept so sound a sleep.

News of a wreck that the boatman had seen Off in the bay, in a fierce wild gale; Common enough, such things, I ween, Yet the women cried and the men wer

Strange that a little boat could bring Tidium to plunge a town in team; Btrange how often some small thing

May shatter and shiver the hope of years the name but the angel with silver wings That broods o'er the river and guards the

Heeds half of the woe each evening brings, As the tide comes up and the sun goes

-A. W. H. Eaton, in Arcadian Legends.

Written for The Better Way.

RACHEL THORN'S MISSION.

ALLIE LINDSAY LYNCH. When Rachel or "Ray," as her girl

friends celled her, was but four e n years old she was thrown from a spirited horse and dragged, having her spine injured, so that for five years she had not left her bed. diminished greatly, but those who loved her knew that she was surely passing; daily she became more angelic.

Ray had a holy mission, that of encouraging the sorrowing and erring to lock up and strive to redeem their character and find hope. She had three congenial girl friends, whom she commissioned to hunt for and report such cases of distress among those of her own sex and young. Ray would then pen a letter and invite the pereon to visit her rooms, writing a touchingly tender message that seldom failed to bring about the desired result, for they seemed drawn even against their wishes at times This is the etory of Mina Clay, one of Rachel's proteges.

Mina, returning to her poor lodging, had found a letter pushed under her door Mina had not dered return to her father's house. She knew her step mother and haughty step sisters would spurn her, and She did not know that he had sought to find her when she fled with the man-brute -who promised her marriage, love, and a ! strength and courage, sold her own mother's watch, weeping while she did so, and traveled two hundred miles farther from her old home, adopted a new name, hoping thus to be lest to all who had known her, and safe from her betrayer. Vainly she sought honest work. Again she had been compelled to part with her mother's last gift. Leaving the pawn-brokers with sinking heart, she groaned;

"Only three dollars; no work obtained, and but two things left to choose betweendeath or the slums. O, if I could die without committing suicide, and could find my angel mother, who knows all my grief. Must I fall deeper, or-take my wretched life? How dark the old stairway, and how I dread climbing so high. How dark my life! Mother! God! Is there no light and joy for me?"

Up three flights of stairs, dodging past a blear-eyed man and timidly epeaking to a me-a-little?" coaree voiced woman, at last her door is God! it is not from him." Slowly she said: read its wording, then pressed it to her heart and lips. "I will go to her at once. I am not weary now, for hope has revived Ohl if she spurns me when I tell her all I shall surely die."

Rachel and her friends were chatting when a timid knock was heard. Grace ad mitted Mins, who saked for Miss Thorn, and added:

"I have just received a letter from a lady bidding me come to this house. Can I see ber?"

"Assuredly you can. Come to my bed eide. Girle, I must let von lean me. You are Mina; I am Ray, tedridden but happy. Mina, I want to be your friend, as I said in my note. Will you tell me how I can? fell me your s'ory, dear. Place your hand in mine and sit by me."

"How kind you are to a stranger. I am but a young and foolish girl who loved and listened to a designing man. But I believed him all that was good and honorable. My home was not pleasant. My mother's place was occupied by a selfish woman, whose daughters older than myself, were very unjust and prejudiced my father. I always thick of my own mother as an angel. I think she would have done what you are

doing." "Tell me more, Mina."

"Mina is not my real name. I have tried to hide from those who knew me. I eloped from home with Levi Walker, a man double my years, but very fascinating I do not think that was his name. He had sworn to marry me that night, and I thought we were being driven to the preachers, when, instead, he took me to a house and kept me in confinement, leaving me alone but little until I swore to stay with him as leng as he loved me. I remember that he laughed at that, but I never dreamed he would tire and formake

She panted and looked wishfully, timid- died, but only met a grand change joyfully, when the caygon is fully restored.

Indies' Department. ly, into Ray's eyes. The invalid caressed and the smile that was on the cold face re burned the linguing buked their tears. glance with one that led Mins to continue

"After three months of this life I was change from his profession of love to cruelty of language was so sudden that I was like one shocked by a heavy blow. He had been away three days on a plea of businces, and on his return his greeting was: "Girl, I have found a new face, and am going to leave you to shift for yourself. The charm that held me to you is dispelled, and I no longer care that (enapping his fingers) for you since I have seen Miss He broke off and flung me from him, for I had been fool enough to creep to

"When I came back to consciousness I was alone and locked in. I passed a terrible night. The next morning the landladywhom I had seen but few times, for my room was a side room and I never left the house until after dark, when Levi would take me for a walk, and our meals had been sent to the room-came in and locked the door after her entrance. She came toward me, and for a moment, seeing my tear stained and pallid cheeks seemed inclined to pity my hopeless condition, for she saidnot unkindly, 'Child, you look like a ghost, The man is a villaln to desert you. I will give you a home.' As I went to speak and For the last two years her sufferings had thank her, she said: 'Wait; I can only give you a home the same as I have given many another ruined girl. Your fine lover has left the city, leaving but ten dollars for

you.' "I sank to the floor, and for two weeks was too ill to leave the house. They were kind to me. There were girls in that house that had been as innocent and basely deceived as myself. It took the ten dollars to pay for medicines, and when I could leave the house I went to a pawnbrokers and left my darling mother's wa'ch. Then I fiel from the place, and have never heard from Levi, and never wish to do so "

"And since then, dear? Tell me all and trust me as your friend," Ray said.

"Miss Thorn, I have sought hones work, but I looked so thin, and had no ref erence, that I have met only rebuff. They would say; 'You look like a child. What can you do? I don't think you could carry my baby ten steps. Have you run away would influence her father to do the same. from your parents? What is your story? And when I began to tell them they would back off and hold their garments saide, and presently shut the door in my face or order happy home. So she had ralifed all her | me to move on. My last dollar went yesa woman to whom I applied for work of I received three dollars, and this pitiful sum is all I have to keep me from the dark waters of the river's friendly bosom. I have told you all and told the truth. God help me if you doubt my story or cast me from you."

"Mina, poor child, my home is your home Will you stay as my sister? Can your father's house?"

"Home was no longer pleasant, and father has not missed me. Let me stay and care for you as a servant or sister if

She was weeping now. She had been coarse voiced woman, at last her door is reached and unlecked. A light is lit and the letter found. "Has he found me and would again bind my soul? No, thank the letter of the letter found again bind my soul? No, thank the letter found again bind my soul aga

> "I have been so hungry for love since mother died. It was this hunger that led me to trust Levi."

> "Mina, while I live you shall be loved and have a home. I am alone in the world, with only the three girl friends you affliction has kept me from being popular with many. I seldom admit any strangers unless-unless in connection with what the girls call my mission. Please ring the bell for nurse. Nurse, this is my friend and sleter Mina-vou may call her Mina Thorn, I wish you to prepare the bed room next my own, and to-morrow to attend to selecting a neat wardrobe for Mina Tell the cook she is to show Mina every attention she would me if I was about the house. Nurse, won't it be nice to have young, happy life about the old rooms?"

Yer, Ray, and I hope Mina will soon look happy and well; she look a truthful and houest, and I know you have found her so by your intuitive discernment. I extend Mina a welcome to this home, that has so long been my home."

"You are so kind to me. I can never re pay you, both for words and welcome."

So it was that Mina found friends, home and name; and well she repaid by a devotion seldom witnessed. A few weeks after the came to Ray, the guardian and his ward had a long talk; the three girls and a lawyer were called in to write and witness Richel Thorn's will, but its contents were

not made known to Mina. Mina's love and care ecemed to put new life in Ray, for she lived seven months after receiving her into her home. Mina was ever ready to assist the girls and encourage those of Rays proteges. Thus the five girls by inverting the top of a fruit jer for a became known to many a sorrowing woman, minute or two in hot water before attempt who stoke of them softly as "ministering log to remove it. Canned fruit should alangela." Rachel passed to spirit life so ways be opened two or three hours before peacefully that the friends felt she had not it is needed, as the figure is much uner

When the will was made the home and five thousand dollars was left to Mina, who was requested to "retain the name rudely awakened to his real character. The Thorn, and turn to good Mr. Hale for counsel," while the closing words were :

"And unto Mina I bequeath my mis-

A Sweet Voice is One of the Most Excel lent Things in a Woman.

I know some houses, well built and handsomely furnished, where it is not to all. pleasant to be even a visitor. Sharp, angry tones resound through them from morning to night, and the influence is as contagious as messles, and much more to be dreaded in a household. The children catch it, and his side to entreat his mercy. Then he it lasts for life, an incurable disease. A friend has such a neighbor within hearing of her house, when doors and windows are open, an I even Poll Parrot has caught the and Recording Secretary. left the room and left me in a dead faint. friend has such a neighbor within hearing tune, and delights in screaming and scolding, until she has been sent in the country to improve her habits. Children catch cross tones quicker than parrots. When mother se a the example, you will ecarcely hear a pleasant word among the children in their plays with each other. Yet the discipline of such a family is always weak and irregular. The children expect so much scolding before they do anything they are bid; while in many a home, where the low, firm tone of the mother, or a decided look of her steady eye, is law, they never think of disobedience, either in or out of her eight. Oh, mothers, it is worth a great deal to

cultivate that "excellent thing in a woman," a low, sweet voice. If you are ever so much tired by the mischievous or wilful pranks of the little ones, speak low. It will be a great help to you to even try to be patient and cheerful, if you cannot wholly succeed. Anger makes you wretched and your children also. Impatient, angry tones never did the heart good, but plenty of evil. You cannot have the excuse for them that they lighten your burdene; they only make them ten times heavier. For your own sake, as well as your children's rake, learn to speak low. They will remember that tone when your head is under the willows. So, too, would they remember a harsh and angry voice. Which legacy will you leave to your children?-Kindergarten Magazine.

Recipes.

Tea Cake .- Take three breakfastcupfule of flour, one of sugar, to which a small teaspooful of cream of tartar must be add-d, and two eggs. Make into a thick batter terday, and to day, after a cruel taunt from with a cupful of milk, to which a small teaspoonful of soda has been added. Bake in any kind, I went sgain and pawned my a round shape for an hour, and serve hot angel mother's last gift-a ring. For this and buttered. Or one pound of flour, onefourth pound of butter, one-fourth pound of sugar, four eggs, a very little scds, as much milk as will make a thick batter. Bake in a shape, butter, and serve hot.

Quick Waffles,-Make a batter of the vellow of three eggs, half a cupful of melted butter, one quart of milk, and as much flour as will thicken it; then add half a pint you be contented and happy with one so of sour milk, in which are dissolved one afflicted and helpless, or will you return to teaspoonful of sods, and two of cream of tartar. Put in the whites of the eggs, well beaten, and bake immediately.

R ce Wiffles .- Boil two gills of rice till and care for you as a servant or sister if you can so look upon one so erring as I salt, two ounces of melted butter, two eggs Cottonbill sts. Wru. Bowbottom, Chairman. have been. Can you indeed take me-an well beaten, and as much milk as will make have been. Can you indeed take me—an well beaten, and as much milk as will make | Fourth Association hold their meetings every outcast—into your quiet home and love— | a thick batter. Beat it till light, and bake | and Gira d Ave. | Mrs. M. Brown, President.

Rhyming Definitions.

Pleasure.-A gleam of supshine passing soon away. Love.-A morning stream whose memory gilds the day.

Faith. - An anchor dropped beyond the vale of death. Hope.—A lone star beaming o'er the barren

beath. have met, my guardian and nurse. My Charity .- A stream meandering from the fount of love.

> Bible - A guide to realms of endless loy above. Religion .- A key which opens wide the doors of beaven.

> Death .- A knife by which the ties of earth are riven. Earth.-A desert through which pilgrims

> wend their way. Grave.-A home of rest which ends life's weary day.
> Resurrection.—A sudden [waking from a

quiet dream. Henven .- A land of joy, of light and love -University Magazine. supreme. A Question of Relative Values.

John! John! Wake up.

What is the matter, Mari ?

I hear a noise in the kitchen. Go down quick and see what it is. Maybe it's a burglar.

Mrs. Billus, what do you consider the actual cash value of the silver and plated ware and other stealable articles in the lings every Sunlay evening at Fraterinty Rooms Bedford avenue and couth recond street. kitchen?

There's ten dollar's worth, at the very

And do you suppose, madam, I am going to run the risk of meeting an armed burg lar for a pitiful, beggarly, dad-dinged ten dollars, madam?

(Angrily) Why not, John Billur? Inn' your life insured for \$5,000 .- Chicago Tribune.

Spare your hands as well on your temper

MEETINGS.

Cincinnati, Obio. The Psychic Research Society meets every Psun-ay afternoo at Douglas Hall, northwest corner f 6th and Waluut streets, at 3 p.m. Admission ree, strangers cordially invited.

The Society of Union Spiritualists, of Choin-mail, hold meetings at G. A. B. Hall, 116 W. Sixth street, every Sunday morning in 10:45, and Sunday evening at 7:45; also Wednasday evening of each week, to which all are made welcome.

The Lyceum for children and adults meets at G A R. Hall, 115 W. Bixth street, Clucinnail, every Sunday at Ph. A. M. All are cordially invited,

Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2 r. m at the American Health College, Fairmount. Free

First New Spiritual Church media every Sunday at 11 s. c., and developing circle 7:.0 p. m., at 192 West Fifth Street.

Boston, Mass.

DANNER OF LIGHT CHRCLR-ROOM, No. 6 Bosworth street—beances are held every Tuesday and Friday afternoon at 3 c'clock promptly. Admission free. J. A. Shelhamer, Chairman.

and necording Secretary.

FIRST SPIRITUAL TEMPLE, cerner Newbury and Exeter aircute—Spiritual Fraternity Society will hold public meetings every Sunday.

The Temple Fraternity School for children meets at 10% a.m.; afternoon services at 1, and Wednesday evening social at 7%.

usy evening social at 7%.

1031 WASHINGTON STREET—The First Spiritnalist Ladies' Aid Society—Huaines meeting Friday at 4 p. m. Tra served at 5 p m. Public m eting at 7.30 p. m. Spirits afternoon last Friday
afternoon in each month. Mrs. A. Barone, Free.,
Mrs. F. B. Wo dunry, Secre'ary, 23 Bromley Park,
Buston Highlands.

Meeting at Technology

Mes. F. H. wo durry, seers ary, 23 promey read, Boston Highlands.

Meetings at Twilight Hall, 780 Washington street core of Hollis. Eben Cobb, Uonductor.

The Ladies Industrial Union hold their meetings each Wedinesday afternoon and evening at Twilight Hall, 789 Wash ugton -t., corner of Hollis. Circle at 4, supper at 6, musical and litera y entertainment at 8 o'clock. All are welcome.

Mrs. Ida P. A. Whitlock, Pres.

EAGLE HALL, 616 Washington street, corner of Basex—Sundays, at 2½ and 7½ p.m.; also Wednesdays at 8 p. m. Able speakers and test medium. Excellent music. Dr. E. H. Matthews, Chairman

America Hall, 724 Washington atreet,-Services each Sunday Dr. W A Hale, Chairman, A Public Social Meeting will be held every Thursday evening at 7% in the office pariors of Evans House, 175 Tremont street Eliza J. Bennett.

Choises.—Spiritualist meetings are held in Pilgrim Hall, Old Fellows Building, each Bunday evening, at 7% o'clock,

ning, at 7% o'clock,

Meetings are held at Grand Army Hall, Sunday
at 2% and 7% p.m. All mediums invited G. Fellght, Chairman.—The Ladies' Social Aid Societ
holds its meetings evers Friday atternoon and eve
ning at 190 Chestaut street. M. L. Dodge, Noc. Cambridgeport.—Meetings are held eve y Sunday evening at Odd Fellows' Hall, 548 Main street. H D. Simuns, Secretary.

New York, N. Y.

The American Spiritualist Alliance meets at 216 West 42d street, New York City, on the first and third Widnesday of each month at 8 p. m.

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

Spiritualists who are disposed to aid the American Spiritualists who are disposed to aid the American Spiritualist Alliance c-n do so by sending aubscriptions to its treasurer, F. S. Majnard, 210 Washington st., who will soknowledge all remittances.

Washington st., who will acknowledge all remittances.

The Alliawon defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members.

Henry J. Kiddle, President,

J. F. Clark, Cor. Secretary, 59 Liberty St., N.Y.

Adelphi Hall, corner 52d street and 7th avenue.—
First Society of Spiritualists holds meetings every Fundsy at 11 a, m., 2% and 7% p. m.

A Gangal Conference will be held every Wednesday.

A General Conference will be held every Wednesday vening at 230 West 36th street, at the residence of The People's Spiritual Meeting every Sunday evening of each week at 230 W. 86th street, at the residence of Mrs. M. O. Morrell.

The Psychical Society meets every Wednesday evening, at 8 o'clock, at 510 6th avenue, hear 30th atreet. J. F. Sulpes, President, 4 6 Broadway.

Philadelphia, Pa.

First Association hold their meetings every Sun-day morning and evening at their hall, 8.0 - pring Garden et. Lyceum, 21-2p. m. J. Wood, Pres. Garden st. Lycenm, 21-2 p. m. J. Wood, Pres.

The Second Association of Spiritualists, of Philadelphia meet every Sunday at 3 r. w. at their church. Thompson Street between Front Street and Frankford Avenue. Circles and epiritual exercises 3 p. m. and 7 3° p. m. Mrs. T. J. Ambrosia, Trustee and Tree su er.,—our main-tay of the Association is always present, and Jacob Grupp, Philadelphia a best mile medium, is very often present, office 1106 Fairmount Avenue. Mrs. L. Leidy, 1945 North 9th street, a member, does not forget us. J. Wallace, another member, is often with us. Mediums made welcome. Investigators and public cordially invited.

T. J. Ambrosia, President.

Keystone Spiritual Conference meets every Spe-

Cleveland.

The School for Parchic Culture meets every Sunday at Y: 10 p. m. at Memorial Hall, 170 Superior street. Pub ic invited. The Spiritualists' Progressive Thought Society

meets every Sunday at 230 p. m. in Probeck's Hall Farnklin Avenue, Admission free.

North McGregor, In. The North McGregor Society of spiritualists mee every Suiday and Thursday evening. Geo. Palmer President; Geo. Ram-ey, S-c.

St. Paul, Mina.

The Spiritual Alliance meets in Waucota street hapel, between Eighth and Ninth streets, every sunday ovening at 7:30, Mrs. M. U. Tuttie, Scc. 327 East 5th street. Wateriown, S. 1.

The First Progressive Society hold Sunday meetings in their New Temple on Davis street Sunday afternoon at 230 and evenings, 7:30. Lectures, tests and psychometric readings. Chicago, Ill.

Peoples' Spiritual Society meets at 93 N. Peoria st. stery Sunday at 2:3 r. m. All are made welcome who wist Chicago. G. L. M. Jasiran, Pres. 220 W. Muaros stre t.

Bullitualists' South Side Society mets at 3 pm. in P. U. S. of A. Hall, No. 144 Twenty seconstreet.

Progressive Spiritualist services at Bricklayers Banner Hall, 93 South Peorio street, at 7.45 p. m.

Brooklyn, N. Y.

The Brooklyn Progressive Spiritualists hold their weekly conference meetings at Everett Hall, cor. Bridge and willoughby streets, or Saturday evening of each week, at Scieta, m. Good speakers and mediums. Seate free, Samuel Bogart, rres.

The Women's Spiritual Couf rence exect every Thursday evening at the residence of Mrs. Starr 231 St. James Piace. S. A. McUntcheon, Pres. Pittsburg, Pa.

The First Spiritualist Ghurch of Pirisburg has lectures every Suniay morning at 10:45 and evening at 7:45. Children's Lycoura at 2 p m, at their hall, No 6 Sixth strest.

J. H. Lohmeyer, Sec. Troy, N. Y.

The First Society of Progressive Spiritualists hold meetings every Sunday evening at 7 30 o'clock in Kenman Building, o'rner Broadway and Third streets, Ladics society and supper every Thursday Progressive Spiritual Association No. 2, meets a Star Hall, corner of Third and Fulton streets, (en trance on Fulton) every Sunday.

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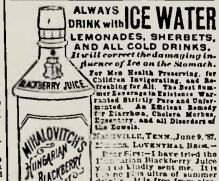
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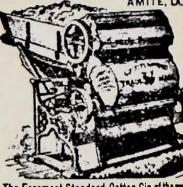
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Written for The Better War. Mary and Her Goat. Mary had a William Coat. He was as black sa jet; And everywhere where Mary went, The goal, he Wenl, you bet.

He followed her to school one day, The children all did shoul: The teacher took his great big foot And kicked poor William out. Our William did not go away.

But waited for a chance: For that old teacher to come out. To learn him how to dance.

The teacher came, and William, he, Raised on his horny head; Builf Buil! The teacher hopped about-And now he's sick a bed.

CROCODILES.

Although I have killed many a mancating crocodile in the Malay Peninsula and Borneo, I am thankful to say that I never saw a man seized and carried down by one, and all of my information on that point is derived at second hand from those who have seen such terrible sights. In Borneo the villages of the Malays are nearly always found along the rivers and their tributaries, which furnish the people water. Each village has its landing place, where the canoes are tied, and here the people bathe and fill their bamboo pails with water.

It is at these landing places that the tragedies nearly always occur. In order to get the best water a fearless man or a thoughtless woman wades out a few steps into the stream-going half waist-deep perhaps--chatting and laughing with others who, nearer shore, are filling their pails more cautiously.

He fills his bamboo, shoulders it, and turns to wade ashore, when all at once a pair of tremendous jaws close upon his leg like a living trap.

There is no escape. He shricks and struggles wildly for an instant, but it is for an instant only; the powerful monster quickly backs into deep water, dragging his human prey with him, and with a look of terror which once seen can never be forgotten, the poor wretch is dragged under and is seen no more. Once in deep water the hideous reptile seizes his prey by the body, and the miserable victim is crushed and drowned at the same time.

Dyak parents are very fond of their children, and are brave to the death in their defense. I was told of a Dyak father who, on seeing his little boy seized by a crocodide at the water's edge drew his sword, plurged in after him, and dived several times to the bottom of the river before he gave up all hope of saving him.

On another occasion a crocodile seized a man by the chest in the presence of his children, and swam with his prey along the surface for some distance. The terriwed children ran along the bank, crying to their father to gorge out the crocodile's eyes, but although he looked at them, he neither moved nor spoke, completely paralyzed by the grip,

In the Sambas River a man was once seized by a crocodile, and dragged out of a large boat among nearly twenty companions. In the Lingga River thirteen people were once eaten in one month, and lost their lives.

A traveler in North Borneo visited the site of a village which had been abandoned on account of the crocodiles, and he declares that "the reputation of the place was so bad that when bathing there in the boat I had a man there with a full-cocked gun

The Government of Sarawak Territory has for some years past waged an exterminating war against the man eating crocodiles of that country. By paying a reward of 35 cents per linear foot for every crocodile caught and killed the most dangerous ones have been exterminated and the total number greatly reduced. In the year 1878 266 crocodiles were caught, and the Government paid out \$738 in rewards to their captors.

The Malays and Sea Dyaks calch the bloodthirsty beasts "with hook and line." The "line" is a long rattan, with a dry cocoanut at the end to serve as a float, and the "hook," is a stick of tough, green wood, ten inches long and pointed at both ends, to the middle of which the line is tied. The "hook" is baited with a dead fowl or monkey, or any other small animal, which is fastened to it in such a manner that the hook and bait will be swallowed together without disarrangement. When this combination has been swallowed, the fisherman pulls on the line, a bit of string breaks, and the hook at once turns

crosswise in the crocodile's stomach. The monster is then hauled up, hound securely, dragged ashore and killed without mercy. Often on cutting the stomach open it is found to contain beads, human hair, bangles and pieces of clothing. Whenever a human being is carried off by a crocodile the friends and relatives of the deceased person dilligently fish for the monster until they catch him, when he is generally ripped open alive in revenge.

large man-eating crocodile, and, to the great joy of the Chinese who lived near ger the balance of the brain."

his haunts, I was fortunate to catch him-He was the most repulsive looking crocodile that I have ever seen, and I have seen many hundreds of these monsters. He was precisely twelve feet in length, and back was covered with a slimy growth of skeleton only, and threw the skin away. -Youth's Companion.

Not Always Behindhand. Teacher--Why are you nearly always

tardy, Johnnie?

Chicago Globe,

Johnnie-I can't help it, mum. Teacher--Ever at a circus, Johnnie? Johnnie-Yea, mum, bout a dozen times Teacher-Were you ever late? Johnnie-No, mum, you bet I wasn't .-

Mamma (said Freddy, whose duty it is to run a great many errands)-I wish I was only as big as a dollar!

Why do you wish that, my son? Because then I could put meself in my pocket and ride myself around.

Vitch in the Russian language means son, this being the reason why so many Russian names end in Vitch.

SOUND SCIENCE.

The highest note of a Piano is about 4230, which, multiplied by 13, to get its highest harmonic, gives us 54 990 oscillations per second. This note lies about two-thirds of the distance above the 16th octave, and one-third below the 17th octave. Its highest harmonies are, theremeans of travel and also supply them with fore, appreciable by good ears. Of course there are very many who cannot hear 50,-000 per second: perhaps five-sixths of the race cannot; the other sixth can. Now there are very few people who cannot hear the seventh harmonic of this highest note of the piano, and that falls within the 15th octave. The majority of those who have occult aspirations, and poetical natures, behind; and our hopes of immortality are and sensitive feelings, can easily hear 60,oco per second, and, therefore, have the capacity to hear all the harmonics of the highest note of any piano. The fact that then it is the result of the body" as sumthey do not, depends upon more practical ming up all possibilities? Do not most matters and more easily removable causes Spiritualists think that the soul comes into than capacity of the ear. A note of 323,coo oscillations per second has a harmonic that falls within the limit of the soundgamut; and all notes above that frequency cannot have all the harmonics produced: this note is two-thirds of an octave above the 19th. The first note of the 22nd octave can have its 1st harmonic and no

Those who cannot hear more than 25,can they hope to take the same cultures in of our continued existence after death. thusic as those take who can hear higher The incident was related to me by the

but, starting with the last highest attain- is, and may yet be living somewhere in ment, the progressive development takes the State of New York, for all I know, those which do not fall in the harmony, until two octaves of capacity have been velops the skipped intervals "

opment. Ignorance of this law would cause the teacher to allow the pupil to hear notes which would destroy the very Thus, if the last highest note recognized be called C, the next one will not be E, nor the D preceding it, nor the F, but the gate divides into two portions, so as to produce the octave or first harmonic, then the third harmonic cannot form, because three equal parts; if it divides into two parts there is a certain order of harmonics quite different from those given by its disubject matter.-Esoteric Mag.

Bleeping With the Head to the North.

The superstitious belief that human bengs should sleep with their heads toward the North is now believed to be based upon a scientific principle. The French Academy of Sciences has made experidirection. After some vacillation the head ten years after that to the writer. portion turned toward the North, the pivot board then remaining stationary. "delusion," but the honesty and sincerity One of the professors turned it half way of the lady, and the perfect feasibility to round, but it soon regained a position with me of such an occurrence, from my acthe head piece to the North, and the same quaintance with Spiritualism, left no room results were repeatedly obtained until or- for doubting the truth of the incident. ganic movement ceased.

What Injures the Brain.

"It is not intellectual work that injures the brain," says the London Hospital, but emotional excitement. Most men can stand the severest thought and study of which their brains are capable, and be none the worse for it; for neither thought or study interferes with the recuperative lieve is caused by having our sins forgiven influence of sleep. It is ambition, anxiety through the blood of Christ. and disappointment, the hopes and fears, I once fished on the Malay plan for a the loves and hates, of all our lives, that wear out our nervous system and endan-

Is the Spirit Immortal?

Sir,-I am induced to ask the ques tion, "What is Spirititualism coming to?" Scores of times have I heard the spirits, through our mediums, declare the human was very old, rough-looking and ugly. His spirit is immortal and shall never die; but we have one of our leading speakers, Mr. lungus of some sort, and he was altogether Morse, advancing a theory which shows so hideously ugly that I preserved his me that, in his opinion, the apirit is not immortal. In his discourse given at Newcastle on Tyne (December 30, 1889). he declares that a pre existed Ego (that is, a spirit) is a fallacy—a speculative toy.

The argument stands thus, if I am right in my reasoning: If the spirit did dot exist before the body, then It is the result of the body, that is, it is the result of organization. (This is Materialism.) If it is the result or organization, it has not the essence of being in itself, and therefore is not immortal. Again, that which is the effect of a cause must cease to exist when the causes ceases to exist. The spirit being, according to the assumption, an eff.ct produced by the body, it must cease to exist when the body ceases to exist, and, therefore, we cannot have any more spirits returning after death (seeing that they, the effects, die with the body.) * * *

Let me reiterate my argument. The spirit is either a something existing before the body, or the result of the body. Mr. Morse says it is not a something existing before the body. It is, therefore, the result of the body. It is the result of a perishable body; it is, therefore, perishable itself, because it partakes of the nature of its origin; it, therefore, is not immortal, and therefore, Spiritualism is not true. Everything in nature which has a beginning grows, culminates, and decays, and leaves not a wreck behind. If the spirit originates in the body, as the result of evolution (as Mr. Morse says it does,) it is of the nature of the body; it will therefore grow, culminate, decay, and leave not a wreck like a vision—baseless

JOSEPH CLAYTON. (Does our correspondent say that "it the spirit did not exist before the body, the body at conception, or at birth, and leaves it at death? We do not ourselves see that the indictment is sound. But our opinion is not in accord either with Mr. Morse or Mr. Clayton.-Ed. of Light, London.

The Astral Body-An Incident. To the Editor of The Better Way.

On reading the strange account in your paper of 8th inst., of seeing the "Astral leave the physical body at the moment of oco oscillations per second connot hope to death," it forcibly reminded me of an incifeel the effects of the higher harmonics of dent, which has always been, since I the upper two octaves of a piano, neither learned of it, one of the strongest proofs lady herself, who had the experience many VIDYA-NYAIKA'S 165TH LAW OF SOUND years ago, and, although associated with "The order of the development of the the editorial department of a spiritual capacity of the ear to hear the higher notes journal at the time, it has never been pubdoes not take place in numerical order, lished. The lady's name was Mary Lewlady no one need want to know.

It was somewhere in the Fifties; I can attained, and their corresponding struc- not now recall dates, that Mary with her tures produced in the ear, brain and soul; then husband and companion, a Dr. Syand then the development commences ler, took passage in an ocean steamer at back at the former starting-point, and de- New York, for San Francisco, by way of Cape Horn. Mary's health had been poor This law is of the utmost importance in for a time, but the hope was that a sea the regulation of the musical culture, and voyage would materially aid in restoring her the mouth piece from time to time upon the determination of the degree of devel- her to health. But in this all were sadly disappointed; for she grew from day to day rapidly worse until she was prostrated on various other streams many people have capacity which he hoped to develop, and apparently at death's door. The doctor was untiring in his attention and duties, and on the occasion I am about to G,-a major fifth from the last highest speak of had two lady assistants to help note heard: then the octave, etc. It has him. Mary says, although quite exhaustpreviously been shown that if an aggre- ed and ready to yield up the struggle, yet she was entirely conscious of all that was going on. She remembered the doctor the oscillating wire cannot divide into two leaving the room for a pail of warm water equal parts, and, at the same time, into in which to immerse her feet, and then became unconscious. In a few moments, she says she became conscious, but out of viding into three parts; and according to her old body, standing midway from it these facts, the teacher must regulate his and the door in the room, looking at her dead body and noticing the agitation and efforts of the two lady attendants to restore it to life. At this moment the docfor returned with the pail of hot water, when one of the lady attendants remarked to him, "Doctor, she's gone"

"My God!" cried the doctor, and drop-ped the water pail on Mary's feet; though she felt it not nor did the doctor see her spirit at all, but ru-hed to her material ments upon the body of a guillotined man, body, when all three began rubbing for which go to prove that each human body dear life truly. The doctor took up the is in itself an electric battery, one elec- pail and immersed her feet in the warm trode being represented by the head and water, and all continued their efforts to restore her. Mary, free from pain and qualitances, not intimate friends, and the soldier had not been in the thoughts of my the other by the feet. The body of the anxiety, stood, as a spirit, watching them subject upon which experiments were for some seconds, when she again made was taken immediately after and became unconscious, and when she came placed upon a pivot free to move in any to consciousness again she was back in her body, and lived to relate the incident some

It is easy to cry "hallucination" and

Written for The Better Way. Ode to Cranks.

In our ranks There are some cranks. Who think they are. By near and far. The 'lected ones.

Who ships like suns-Have but to say a single word And o'er the land with awe'll be heard; But every time they ope' their months 'Tis like the bellowing of cows-

Frightening those Bawaddling clothes. And doing neither good nor bad, But to relate, 'Us awful sad: We must have cranks Within our ranks.

New Orleans, La.

As I promised to write you from different points on my trip. I send you a few lines from the Cresent city. We arrived here on the loth of this month, after a pleasant trip from Chicago via Indianapolia, Ciucinnati, Chattanoog a and Birmingham. We were total strangers in the city and found it filled with attendants to the Haengeriest and Mardi Gras festivities, but we were directed by our guides to a place where we obtained excellent quarters, once owned by a wealthy French Creols of this city, who died some years since in Paris. The property is now owned by an English lady, a Catholic, as most of the inhabitants here are, yet she is good medium. She told us that she often nad seen and talked with a spirit who come to her room at night and awakens her by rapping upon the headboard, and tells her that if she will get up and follow her, she will show her where a small trunk is buried filled with gold and valuable Jewelry, and containing a paper giving a full account of it; but she never had the courage to do so. I bought it was her duty to assist the spirit to sarry out its wishes to those in spirit and on the earth plane.

We had the names of several Spiritualists We had the names of several Spiritualists or those spiritually inclined, and on finding them was to d that the regular society here was temporarily disolved, but there was a little meeting held in Hr. Peter street, where a few gathered on Sundays, headed by Mr. Robinson. I found the gentleman, told him who we were, and that we would like to lecture and give tests for the society. He said that they had no money and unable to hire speakers. I said advertise us and we will help you on Bunday. He said he would be glad to do so. We went to the bail on Bunday and lectured to a small audience, my wife giving tests from the pistform after the lecture. We received no remuneration for our services, except the thanks of the little wife giving tests from the platform after the lecture. We received no remuneration for our services, except the thanks of the little band gathered there and a host of spirit iriends present, who said go on we will nelp you. I gave notice that we would give a test and developing circle there Monday evening if we could have the Hall, which was oneerfully granted. We had an audience of over forty at 25 cents each. Another on Thursday night about the same, and on Sunday morning a good audience, and Bunday evening there was neither seats nor at anding room and many were turned away. Our time each day from 10 to b is fully occupied, and our circles twice a week are attended by from forty to sixty. During this time Bro Lidd, of Atlanta, cama to this city, and is lecturing. I am told, to good houses in Minerva Hall in another part of the city. Bo it seemed we were sent here to quicken the spirit and infuse new spiritual lite into the cause in this part of the world, and instead of a handful of hungry trusting ones, there are now two meetings being carried on successfully on Bundays, and numbers of circles in different parts of the city doing their outet

fully on Sundays, and numbers of circles in different parts of the city doing their quiet though important work. We have had letters from Galveston, Texas, we have had letters from Chiveston, Texas, offering to pay our fare there and return, to entertain us while there, and guarantee us all the work we can do, and a nice sum for 3 on day lectures and platform tests. We expect to leave for Galveston next week for a short time. It has been very warm here since we arrived, 76 to 90 degrees in the shade every day, sliniter to our July and August weather. I find the Banner of Light and The BETTER WAY on an a here at the name stand opposite the post-office. Ever Yours,
S. N. ASPINWALL.

Washington, D. C.

Mrs. Glading has completed one half of her second engagement to us for this year, and place in the harmonic intervals, skipping and a more sincere, honest and intelligent as usual holds her audience, which are large Entire Trains, Baggage Car, Day Coaches and and intelligent. A new teature of her me diumship as a speaker is the advent of new controls. Heretofore she has been the instrument upon the platform almost solely of "Hoolah," the Indian maiden who first controiled her for platform service. As the years have past, both "Hoolah" and her medium bave developed into larger ability, and of late spirits of broader culture and more radical thought when in earth life have made the platform. Two weeks ago Thomas Paine very characteristically and powerfully controlled her, giving atterance to the most radical views, clearly expressed and logically sustained. Last evening she was controlled by a noted French freethinker, under the

> pseudonym of "Jaques." I think the history of mediumship contains scarcely a more remarkable instance of rapid growth and culture in the arena of in-tellectuality than the case of Mrs. G ading Bhe is continually advancing, and already may be said to be in the front ranks of our Spiritualist speckers.

Mrs. Ross continues ber seances for mate Min. Ross continues her seances for materialization, to the entire tatisfaction of all reaconable investigators. Some of the manifestations are sufficiently remarkable to bear relating, and I will altempt to sketch the circumstances of one, even though it be imperfectly: At a seance arranged by myself and composed entirely of my personal acquaintances, after a number of presences had made themselves visible, and more than once three materialized at the same time, the control announced the presence of General Carthree materialized at the same time, the control announced the presence of General Carfield, saying that he seemed to come not
with any design for personal manifestation
but to assist a spirit who was an xious to see
a person present. A little later the curtain
opened and showed standing there a tail,
fine-looking man in sold er's dress, who
beckoned to one of our number, Mr. Ingersol
to approach. On going to the currain Mr. Ingersol recognized a fellow clerk in one of the
der Gurfield, who had served in the war under Gurfield who had served in the curtain Mr. Ingressol to serve a person war under Gurfield who had er war under Gurfield who h that he was now in the light and progressing. There was no case of inind reading behind the manifestation, for the men were so

soldier and not con-friend.

A little child, a "cabinet spirit," known as "Patience," or Patie, comes out in the room several feet from the cabinet, prattles and langhs merrily; tells of the work she has and langhs merrily; tells of the work she has and laughs marrily; tells of the work she has to do in helping others to come, and is generally regarded with the tenderness and affootlon by the members of the circle that would be given to a little darling in the fiesh. I have counted eighty different manifastations of about two and a quarter hours. On this occasion there were several times when two and three appeared at once.

The women suffragists have had a most interesting convention here during the past

The women suffragists have had a most interesting convention here during its past week. Various meetings held by the W. U. To the Editor of The Better Way.

Will some one tell what causes, for instance, a person that attends a Methodist mourner's bench revival to change their eclings from sorrow to this great happiness experienced which we are taught to believe is caused by having our sins forgiven through the blood of Christ.

Please have this answered in The Better Way for we are readers of your parent.

Meh two and three appeared at once.

The women suffragists have had a most interesting convention here during its past week. Various meetings held by W. U. To people, 'pimpling" out in its environment as little stue shows around a high circus, 'This week the "Woman's National Liberal Union" hold convention at Willard Hall. Tuis union les composed of the more openly freetbinkers of the suffragists and the more remained by mourner's bench revival to change their feelings from sorrow to this great happiness experienced which we are taught to believe is caused by having our sins forgiven through the blood of Christ.

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ishing communications from their departed friends.

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He was Caught

out ina coldy

took a hard

TRE QUESTION OF THE DAY. To the Editor of The Better Way,

The question, What is spirit, or is spirit matter? is certainly important, and a pertinent subject of discussion. I do not write to antagouize the views variously expressed in your columns the past two months, but merely wish to give mine without restraint.

I am more in harmony with the view expressed by the writer who signs himself "Mac" in your imue of March 1st, than with either of the other writ ers who have written upon this subject; to be seen that "Mac" calls spirit spirit, and matter matter.

I will first state my belief in spirit and matter; not as one substance with as defined by our lexicographem, two definite, distinct principles so far as our present understanding qualifies us to judge. They are sometimes called antagonistic, not think it will be termed matter.

as our condition in the spirit world, is beyond my comprehension. The ma terial conception of our future condition ings of the spirits.

face for a moment. Our orthodox physical resurrection. Their golden streets, the throne, and the God that is expected to occupy it, are all material, also the books, judge and court. Spirits have thousands of times pronounced the statements in regard to our condition after the change called death, birds, flowers, lakes, rivers, mountains and plains, which are said to be conditions of spirit life, are only reflections of earth life. The large and increasing class of thinkers who declare all to be spirit, and that matter is only a shadow view much more logical and consistent nothing beyond the material.

The more correct view is, no doubt, what the wise of all nations, and periods is subject to spirit; that man as an individual spirit entity, becomes +piritually unfolded by contact with matter; this is the law of his being, and when aufficiently unfolded to command, control, subjugate and overcome all material things, then, and not till then, is he prepared to enter the realm of the

of the spirit world for over forty years.

world? I reply, we gain knowledge by ding them to the rest, good songs, givobservation and experience, ju-t as we ing everybody the keynote, so that do in other matters; we judge humanity by their expressions; all phenomena are judged by their manifestations. The spirits declared the "rap" to be a spirit- ligion: been maintained forty-two year; what reason or of ject is there for Spiri ualls a to call the "rap" or any other spiritual phenomena material? Would it not be as reasonable to call thought material, or electricity thought? Let us gaunt by or electricity thought? Let us stand by our dictionaries until we have good reason to discard them. It seems to the writer easy to see the truth if willing and receptive. To understand the spiritual we must adopt spiritual teachings and methods. If we persist in weign, ing and measuring spiritual manifesta. Each has his place, each man can rest tions by material methods, we will fail

of good results.
We must discriminate between the spiritual and the material; this is the first lesson in spiritual growth. Spiritualism does not need the corroboration Spiritualism. "Spiritualism is a two-fold light from above and from within," in spiritual unfoldment. Skepticism may be necessary, but is not a condition to be proud of; it is founded upon

ignorance, and smacks much of bigotry.
The writer is personally acquainted with Mrs. Allie Lindsay Lyuch (authoress) of Memphis, Tenn., who called out the articles above referred to by the question, "Is spirit matter?" and know her to be a practical, common seuse Spiritualist and an able story writer; her stories ought to find a place in our spiritual papers—why not? they are in do for cuts for that article about Joseph of the works of the wor

The Trance State Is a Medium in the Trance State Really Unconscious! Concluded from Page 1.

declare progressive animation and ef fort. Down brakes is the signal that is very seldom given, and the train only stops to gain enough fuel and water to carry on its great fires, and in fact we are getting so in our railroad systems, and in our progressive mental railroad that we hardly stop at all. They have an arrangement made on a bridge over the track, the car to be filled with coal is brought under it, and the coal is all by reading between the lines it is plain dumped in at once. A little further on your engine seems to be going through a shower of water. You are on the front part of the train and you observe along the side of the railway a treuch two names, but as substance and spirit, filled with water, and you ask some man who is on the cars (the brakeman or conductor) what this means, and he answers you, as such a man can auswer, "They are only scooping up waand may be relatively, but not abso- ter," and on you go You begin queslutely. If in the future only one primal tioning, and by-and-by you find that substance is found to be the truth, I do scooping water is really one of America's inventions, that the people have not Why any Spiritualist should cling to the time to stop and let the engine the old orthodox dogma of materiality drink, so they have planned this ar rangement of taking water.

Now in religious matters you are just about up to the line with other improvein the spirit world is a blank contradic- ments, and instead of stopping for imtion of the letter and spirit of the teach- mersion and to load up with brimstone we don't put the brakes down at all Let us look this subject square in the but are going on at a much more rapid rate than many suppose. Each one of marked Uultarianism, although the name is not very plain. Here are the Universalists, a car of good-natured notice their car just a little at present God. because they are in a commotion in drawn from the Bible of the Christian, side. You will see next the Baptist. to be word pictures or symbols. Spirits You will recognize their car because have taught us that heaven and hell they are sorry that they do not have manifestation that I ever received, and time of his stay. Over one bundred are conditions. In my opinion, the time to stop and take in immersion. which I now believe to be of spiritual And there you will see all the rest, the origin. I was then living at Coopers Catholic, the Protestant, everybody's town, Otsego County, N. Y., eleven who brought health to our child.) car on the train. Among the rest, the miles from my father's house. One Spiritualists. They are all fastened together by a new arrangement of shut tles between the cars, the airbrakes are of a very painful domestic scene then -- a delusion of our senses-is to my placed, everything for the safety and good of the public is there, and if you than those who see and comprehend and I stop for some old-fashioned line was fully impressed, when I arose, that to be mapped out and 'do not hurry on I should soon hear the confirmation of board we shall be very soon found the vision. Every step that I heard this place, and we will willingly answer of earth's history have taught, that spirit slowly taking our place on the antique would startle me, as I expected then to is cause; spirit is supreme; that matter hand car and trying to keep in sight, if hear a confirmation of the vision. possible, of the rear end of the train.

What fault have Spiritualists and Christians to find with each other? If you know, I don't. One trouble is we spirit.

There is no valid reason for wishing car has its own place in the train, and him, I found I did not know it all. I our condition to be material in the by and by as we hurry on so fast, it could see but not hear; I was clairvoy as we realize that spirit is cause and will become a question not which sect ant but not clairaudient, and this was and is in harmony with the teachings the most improvements on the train. If we have good literature, passing it and actually see the affair, or was it a Some one may ask, what do we or if we have good literature, passing it and actually see the affair, or was it a can we know of spirits or the spirit through the cars, if good speakers, len-simple vision warning me of the fact-

> In the truth of his destiny grand. We are doing our best to spread the truth Through the length and breadth of the land

> > Newspaper Cuts.

Foreman of composing room (speakof Bibles as much as the Bibles need ing through the tube to managing edi- an ocean steamer. One night be tor)-You say you want that article dreamed that his wife, who was then unless receptive to this light, which is about the woman who killed a bear in Bridgeport, opined the door of his the foundation of all the religions of and three cubs illustrated with a cut of stateroom, looked hesitatingly in and the woman?

Managing Elitor-Yes; I do.

Foreman-What cut shall I use? Elitor--Where is that cut of Lydia his stateroom looked down and said: Plukham that we run in the weekly? "You're a pretty fellow to let a woman Foreman--It's being used in the first come in here in the night and kies

was agreeable and he stayed somewhat late. As he rose to take his departure the lady said: "Pray, don't go yet, Mr. Jones. I want you to play something for me."

"Oh! you must excuse me to night; it is very late and I should disturb the neighbors."

"Never mind the neighbors." and in the job room. See if you can find something there for an article l'm going the send down about the Emperor William and his wife. I guess that old cut we ran a few weeks ago of Coquelin and Jane Hading-will do."

"All right; Hading and Coquelin goes."—Detroit Free Press.

"The Duluth woman who put the ker-though we may not bellowed."

The Duluth woman who put the ker-though we may not bellowed.

Written for The Better Way. "IS SPIRIT MATTER"" A. B. BEVERANCE.

the answers to the question asked by Allie Lindsay Lyuch, "Is spirit matter?" It seems to me that is a very important question to settle to have any the diptheria of the malignant type, clear conception of Spiritualism. A and it left her in such a state that it person that believes in a God (any kind affected her mind and spine, and she of a (lod) would not believe that spirit was in such a condition she could not was matter; and any person that did talk, walk or feed herself. She was not believe in a God, would not believe continually in motion; her hands, head in anything else but matter. Hence and limbs could not be kept still for a the first question to be settled is, Is moment. We employed the best phythere a God? I must confess I have no sicians, and they could not do anything proof that there is a God, and have to relieve her, and advised us to send her never found any one that had. But to the University at Ann Arbor, Mich. they have reasons for their faith that As we were preparing to send her to there is one. Then I believe "spirit is that institute a Mrs. Potter, of Alblon, matter;" and it seems to me that per- came to our house and gave us one of

different conclusions upon all subjects.

is the foundation of all superstition. Maquoketa, Ia. That a belief in reincarnation, in Christian science or mental science or theosophy, is a superstition founded on the belief of a God; for if they did not have a God they could not have any such a spiritual remedies, and in two weeks belief. Most God believers believe that after she commenced taking them she they had an existence before they took on the physical body. Now that idea conflicts with the law of heredity that an excitement, and the sick flocked to the great thinkers of the day are studying so closely. I also claim that a be friends declare their heaven and hell to the cars was originally labeled and lief in a God is a bar to human probe material, and they expect to reach placed on the same track. Here comes gress. Those that have such a belief his patients numbered hundreds, and either one or the other place, by a the Methodist. We recognize them are not as interested in every day pracbecause they shout a little. This car is tical life, and in the affairs of this world, on this side the grave, as those that do not. I would say, let every one think upon this subject and see if there did so much want to see the man who folk. There the Presbyterians, you will is the least bit of proof that there is a

In the Astral.

To the Editor of The Better Way. I send you an account of the first night I retired to rest, and slept very soundly; but in my sleep I had a vision enacting at my father's house, eleven miles from where I then was, and I

My father got drunk on sour cider, and in consequence they had a violent quarrel, and he drove my brother off at the point of a musket; and he came to are trying to find difficulties where Cooperstown and began telling me there are none. Let us remember that about it. I replied, "I knew all about it; the cars are all linked together, each I saw it." But on further talk with matter an effect—only a shadow—all or which religious doctrine we professed in the only time I ever knew my father to be drunk. Now this is the puzzle, did my mind reach out those eleven miles then transpiring? I am inclined to this latter opinion. WILLIAM STORK.

What's in a Dream?

Another case of telepathy was that of the son of Bishop Lee, of Canada, says the St. Louis Globe Democrat. The The Society of Union Spiritualists, Bishop fell down a flight of stairs in his residence, receiving severe it juries, for which he was afterward treated at Hyde Park, near Chicago. At the instant of the accident his son was asleep in Denver. He sprang out of bed, cry ing, "Father is falling!" His wife told him he was dreaming, but he was so impressed that he telegraphed home and learned that his dream, or whatever it was, was a reality.

A story with a little romance in it is that of S. R. W., of Bridgeport, Conn., who was returning from England on When he awoke in the morning the man who occupied the upper berth in

out the articles above referred to by the question, "Is spirit matter?" and know her to be a practical, common-sense Spiritualist and an able story writer; her stories ought to find a place in our spiritual papers—why not? they are in harmony with the spirit of Spiritualism. No doubt her early education and environments are not fully outgrown in the letter, but certainly are in the spirit she is materialistic only in the letter.

Yours for more light,

DR. M. E. CONGAR.

Thirsting for Revenge.

A planist recently spent the evening at the house of a lady. The company was agreeable and he stayed somewhat late. As he rose to take his departure in the size and down about the letter in the form of the new Colorado capital will do for the castle. There's a lot of old cuts in the job room. See if you can find something there for an article l'm goling to send down about the letter in the night and kies you."

Pressed for an explanation, he described the scene which he had experienced. Arrived at home he was a-ked by his suffe: "Did you receive a visit from me on such a night? I made you one. I was worried etoems that night. I dreamed I went out on the ocean and came upon a great black steamship. I went up the side and along the corridor and opened that old hand bill cut of Emma About for his bride."

"All right, but what are we going to do for cuts for that article about Joseph cone. I was worried because of the reported the scene which he had experienced. Arrived at home he was a-ked by his suffe: "Did you receive a visit from me on such a night? I made you one. I was worried the scene which he had experienced. Arrived at home he was a-ked by his suffe: "Did you receive a visit from me on such a night? I went out on the ocean and came upon a great black steamship. I went out on the ocean and the storage for an explanation, he described the scene which he acrived at home he was a-ked by his wife: "Did you receive a visit from me on such a night? I went out on the ocean and came upon a great black steamship. I went out

"Oh! you must excuse me to night; it is very late and I should disturb the neighbors."

"Never mind the neighbors," answered the young lady quickly. "they polsoned our dog yesterday."--Musical Courier.

"All right; Hading and Coquein for nothing? We all recognize the active presence of these principles, even though we may not believe in a personation of the principles, even though we may not believe in a personation of the principles, even though we may not believe in a personation of the principles, even the service of the principles, even the service of the service of

A Miracle-Dr. A. B. Dobson Again. If the following cure had been performed in bible times, it certainly would I have been very much interested in have been called a miracle. We will leave the father and mother of the little girl to tell the story:

"Our little girl, twelve years old, had sons taking opposite positions on this Dr. A. B. Dubson's circulars, stating he subject, if they reason logically from had cured her, and she believed he their standpoint, they must come to could cure our little girl. We said we would not send Gertle to Ann Arbor I claim a belief in any kind of a God until we first consulted the humbug at

"We wrote to Dr. Dobson, he answering immediately, and calling her disease a fearful case of St. Vitus' dance. We lost no time sending for his so called was perfectly well, and we soon sent her to school. This naturally created see us, asking who cured our child. We told them, and gave them his adiress, and we wrote him many letters ourselves for the sick in this place, until many more wonderful cures were performed by him in this place. We heard Dr. Dibson was going to

visit Jackson, and we wrote and asked him if he would not call on us, for we had saved the life of our little pet. He said he would. We procured the best suite of rooms at the Donnelly House and told our friends that Dr D bson would be there on the 14th of Novem ber for two days. He came, and so did the sick; his rooms were full all the took his treatment. Our little Gertje met the Ductor several times (she and we would na urally love the person Whether this cure was done by spirit power we know not, but one thing we do know, that our little girl was terribly afflicted unto death's door, and now she is as well as any member of our family, and her getting well has been th means of many more of this town sending to him and getting cured. If you have any doubts of the above facts, write to us or any responsible person of "J C. KIMMEL, your letter. "MARY KIMMEL."

Mr. Kimmel is a prominent clothing merchaut, and he and his wife are members of the Presbyterian Church of Mason, Ingham, Mich.

Hundreds of such cases as this Dr. Dobson and his band are curing monthly, among them many old school phy scians-Maquoketa Record. 8-e ad. in another column.

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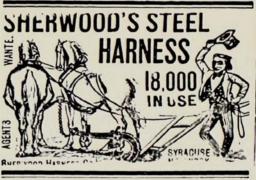
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