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THE ROSTRUM.

THE TRANSMUTATION AND TRANS-MUTABILITY OF WILL AND MO-TIVE AND THEIR ASSENT.

A Discourse by Mr. J. Clegg Wright, de-livered Before the First Society of Spiritualists, at Adelphi Hall, New

Specially Reported for The Better Way.

Ever since philosophy began to occubeen used to disguise thought, to mystily thought. Metaphysics are enough to make any intellect sick that is robust, at any time, but especially in medieval metaphysics clouds began to arise which darkness sat everywhere.

in action. When the mind is asleep myself plain. there is no will. It is an attribute of | Now, if I say this will is an entity, I to work out certain ends when the perception, Inference, sentiment, and the duplication of all these by Imaginaby a thing that acts. The voluntary motions are acts done by things stand ing constitutionally related to one another and the human mind by acting;

power of perception: and the psychic and persists in its actions upon them. In my own mind. condition the relativity of perceptions. That is to say, that energy as an So that in the work which the mind entity persists. If it be not so, it is the in cosmic theism misapprehended. It this will has personality. It is a per conditions are the weakest. A class of does, that work consists of bringing out quality of the thing itself to act, of the outer world of phenomena to the the quality of the atom. Now what is Design Argument." I assume that the tallization starts from a point. Matter that there is an unconscious self. I inner world of consciousness pictures of an atom but the nucleus of energy table was made, and I assume that it things and their relations.

causes are inferred according to the a priori by calling into existence energy. phenomena stand in perception and tinually reasoning upon entities which the ideal of the table existed in the spirit persists, souls persist. What is a gent self. Produce him. Let us look relativity to each other, the conclusion the a priori method has made. It is and characteristics of their influence dangerous ground, it is unstable ground. and it is not accurate to say the table upon each other—that correspondence Theologians made Gods in that way; being seen produces will, decision, they made a devil in that way; they judgment. It is that act which sees made angels that way. They have are eternally appropriating existences the difference between a man and a made the wild creations of mythology to ideas, again doing an error upon that tree—which is mechanical. A man in that way—by calling into existence oun never will to see a tree in the form entities which can only exist as qualiof a man, or a man in the form of a ties inherent in the things themselves. relating to man's personality; it can capability. hardly have a philosophical meaning— THE ENERGY OF SUSPENDED MOTION. day come out of the things of yesterday, but let us look at it.

of a monarch, whose constitutional carry it to the top of the building, not reason, that He has no will, that He power then it stands related to energy man is a reservoir of suspended energy, argument in the realm of will there is York, Sunday Morning, Nov. 10th using energy, the transmutability of of the bile when it is produced in too That decision of Emerson cannot be power of nature, that which blows the liver. cyclone along, that which raises the There is a hoarding of energy in what soul is a phrase without a meaning—thing. But when we come to an analy-for the citizen of nature to say what storm at sea, that which rolls the stars I might call the cerebral and ganglionic it does not mean anything. There are sis of the nature and constitution of nature shall be. If man be a machine by the attention of the wise, the prob- storm at sea, that which rolls the stars I might call the cerebral and ganglionic it does not mean anything. There are signor lem of the constitution and nature of in their orbits, that which creates or nervous system of man. It is hoarded words which do not stand for anything freedom in the human will you have exactly like a steam engine, endowed the human will has been foremost. sends forth vegetable life, that which and it stands constitutionally correlated that is in the intellect. Man created got back to the unconsciousness of will, with reasonable capability, which a Fields of beautiful epeculation have develops the constitutional organization, to magnetism you have a middle station, but there is no Buffalo back to the unconsciousness of motive, steam engine has not, the reasonable been laid out regarding the constitution that which rolls out in intellect and to call into existence as the theologian in the realm of human reason it is to the unconsciousness of desire, to the capability is not the same in all minds; and freedom of the human will. If becomes reasonable capability—this calls into existence Gid, but on my transcendental. you will give me your careful attention will, power energy, has immutability plane of sensation I perceive magnet I will try to d fine it, for the struggles and transmutability into modes and ism as you perceive matter. Magnet- of different forms of organic life comes my desires, the causes of my impulses, nomena, filtered through one mind, are of philosophy have been struggles to attributes of development differentiated ism is an hypothesis to you, to me a by an abutment of these two great and the constitution of mechanical or not filtered in the same way in another attain a definition of terms. Meta- in the world of phenomena; so that fact, but in reasoning with you I will forces acting; the action of environment ganism in man are due to the structure mind. There is something stopped at physical philosophers, especially, have this relativity of soul, will, power and assume it still as an hypothesis, to be and the action of the force of heredity. of environment through will. Then I the doorway of existence, and the reaused words without any thing behind energy becomes a great subject. The on the plane of your rational faculties. them. In metaphysics language has relation of man, the origin of man, the Tals magnetism, I assume, for convenlikeness and unlikeness of man, the ieuce of the definition, fills the cellular I use this in a poetical sense. "Nature processes of reasoning are mechanical, two standards of reason on the same filled the hemisphere of thought, and this proposition. I affirm, then, that ship to soul, and that that constitution two conditions, is the point of being mechanically upon the organism of the reason is marching on to a union, to the Now what do I mean when I say and any single outward phenomena in what you call will. The calibre of a life is a phenomenal spontaneancy of will? The human will—what is it? Is nature. Now 1 am transcendental, you pistol will be the measure of its power expression in nature, due to the coming planted there by the mechanical forces There are truths which are found in the it an entity? Is the human will a perceive, I am out there beyond the of explosion, of its force as a pistol, and together of elemental conditions with of the will, and the mechanical forces constitution of mind due to the conthing? I affirm that the human will is world of human reason. The world of of the noise it will make. not a thing, but that will is the totality | transcendentalism is that world outside | of intellectual, sentimental, passional of the world of human reason; I am out tive-not the thing environment. That which makes a Reasoning then thus, that man is an nature, but nature made reason. and instinctive activity. It is the mind there somehow, and I must try to make does. It is the action, it is the realiza-

the consciousness, but consciousness is made a mistake which all the old meta- environment is given. Put a soul withnot an entity. Conscioueness stands to physicians have made. They have out the environment and it ceases to mind as the crack of a pistol stands to created things which are only qualities, have a will, it ceases to have any conthe pistol. Mit d is the thluking entity, attributes which in themselves inhere sciousness. There is will without conand thinking is a process of sensation, and constituted some other thing. A sciousness. There is instinctive will. great deal of confusion exists in the There is intellect without consciousness, mind of man touching the nature and by intellect I do not necessarily mean tion. Thinking is an act, and it is done constitution of energy. Now energy is consciousness, because the word intela word that stands in mind for an act. lect to me covers phenomena which do What is the act? The set is the change not pertain to any consciousness. For In the locality of a thing. Now I have example: in the development of what sonality, and the persistency of the perto have two things before I can have used to be called inorganic nature there and that acting being determined by locality. Locality is merely relation is correlation which does involve but there had, to touch the problems of the force itself, coming into contact which phenomena sustain to each other. with its environment; environment I will fix this stand, and that table limiting, constituting, arranging, the related to this stand. If nothing exmanner, nature and quality of senstions, listed but the table it would have no the constitutional capability of the relation, and when these two things which a conscious intelligence can commind perceives those sensations. Those change their relation to each other it is prehend, and I impute to the constitubensations are first, physiological; done by power, energy, will. This tion of the things themselves intelli- outside of the world of existence, be- tribution of vegetable and animal life second, magnetic; third, psychic power, energy and will (words mean-gence, because I see them intelligently. Yond reason, as well as those existences and of thermal states, existing ever

which stands in the whirlwind of being, existed in the mind of the maker before Causes are inferred and are subjective, and this change of locality I account for it became an objective table, but, ladies

tree. Perception is mechanical--infer- Well, now then, let us go back to the entiating itself into personality, works ential capability is mechanical. It is human will, the capabilities of will, up into conscious intelligence, so that the mechanical, subjective act of the Capability does not necessarily imply there is a difference between intellicorrelating sensations. The transmuta- intellect. Intellectual capability is one gence and conscious intelligence. The bility of will can hardly have a mean thing and capability is another thing. intelligence which is unconscious is ing only in the theistic sense, as far as We say energy is capability, will is purely mechanical; it is pure physical,

The transmutability of will, using be illustrated in this way. Supposing a and the yesterdays stand behind the will in one of the senses in which the man carried to the top of this building pienomena of to-day. Thought, the old metaphyscians used it, merely a brick and the brick is laid on the laterposition of intelligent will, never stands for the executive totality of corner of the building. There you have comes into nature until it gets up into mind, which is equal to saying power, suspended energy. Push the brick off consciousness. Hence we see what will and power being convertable, in- the building and you let loose this tremelorous peculiar and theistic terobangeable telius. Will, in the sense energy, and as it falls to the ground, it ground those people stand on who say in which I might use it to say the will liberates as much energy as it took to they believe in a God, but that He does capability is unlimited. Such unlimit- Nothing lost! This suspended or hoarded, is not an individual. Why, ladies and ed will may be designated as unlimited conserved energy is an attribute or gentlemen, they have no God at all. power. Now this transmutability of capability of the human will, and this but a word that they think stands for power can be carried into the realm suspended energy is hoarded in the something. There is no stop between of the theistic cosmos. When that stuff constitution of the soul, when the soul theism and atheism, no middle ground, out of which soul is made can be put it apart from the body—hoarded in the no resting place. Between New York under the weight of power and called body and soul in human beings, and and Chicago there is Buffalo, but in the in some way as energy. We may say just as the gall bladder is the reservoir no station between theism and atheism. think that it was sailing around in its energy, the executive power, the doing large a quantity by the operations of received. There was no logic in Emer- the way that it would rea on, it would always talks of morals and tacks them

soul of man, his force and points of tissues of the nervous system and that energy which have developed in the its cells are almost inconceivably numphenomena of nature, have the simili- erous in the constitution of man; that intelligent action. But mechanically, I are mechanical, and the hereditary there is truth. The science of mathetude and unity of the whole universe in this cellular constitution has a relationthere is no unlikeness between man is that which defines and regulates from which phenomena come. Hence, child; the instinctive development of equilibrium which nature ever sustains.

> Never forget, then, that will is execu tion, the potency which lies in life itself have made a man. That which makes constituted in nature by the forces of one, and yet there is correlation personality. The question comes thus: -and natural correlation.

Let me define distinctly this character of intelligence, this correlation

sen-ation: magnetism regulates the entity outside of the things themselves things in themselves which only exist known and of the unknown, the being conditions, the equilibrium, the force,

Again this intelligible nature has been is thus misappropriated in "Paley's sonality in the inorganic world-crysand gentlemen, that table did not excapability of the mind, and when two Now there is a mistake. We are con- ist as a table in the man's mind, but Matter persists, phenomena persists and Gentlemen, produce that non-intelliimagination of the creator of the table, existed before it was made. The idea, the concept of the table existed, but we old plan of giving unto nature a reality which is only in the imagination.

This will, this universal will, differ-

natural correlation. The things of to-The energy of suspended motion may and the yesterdays and the yesterdays

> knowledge; "tries" implies conscious, life, organicanically, the result of the them. the slow action of will in nature, and sonal being. the modifications of universi phenom

ena are seen in life's capability to day. Let us together look at this persistency. In the first place, will involves the personality is the desire the hearer over if organic capability be temporary, How? The persistency of will is an at-

tself and of all which persists in being asserting itself at the weakest point; the -a part of it is what I call will, and phenomena are produced where the is the aggregation of points, the constitution of matter is the aggregation of conscious and about intelligence being centrifugal force; what we call crystal- not conscious. Now it is affirmed by lization is an aggregation of points. some that there is a non-intelligent self. soul? It is a conscious and unconscious at him. Surely you can give us some physician who makes a spiritual world twenty millions of eternities necessary world to day without spirits. for me to understand the mystery of eternity. Mystery accumulates the hypothesis of an unconscious self. This more I know. It is this mystery that theosophy has built up. Theosophy is creates in me the desire to live, the love transcendental, it grows luxuriantly in of the solution of mystery is the charm the gardens beyond reason. The poetry of conscious life.

Then this individual, personality, conscious, intelligent will—is it free? made governments. On the battlefield the hero has given his blood for freedom, social freedom. But the freedom of the will is a problem beyond social freedom. Freedom of the will, my freedom of choice, my freedom of desire, my freedom of power to select, are terms which men have used upon the assumption that the will was free. If the planet Mars had a conscious personchanical, that the instinctive impulses

flower, under other conditions might intelligent, self-conscious structure, the animal to live arb really in the heredity and environment, the product knowledge is the product of experience, trees of the forest might have made a tion of the equilibrium of being, the that even causality is the product of Newton had the environment been dif present intellect constituted from the experience—that there is in the human ferent, but the persistency, the slow conscious expression here and now, the mind nothing innate, that is to say, that persistency of environment regulates equilibrium of the soul experiences per-

For definiteness, let us say here, that in a state of nature man is a child of Enough on that side of my topic | the universe, of all the forces in equilibrium. Change an atom on the planet Mais and you modify man's nature: change the revolution of the earth and you change the constitution, to some extent, of all life that is upon it. What a beautiful thought it is! What light it throws upon the cosmic process of evowhere comes the persistency of will? lution. We see it on the mountains of Colorado, in the plains and valleys and tribute of being. By being, I mean the hills of Mex co, everywhere on the totality of all phenomena, the totality geological surface of the globe, the dis-Physiological conditions modify and ing the same thing)-this power either Again it is a prior, and I am creating which are known within the world of from this eternal, persistent process go-

determine the volume and capability of exists in the things themselves or is an again and imputing again to quality reason. I mean the contents of the ing on, life expressing itself under its idealistic metaphysicians have asserted entity made out of spirit stuff, and this phenomena proceeding from this uncorrelation is inseparable. The meta- conscious self-it has produced the conscious self. Now here are two hypowithout matter has got into moonshine. thetical personalities reared up, and They stand constitutionally related. It upon this hypothesis of two personaliis not for me, for this personality, to ties is built up the explanation of all the eay how they differ, I cannot explain, phenomena which occur in sonombuit is beyond me. The more I know the liem, in entrancement, in different more mystery the universe contains. modes or psychic states, here we are The longer I live the more I have to do confronted by an hypothesis which as--- to use a solicism in language, when I serts the claim to explain the phenomhave lived an eternity there will be enal and epiritual manifestations of the

> Now just for a moment look at this of philosophy is richer than the poetry of farcy, and the theesophists is capable of dealing with God-he knows as What a sweet word is freedom! It has much about God as the Archbishop of stirred the seul of the patrice, H-bas Canterbury or the Pope at Rome. Science will kill the vatican. Great intellectual and spiritual revolutions sweep over the world slowly; changes which are rapidly made seldom last. We grow in persistency of will.

But you say, if will be mechanical, if we are not free, if freedom can have no meaning in a natural sense, then how is it we are responsible? Tais takes me into the realm of social life, it takes me ality, an intelligent will, Mars would into the realm of ethics. Now, I am not discussing ethics, or morals, or reorbit according to its own will. That is sponsibilities. It is the theologian that son-it was transcendental--the over believe that it was doing the whole on to the natural problem, but it is not unconsciousness of the ideal, of the in- no two minds are alike in capability of Then the development from nature tellectual, of perception. The causes of reason. The same facts, the same phe-Nature tries to produce like, environ. hold that the will is mechanical, that soning or judging capability is different ment tries to produce a change. Now the buman will is mechanical, that the in every mind, and consequently no tries" implies will; "tries" implies that the sensational processes are me- phenomena absolutely agree. Stop. In the realm of mathematics, you say, mean, this thing, this abutment of these forces in a woman's soul are implanted matics is more perfect because human what we call pre-natal conditions are Mathematics are merely the equilibrium capability of life. The capability of persist, and will is the expression of formity of reason to the forces which exist in nature. Reason did not make

I agree with Hume that mathematics are the product of experience, that all the human mind is not born with any concept of truth in It, but that truth is built up by this abutment of the soul against its environment, and the uniformity of this abutment has produced mathematics; the uniformity of this action has produced a certain uniformity in reason, but when we travel a little bit out into the realm of unknown phenomens, where variation comes into play, diversity begins - apparently. Three judges might sit upon a case, the evidence might be heard by each, all will be honest, yet two will come to one conclusion and the third to an opposite decision; the facts before them look different owing to the capability of the

Concluded on Page 8.

Written for The Better Way WHAT SPIRITUALISM CAN DO. BY HUBON TUTTLE

If the grand principles of Spiritualism were put in universal practice to day, in three generations there would not be necessity for an asylung a juli, a penttentiary, a lawyer, a judge or priest in the civilized world. Time only would be necessary for humanity to outgrow its scars and deformities.

If it is easy to awaken the soul to visious of the beautiful and true, it is equally easy to crush out the little light

We scorn the brother who by oppression and poverty has become an ignoble serf; the coal miner whose language has been reduced to a few hundred words, relating only to his immediate wante: the outcast, the unfortunate and criminal. Rather should we pity. Lat us remember that if placed in their situation, with their antecadents, we should do precisely as they do.

Mocking pharmee who draw your cloak close around you for fear of contact with those, were you given a choice of endowment? Were you consulted as to the sphere of life into which you were born? Do you suppose the vagabond, whom you thank God for not being like unto, wished to be born into his estate? Then take no praise for being as you are, nor blame him for not being better than he is.

The missionary may talk religion to starving men, and when the beggai's children cry for bread give themstracts. Spirituallem has another office. The poor have we with us always, and because consumption exceeds production or legal rights stand between the worker and his work, there is misery and crime. It is hideous-this wolfpang of hungry poverty-to see disease, engendered by want snatching ones children in its greedy jawe; to see it features and paint there the livid hues of death! It is well the pressure of poverty deadens the keener senses; that the heart grows numb by its endurance, yet it cannot be supposed to have less feeling when beating beneath fustian than beneath broadcloth. The mother in rage has as deep an affection for her child as the mother in satin, though sometimes in the struggle through misery, it appears more like animal instinct than human affection.

The fault is not with the individual, but with the pation, the times and the curse of the inheritance of the super stitions of the past. The struggle for existence is terrible and the path of advance is paved with human hearts. The lower ranks of society can at most have but little pleasure, and the time for the enjoyment of even that is depled them.

Why wonder at their excesses? The physical frame is prostrated by excessive labor. Stimulants for a time restore its tone. It is as natural for the overtasked to seek them as for the enjoyment is wrung from the soul, these poor crushed souls know how to obtain.

On the other hand, often the man of business, the thinker and writer, the men who hold the commerce of the globe, and with the sliken sail of obedience to the higher law the golden commerce weave the web of nationali. ties close and strong; who represent the brain, as the others do the bands of unto (ind the things that are God's society, by overtasking fall into the Justice tempered with mercy. same state; constant strain, mental and physical, produces corresponding that we are "members one of another, depression. The man leaves his desk, weary, depressed, despondent. Sleep refuses to refresh him he fluds temporary relief in stimulants, which after a brief time betray his coulidence and leave him a stranded wreck.

But what has Spiritualism to do with the poor or the rich? It has much to do. Just shead there is equality. The whether to be antically selfish and hagreen fields of heaven are not owned or bitual lists in word or manner to gain sold by title deed. There are no mort- for the body or starve the body and gages there, no rents, but as the air is free, so are all things there. At once death shakes from poverty its dead weight, and man no longer feels its canker, nor is crushed by what poor mortals call the justice of law. If this be so in the next life, why not attempt to realize as much as possible the future heaven on earth? If there is one principle of Spiritualism more amphalic ciple of Spiritualism more emphatic than another it is that such should be made the effort of all who call them selves Spiritualists.

The great object of living is the development of a perfect manhood. If we do not advance toward this object we might as well not live, for life becomes a failure. If we are not growing in wisdom and developing angelic qualities, our life is a waste, and we should make haste to recover the right

What is the criterion, the standard of appeal furnished by the spiritual philosophy of life for living?

Discard those things which are only for to-day, and do those which have an

eternal relation.
We are not dwellers on the shores of time but heirs of eternity. Though we do the best we know how, we have capabilities of doing infinitely better. Life is a school for discipline. We should co-ordinate and harmonize all our faculties, living and acting true to one blokest light.

Not in one organization or party is the excellency of Spiritualism to appeal, but in the individual. It is of no consequence how strong the party or sect to which he belongs if he is wrong. The sacrifice of the world would be of no Good for Boavall. We make our own heaven and Chronicle.

our own hell and walk an angel or devil therein—not only in the free realm of spirit life, but during earthly life. Such is the religious aspect of Spiritnalism. It is the combined and analyzed moral excellence of the world.
It is the essence of Christianity, but while this involves in creeds and churches, Spiritualism acknowledges no other creed than the laws expressed In the natural world; no interpreted than reason, no church but mankind.

While the church prays God to re-move suffering, and oring peace and good will, the Spiritualist is the wak-ing messenger bringing help to the needy and light into dirkness. This is the difference. He has gone past all the churches and drank at the fountain where the sposiles drank at the contain plugs are stropped away, and the pure ethics of the world's sages as expressed in and by the constitution of man is the ethics of Spiritualism.

Written for The Better Way. PRIMITIVE vo. MODERN CHRISTI-ANITY.

J. O. HARRETT.

The primitive church, organized on the Christ principle of human brotherhood, concerned Itself with secular matters. "The believers had all things common." As a co operative or a communistic system, it was doubtless the nearest to perfection in the theu enlightened world. It was very severe in its business obligations, as illustrated in the fate of Ananias and Saphrira, who lied about their estate, reserving a part when the law of the compact required complete rellaquishment of possession for the mutual good. If St. Peter were on earth again and his duty were to electrocute mentally all who lie about their estates, especially when the asses sor comes round, don't you think he would have to give up the job as beyoud his psychic capacity?

"Bear ye one another's burdens and so fulfill the law of Christ," is the apostolle loj metion. How far from this rule is the modern church! While it obliterate the bues of health from their preaches Christ, has it not divorced itself from Christ by divorcing itself from the upprivileged man re where the Christ delights to be? Has it not given special fellowship to the princely ip wealth who simply profess Christ afar off? It prays for religion, but has It not robbed religion of its vital supports by practically ignoring the great social I-sues of the hour? Alas! what has anothered the soul of Christianity that once stormed fortified slu and made the virtues bloom upon its rulus? Who of the modern church dates follow the Judean reformer-by agitation or otherwise overthrow the tables of the money gamb'ers, and with a whip of strong cords drive them out from the church, eaying, "It is written my house shall be called a house of prayer, but ye have made it a den of thieve-?" Is not the modern church guilty of the sin of Soul before he was spiritually converted to be Paul-consenting that Stephen, the laborer, may be stoned to death, while daintly holding the young man's to our spoil helping system; that profeesed Christians, or anybody else, may acquire unlimited wealth regardless of the higher law of human justic; that the secular is a secondary consideration in the gospel, as if poor folks need religthirsty to call for water. A passing lous tracts when their bodies are hungry and naked and cold! But does not blasting intoxicant, but draw the mantle of charity over their failings—it is all its mammon worship, but in this world, hurling the thunders of Sinal upon an pointed evil, and smiting it with the two-edged sword of the spirit. But chall we not "lender unto Ciesar the things that are Casar's?" O yes, pay taxes; but when loyalty to Casar's dis-

> Our customary depolarization of hu-manity into rich and poor, denying our artificial gradations of elect and non-elect, having capital for the divislonal line, absolutely neutralizes the establishment of the primitive Christian economy among us. Even freedom to choose a genuinely spiritual life is not left us; for moral choice under our present system of business is practically luversed. It compels us to determine for the body or starve the body and soul, too. We may be spiritual in mere sentiment, but to be so in practice after pattern of the Son of Mary is impossible. It is trying to be Carlsdan in a very un Christian way. Will the church ever come forth to help solve the great social problem of the hour, whose eight almost glimmers now on the twentieth century?

Following a Law of Wisdom in Nature. Benator Stanford's proposed bill, allowing the government to loan money at a low rate of interest to the farmers, is scarcely expected to become a law, as it is claimed by some parties to be unconstitutional. The senstor, however, in submitting the bill, will be following a law of wisdom in nature; neither will it be the first piece of wisdom dashed by a breaker upon the rocks of constitu-tionalism and lost. The senator evideutly understands farming, and knows that when the farmer discovers the branches of his fruit trees are dying, leaves wilting, and the fruit dropping off, he doesn't mix a lotton and with a fi sunct rag begin to rub the limbs and bathe the leaves. Oh, no! Hestraight-way hauls a load of rich earth. digs down about the roots of the tree, throws out the stones and exhausted earth, and fills in the rich soil. Now, the farmer is the root of every nation. The senator has discovered that something is wrong with some of the branches of prosperity in our country, and straightway, with dom, he proposes to doctor the root (food for Benster Stanford .- Little Rock Written for The Hetter Way SPIRITUAL CAUSERIE.

My son from Texas, while making us a short visit, knowing well our views of the su' ject of Modern Spiritualism, but knowing and caring but little about it hest I can through this body, made up

He went one afternoon unbeknown to any one to have a private scance with Mrs. Fairchild, or make an appointment for one. He did not know the custom nor say who he was. She proposed giving one then and did, as she always has an eye on the main chance. When as usual the room was darkened, some forms appeared, the medium being in the room outside the cabinet. One form came out; an interesting young lady calling herself his sister Hattle, sat side of him, talked to him, was affectionate and called him brother. He took no stock in her as a spirit, but concluded, in the semi-dark room, that she was an interesting young woman who understood her business, acted pretty well and felt that the situation was pleasant while it lasted. Among them came out also a little old man whom he did not know; there was also some one talking in the cabinet, not very plainly, but had a rough voice.

Tae medium, when the seance was over, said as he was Mr. Wetherbee's son, and did not seem to be very satisfled, she declined to take any pay from him. He said he wanted to pay her, but she, who I suppose was her guide Cadeline, declined taking anything, which rather surprised him; and he woudered also how she knew his name was Wetherbee, which had never been mentioned. This Hattle was undoubtedly my daughter, his sister, who passed away when he was two years old. From his description afterwards--for I knew nothing of this seance until a week or two afterwards, for he wanted to investigate it further before he said anything about it—I think "the little old man" that appeared was my old friend, Ralph Huntington. The voice he heard was B'ack Hawk's, one of Mrs. Fairchild's controls, well known as an invisible

feature in her cabinet. I think it was remarkably good seance. Black Hawk and Cadeline would know by the forms that came to him who it was, which rather surprised him. Some other forms came. I wonder my son Elly, his brother, did not come. He may, however, have come without being able to demonstrate it, as Hattle did. After seeing a little further into these things, he thought there was something in them, particularly after going to a seance at the Berry's. Although not fully a Spiritualist, he thought there must be something in the thing, and ever since has been glad that we are interested, for he sees the bellef adds to our happiness.

During this short visit of our son from Texis, he continued his investiself. He went to a seance at the Berry's. The evening he went it was quite full, come a great distance and wanted to sta attend, and would consider it a great favor to be admitted. Mr. Billings happening to be in the hall a moment and knew the applicant was James, Billings was a tallor in Cambridge while James was in college there, so he rather urged Albro to let him in, even if it was pretty full, but he was wise enough not to mention his name, letting him be incog as was bla wish; he had, however, to be seated at a distance in the back part of the room.

In the course of the evening my sou Elly came out. Mr. Albro knew who it was, but I was not there. The form went several feet out into the room in the direction where my son was sitting, pointing in his direction, and said something that sounded like James, in a whisper. Meeting with no response, the form went back into the cabinet, coming immediately out again. Billlugs, also knowing him, said to Albro that it was for the stranger in the back of the room, pointing to James. Albro said it is for you, addressing James, who then came forward. There was the affectionate embrace and a short interview that visibly affected him.

Billings told me the next time I saw him that James had been at the Berry's and had a talk with Elly, and I guess, from what he said, he was pretty well satisfied. This led me to speak to James about it. "No you have been to a seance," said I. "Well, what did you see or get?" He told me of the diffl culty of getting admittance-that s form came that said he was Elly; it was too dark there to distinguish face. The form talked some as if he might be Elly. I suppose, said James, that Billings, who wassitting near the manager, may have posted him; if he did not it was very good. Mr. Billings told me he did not give a word of information

that fact and also that it raised the diaracter of these mances in James es timation.

knowing and caring but fittle atout to himself, had always felt without saying so, that, though honest in our bellef, that possibly we were credulous and were deceived. Though not inclined to talk much with us on the subject, he took it into his head to investigate quietly for himself.

He went one afternoon unbeknown The writer further says, 'She certainly identiff s the spirits—not by their forms or materialized bodles always-but by what they say to me. I have met them many times before in many different forms, never probably twice in the same form, but always having the same intelligence." Toere is a good deal of truth in what this writer says but my experience approximates but is not exactly like it. I recognize the spirit more by the intelligence than by the form, yet I find them often very close approximations.

My spirit sou has been the most suc-He has material zed through four different mediums, and each ap proximating his image, and also each others; but neither of the four sources, nor his image, as I well remember him, are fac-similes of each other, or of him but at each of the four he has sale things to me that nobody but he would be likely or could say, so the identifica-tion, like the writer to whom I have referred, is more by intelligence than anything else, yet some of them have been such near approximations that they would satisfy most people. I dif-fer from the aforesaid writer on this point: they do come twice and very of-ten slike. Turough medium No.1 he ten slike. comes just the same every time, not quite to cheerful as he was as I remem ber him. Through No. 2 he comes the nearest, and I feel more sure that I am with my son. Through No. 3 he is no se tall, rather stouter and don't seem to be so strong. Through No. 4 he is more like No. 1. The same form always comes through the same medium. would know them anywhere, and I suppose through the four they have materislized over a hundred times and in telligence through each of the four forms to identify them. I have never been able to connect one with the oth er; the forms through No. 1 never make any reference or connection with that of 2 or 3 or 4 and so of each; they never refer to each other. That is the only doubtful feature, yet I think each of the four apparitions is my son manifesting in the form.

EXCEPTIONS.

To the Editor of The Better Way. I read in your excellent journal of Feb. 8th the following:

"The more sensitive a man is as to what is said of him, the nearer home it strikes. He whose character is established cannot be affected by untruths Good cannot be smirched by evil, and that which is easily solled must have dirt enough to readily attract its like, or very little purity to cover up the impure. I deso't require much to rob a poor man of all he's got. So it is with the individual who has not much moral worth to lose. You may hurl thunderbolts at the good man's character and never hurt him in the least. Those who are easily affected, therefore, by gossip, look within. Something is lacking to make them strong and proof against slander. Self study is the acme of spiritual desired manufacture. itual and moral culture."

There is a whole mine of truth contained in that paragraph. We always wince when touch in a sore spot. We naturally seek to hide our weaknesses. many of which we may not even sus gations to find out if we were fooled, pect, until some tharp arrow from anbut kept what he saw and did to him- other's quiver penetrates the unguarded place in our armour. But I want to ask you if you are certain that the sentiand Mr. Albro could not let him in. ment above expressed is absolutely and James was disappointed; said he had unqualifiedly true under all circumbility in the great majority of cases, and I think I have obtained great profit pondering upon the truth it contains. It seems to me, however, that a sensitive, reflued spirit cannot endure slander without being in some measure disturbed by it. And in saying this l mean slander that is wholly and entirely false and undeserved.

I have in my mind at this moment a noble, thruthful, phllantrophic spirit, who has been suffected to most unjust and shameful aspersions, and who, I am sure, has suffered keenly under the lafliction, yet has gone straight ahead in the path of duty, notwithstanding. O course while we may feel a deep sense of wrong under the castigations that we may thus be subjected to, the knowledge that our motives are pure, and that we are doing our duty, fully compensates for the wrong done us. But I think you must make some exceptions to your rule. You know that you can scarcely make a rule which is not sub-ject to exceptions, and I think if you carefully examine the subject you will agree with me that some exceptions must be made.

I find a great deal of the highest truth in your paper, both in the editorial page and in the contributed articles. I wish you abundant success in your labor of love, for I cannot doubt that it is such with you.

Bincerely yours, w. H. SMITH. (We agree with everybody from their exceptions. All is truth from an individual comprehension of life and humanity, and every truth thus uttered aids some one to understand his own intuitions better, and the more they are in accord with his own condition the higher he regards the truth thus ex pressed. When we differ it is but due to the difference in the spiritual around us-our sphere, as it were, without re-

conclusions than one in a superior one. 89 the superiority of our inspirations does not always indicate superiority in epiritual unfoldment. Exceptions are everywhere, except in the grand alm of life, and that is to reach happiness, however attained, and this can only be by doing good according to the dictates of our inner conscience-the godhood within - End

Written for The Better Way. The Uncertainty of Mortal Life BY BARAIL J. PENOYER.

How furile it is for mortals to count on the certainty of life to the earth form! How little did Mrs. Ton'y (Secretary Tracy's wife) and daughter think when they retired on the night of March 3d that they would both so soon be ushered into the spirit world.

Death makes no distinctions. It comes suddenly to the rich and poor, alike to those high in social or political life or the humble laborer. How sad and how sudden the blow, how unex pected, not only to the spirits of those so suddenly ushered into spirit life, but to the friends left on earth. Everything is changed to them. Their hopes and prospects are all changed. Nothing can ever seem to them again the same They will always feel the uncertainty of human life. In fact, it has broken s chain that can never be rivited. They will lose their hold of material things in a measure. Nothing will seem quite so precious to them, however valuable or heretofore dear to them.

Then, oh mortale! how necessary it is for you to commence building your spirit homes whilst still in the earth form. You can do this each hour or day you live here by sending out some kind thought to the suffering ones of earth, and never miss of giving as liberally as your means will permit to those who need your aid. A word of sympathy often gives new life and new hope to some poor sufferer, and also strengthens them physically to go on a little longer bearing their heavy burdens. If people would only think less of grasping after that kind of material wealth that so soon perishes, when if those who have material wealth would expend a greater portion of it in trying to help the poor and needy ones of earth and assist them to rise up out of their adverse conditions, they would build for themselves a monument that would be enduring, and their kind acts would live in the memory of those whom they have benifited, and they would be add ing to their soul's wealth, which never perishes or passes away like material "Lay not up for yourselves things. treasures on earth, where moth and rust doth corrupt, or where thieves break through and steal," but lay up your treasures in heaven or the spirit's bright bome.

Written for The Better Way. Repetition of History BY THOS. COOK.

St. Paul saw, and truly said, in his day, "all nature was in travail." And If, as it has become a patent saying. "history repeats itself," M. A. Oxon is right in comparing modern Spiritualism with that which came to the world In the days of Jesus and St. Paul that again is 'all nature in travail,' and a new era is to be born in the social affairs of men. America, it would seem, was reserved for the place where liberty and the inalienable rights of man, as against kings, priests and tyrants, should be born principles which have received a new and wonderful impetus in the advent of spiritual truth and agi-

tation. Thus we find in the Chicago Times of March 17th that the Rev. Dr. Thomas, who was expelled from the M. E. Caurch of that city some years ago because of his belief in apiritual progress, discoursed upon the "Teaching of History," in that city on the precedlug Sabbath, in which he uttered many pointed facts and predictions which are worthy of the thinkers of the time, a few of which we give.

"To the country that Washington gave independence Llucolu gave liber ty, so that henceforth the flag of the free can never again between the great oceans wave over the auction block and the chains of the slave. 'These things were written for our admonition,' and the pages written in blood and tears tell us that external authority can never rule the world, but that the white throne of mercy, of justice, and love, and brotherhood, must be lifted up in each brain and heart. That is Christianity, an appeal to the divinity in man, a coming of the divine to man, man filled with the spirit of God as that spirit

titled the human soul of Jesus Christ.
"The cause of truth and liberty and righteousness cannot fall, but the nations and the churches that refuse to follow the light and teachings of God in history, the progress of truth and moral principles, must be left behind in the ouward march of the race. The meaning of ninilism in Russia, communism in France, socialism in Germany, Eng-[We agree with everybody from their land and America, though poorly stand foint, and which constitute the stated, is that perfect justice must come to all in their equal rights. If this great age fluds no higher use for all its amazing powers and wealth than personal aggrandizement and pleasure, 'sitting down to eat and rising up to play,' it will fall of its providential mission, and must give place, as have buried the nations of the past, to civilization that like the Christ in the manger, will reach down so low that manger, will reach down so low that none can be beneath its power to elevate. Salvation is harmony with the with the measles. He took a new con great moral order of God, the universe who James was, and I feel very sure of In an inferior sphere may reach higher must conform to the divine plan."

Fritten for The Better Way, MAN AND HIS DESTINY. WH. H. RANDALL,

We are impressed that man is com pounded of all that exists upon the globe. The mineral, the vegetable and the animal kingdoms all have the representation to him; and a three fold desitny is his, of human, spiritual to celestial life. This earth has tolled and grouned through all the ages, bringing forth these king-loms in their succession ive orders, each being evolved through continuously higher graies, and higher grade having the aggregation of all the forms of life below. Each spa cles is the production of all the exact lencies of all the forms below its grade Finally man, the product of all the kingdoms and the flower of each, by comes the first immortal fruitage of the tree of life. In him are garnered up the sheaves of each and bound as with cord celestial, and on his forehead the seal of his divinity, and in his person le stamped individuality and lm. mortal being. Thus no life that he existed was purposeless. Each grade of being was but the stepping stone to higher and more perfect grade, and thus through the ages God, the great spirit, through the power of his will evolved the children of his love.

But is man the product of these king dome only, and has the human spirit evolved through all these low cond. tions? We prefer to think that only a the first human conception, was the higher something added, that divise spark, the celestial germ, which a mented these kingdoms into one, and giving individuality and personal con. sciousness, formed a being destined for an endless career. Theuceforth man't spirit has evolution on a higher plane through manyembodiments and ingeristence in a physical and spiritual sphere, is schooled and educated into celestialer perfected life. Thus he becomes a being God-like in his powers and capable of carrying out the will of his Almighty Author, stimulating creation and assising by hiseff irts to bring law and order out of chaos in the blank spaces of the universe, as well as helping to govern and progress all lower grades of man and angels.

To what an exalted destiny are we called, and how little do we realise what the unending future may bring forth! Oh, bright and chining one! On power above all powers! grant that the imperfect children may more nearly approach thy high perfection; may re ceive although but faintly, some gleen of thy great wisdom, and thus mon quickly grow upward and onward to ward thy perfect good.

To the Friends and Patrons of The Ba ter Way, Greeting,

I am a reader of THE BETTER WAT, and I like it, not only for the ability with which it is conducted, but for the principles which it sends out every week. The Way Publishing Company deserve our thanks; yea, and something more. In order to succeed they deserve our help, our co-operation and some our money. I do not personally know this publishing company or any meaber of it; but I honor them for the d forts they are making to bring glad tidings of great juy to all people.

Now I want ninety-pine men and women to join me in helping this our pany by raising one thousand dollar, (\$1,000) and forwarding the amount a them; or, I want ninety-nine persons join me, and we will send the money this way: We will each forward to the Way Publishing Company ten dollars and each one can have the amoun placed to his or her credit, and take the amount from the company either subscriptions or advertisements. this way we will get the worth of or money, and have the paper sent to per sons who might become interested, send them to the poor in our respective neighborhoods. By this means we can help the company and help the pos-and above all, help the great cam which is so dear to us all. Friends and countrymen, what say you to the Where are the ninety and nine? A SPIRITUALIST.

Mr Norris Answered. To the Editor of The Better Way.

M. S. Norris asks what cause the change of feeling from grief to joy in a Methodist revival meeting? There is but one plausible answer to that question that I know of, and that is the memeric power of the speakers. I bare seen some remarkable instances of this power in camp meetings, and one out a public meemeric operator was called upon to bring a young lady out of

trance of twenty-four hours standing. This power to operate on the minds of others is not dependent on a knowledge of meamerism, but is a gift weal have to a greater or less extent. I have seen some very poor preachers who would get up a great revival, and some very good and logical speakers who were unable to produce any perceptible

results. The results follow different speaker as they differ in their opinion of whals convert ought to do. Some preschan produce the jerks; others throw there subjects into a trance. This is my view until more light appears.

L C. WHITING

"How did he come to die when the doctor said he had fully recovered?"

He escorted Mrs. Waltantalk to the door one night when she called, and she kept him standing in the doorway. without an overcoat while she told bim about her grandmother's experience and died in two days, a martyr

is restored by taking Ayer's Sar-

saparilla. The reason is that this

preparation contains only the purest

and most powerful alteratives and

tonics. To thousands yearly it proves a

Mrs. Jos. Lake, Brockway Centre, Mich., writes: "Liver complaint and indigestion made my life a burden and came near ending my existence.

For more than four years I suffered un-told agony. I was reduced almost to a skeleton, and hardly had strength to

drag myself about. All kinds of food distressed me, and only the most deli-cate could be digested at all. Within

the time mentioned several physicians treated me without giving relief. Noth-ing that I took seemed to do any per-

manent good until I began the use of Ayer's Surasparilla, which has produced wonderful results. Soon after commoneing to take the Sarsaparilla I

Improvement

digest all the food taken, my strength digest all the loss taken, and after a few improved each day, and after a few months of faithful attention to your flowteness found myself a well

directions. I found myself a well woman, able to attend to all household duties. The medicine has given me a

duties. The medicine has given me a new lease of life, and I cannot thank you too much."

"We, the undersigned, citizens of Brockway Centre, Mich., hereby certify

that the above statement, made by Mrs. Lake, is true in every particular and entitled to full credence."—O. P. Chamberlain, G. W. Waring, C. A.

"My brother, in England, was, for a long time, unable to attend to his occu-

tong time, unable to attend to his occu-pation, by reason of sores on his foot. I sent him Ayer's Almanac and the tes-timonials it contained induced him to try Ayer's Sarsaparilla. After using it a little while, he was cared, and is now a well man, working in a sugar mill at Brisbane, Queensland, Australia."— A. Attewell, Sharbot Lake, Ontario.

Ayer's Sarsaparilla,

Dr. J. C. Ayer & Co., Lowell, Mass.

Price \$1; six hottles, \$5. Worth \$5 a bottle.

SUMMERLAND

-THE NEW-

Spiritualist Colony

-OF THE-

LOCATED IN THE

MOST DELIGHTFUL COUNTRY

-AND-

CLIMATE ON THE GLOBE.

BUILDING PROGRESSING RAPIDLY.

my condition, my appetite began to

veritable elixir of life.

return and with it

Wells, Druggist.

to the length of a giant sixty feet high, the

stress would be ten times as great, and

legs would totter, his knees would bend,

would be utterly impossible for him to get

up. A sitting posture he might perhaps compass; but if he were indeed a big

giant, that too would be out of the ques-

tion—and he could do nothing but lie prone upon the ground. But transport him to our queer little friend Ceres, and

he is all right at once. In a moment he becomes fifty times lighter than he was, he

leaps to his feet with ease, and rears his

huge head sixty feet into the air, his legs

recover their strength, his aching bones

grow well, and he may proceed, if he please, to astonish the acrobatic natives of

the planet by gymnastic exploits far sur-passing even their own.—Esoteric.

Unequal Remuneration.

salaries, and a great many large men

draw small salaries. Of course we meas-

ure men by their ability to do something

of value to their race. It is a sorry fact

that one person is paid \$10,000 a year for

playing base ball or riding a race horse,

and that another person is unable to earn

\$750 for the same length of time by per-

forming some useful labor. A mechanic,

who actually adds to the wealth of the

nation, who produces something of value,

is paid less than a jockey or a base ball

pitcher whose business (?) is chiefly main-

But there are other phases of this ques-

tion that present equally disproportionate

features. An actor, who merely repeals

the words of another, receives \$1,000 a

night for his performance, while a lecturer

who imparts original knowledge to his

hearers, is paid \$20 and his expenses for

his thought and labor. A singer is given

\$5,000 for appearing three nights of a

week upon the stage, and a reformer is al-

lowed what her audience will drop into

the contribution box. The explanation of

this is: "There is only one Booth, one

There is another explanation, and that

s: People will pay more to be entertain-

ed, to be pleased than to be instructed, to

be enlightened or to be told what is right

tained for purposes of gambling.

A great many small men draw large

that the bone certainly could not bear.

THE QUESTION OF THE HOUR

The discussion upon the question, "Is Spirit Matter?" has thus far been so fair and free from personality, that I venture to write another short article. No one can fail to see the importance of this question, or the broad ground it covers.

A. B. Severance's article in issue of March 15th. I want more light upon the "claims" and "statements" made by the writer of that article. He furnishes no proof to sustain his "claims," therefore we are left to draw our own conclusions as to the truth and value of his claims. Our wish is to put the most favorable construction upon his language, at the same time we expect he will explain. The first point to be settled, he thinks, is the God question. This is a great question, and he is not the first person who has supposed or dreamed that it could be settled. I quote his words "Hence the first question to be settled is, Is there a God?" The writer does not see just how it is necessary that the God question should be first settled, unless we accept his bare statement.

Let us consider the Gcd question for a moment. As far as we know, all God believers also believe one of the attributes being able to settle any question regarding the infinite; if any settlement were possible or desirable, the writer can conceive of but one method or course to pursue to reach it, and that is the method of develnecessarily is an individual work, and only possible by each personal effort.

The second point which I will notice is his belief that spirit is matter. As a Spir-

readers of THE BETTER WAY when and where matter has ever done anything? We will look anxiously for something upon this point. The manifestations of spirits have always transcended all materialphysical-manifestations. Does this one spirit photography or full form materializations? Why not, if only matter is involved? As intimated in a previous arti cle upon this subject, matter is subject to spirit, and I fear our friends have made a

The next "claim" is the following: foundation of all superstition. That a belief in reincarnation, in Christian sci superstition founded on the belief of a God; for if they did not have a God they

astonished that such a statement could be made by anyone at all conversant with the events of the past 35 years. Warren Chase, an able and tearless exponent of truth as he perceived it, taught reincarnation 35 years ago, and we do not remember that he has recanted; we never had any reason to believe he believed in an orthodox God or any other, or that he was superstitious. Thomas Paine was never accused of being superstitious so far as we can remember, yet he believed in one God

Thomas Edison, the noted electrician, has recently announced as follows: his mind the existence of an intelligent Prof. Severance deprecates so strongly, and Edison indicates we should do-study

is only or mainly a pretense; if the Prof. can maintain his position by sound, logi-cal reasoning humanity is entitled to receive, and will be under obligation to him for the facts his statements and claims indicate he is possessed of. The Prof. must know, unless blinded by prejudice and superstition, that there is a large army of his peer in every respect, who are consistent believers and teachers of what he calls superstition. Would it not be advisable, before making such sweeping claims and statements, for our friend to look within?

eW

the

us the light and truth. DR. M. E. CONGAR. THE ELEMENTS. INHABITANTS | might perhaps be borne, but when we got AND ECCENTRICITIES OF OUR SISTER WORLDS.

would either be crushed outright, if the giant attempted to stand erect, or else his concerning the planets, as they appear in 'Romance of Astronomy." and his mighty body come thundering down to the ground. Once down, it

The planets, or our sister worlds, are in all respects analogous to our own globe; they hold the same position in the great system of the universe that we do, and in them-if in any of the orbs of heaven at all-we might expect to find the face of nature presenting the same appearance. and the course of nature the same phenomena, that they do to us.

it will likely only occur to us what a compact little world Ceres must be; how easy friends at the antipodes, and get settled at a week. But if we look at the subject a little more closely, we shall find that it involves far more extraordinary consequences than these. We know that, by the law of gravitation, the force with which one body attracts another varies directly as its mass, and inversely as the

and best. It is a sad fact that many are paid too lit tle for what they do. As a rule, the actual laborers, the real workers of the world, both male and female, do not receive fair compensation for their work, while thous ands of people, who merely hold an office are paid far more than they are worth. Teachers, writers and professors are all underpaid. The highest work that man PACIFIC COAST. or woman is doing is the work of education, training the human mind to think truly, to act nobly, and yet a lawyer re-ceives more in a day than a teacher in a center, it follows that, on the whole, the The world that will pay \$1,000 an hour force of gravity here is fifty times greater than at Ceres-or, in other words, any

Patti."

to hear the voice of Patti, will grumble at paying 10 cents an hour to a washerwoman. The world that will give a per son \$10 000 a year for pitching base ball, will object to raising the wages of our mill operatives 5 per cent. The world that will pay a jockey \$10,000 a year for riding a horse, wants a woman to teach school for \$50 a month.

We say, pay talent well, and genius generously, but pay well also the arm that toils; pay the needle the saw, the spade, the hoe, the mop.—Boston Investigator.

The Color Cure. The Scientific American reports from Italy most curious experiments through the influence of colors on the nerves of the sick and insane, which will be of incalculable benefit to humanity if found to be permanent and available everywhere. In the hospital for insane at Alessandria special rooms are arranged with red or blue glass in the windows, and also red or blue paint on the walls. A violent patient is brought suddenly into a blue room, and left to the effects of that color on the nerves. One maniac was cured in an hour; another was at peace in his mind after passing a room all violet. The red room is used for the commonest form of dementia—melancholy, usually accompanied by a refusal to take food. After three hours in the red room, a patient afflicted in this way began to be cheerful, and asked for food. The importance of few general facts like these in the treatment of the insane is obvious, for three can be no question that many cases of lunacy are curable if a diversion can be made before the malady becomes inveterant. Thus a large proportion of cases that beging ently, and even many that have a violent start, may be cured quickly through the cyes. For incurable cases the colored rooms ought to be of constant benefit by making attacks milder.—Two Worlds.

Magnosium

Is an element which has several times been tried and abandoned as a source of light. It now, however, appears likely to not the property of the control of the red and abandoned as a source of light. It now, however, appears likely to the profession of the red of the control of the red of the control of the many that have a violent start, may be cured quickly through the cyes. For incurable cases the colored where parties cannot to be present to select for the malady becomes inveterant to be of constant benefit by making attacks milder.—Two Worlds.

Magnosium

Is an element which has several times been tried and abandoned as a source of light. It now, however, appears likely to the control of the colory with the givent does not equal to the co The Scientific American reports from taly most curious experiments through

light. It now, however, appears likely to come in to use again, as a process is stated to have been discovered whereby pure magnesium can be economically prepared by electrolysis. The London Mechanical World says that at the works in Bremen, where the manufacture is conducted, prizes have been offered for the construction of a magnesium lamp with clockwork attachment. Light from this source was perfect ly steady, unlike the arc electric lights. By its means colors, even dark blues and blacks may be distinguished at night. If the new process of preparing this metal is as successful as promised, it may leftre long be used for lighting mines, for which it is much better adapted than electricity.

Druggist-Mr. Mixer, what is all that Clerk—Oh, that's some medicine that there's no sale for. It's Drake's Digestion Provocative. I thought of getting the old junk man to carry it off. stuff down cellar?

Druggist-Nonsense! Change its name, Call it the Influenza Annihilator, and we'll get rid of it tast enough,-Boston

BUILDING PROGRESSING RAPIDLY.

The site of Summerland constitutes a part of the Ortega Rancho, owned by H. L. Williams, and is located on the line of the Southern Paolic Railroad, five miles east of the beautiful city of Santa Barbara, which is noted for having the most equable and healthful climate in the world, being exempt from all malarial diseases.

Here Spiritualists can establish permanent homes and enjoy social and spiritual communion under the most favorable conditions for health, pleasure and development.

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To the Editor of The Better Way,

The text of my present effort is Prof.

of Deity is infinity, and that all humanity are finite. A moment's reflection is sufficient to show the futility of the finite ever oping the image of infinity within; this

itualist, he must know this is the corner stone of materialism, and materialism is only negation. Here are his words: "Then I believe spirit is matter." He does not attempt to substantiate his belief, therefore I pass his belief by making one statement. For about forty-two years the intelligences who first startled the world with the "rap" have declared the cause of all the manifestations called spiritual are spiritual, and that spirit is the cause; and I have yet to hear of one well authenticated, reliable communication of the thousands that have been received that has contradicted this fact. Thousands of able, wise and good Spiritualists have passed to that spirit realm; in their communications they invariably discriminate between matter and spirit. Are we wiser than our teachers? What, pray, do we know of spirit and spirit life outside of what we are taught by spirits? The dual nature of God and man has been taught us by the spirits, and has been generally accepted. Does this not signify spirit and

little mistake who take the opposite view, know that if a body be once set in motion, and have put the cart before the horse. claim a belief in any kind of a God is the ence, or mental science, or theosophy, is a it not for the attraction of the earth, which

could not have any such a belief" Here sgain is a big, bare, barren "claim." The writer (to put it mild) is

and no more. creator, a personal God, can almost be proved by chemistry." * * * When we know all of self we will know all that there is to be known in the universe, including what may be known as a God or believed to be such. Thus look within if you are anxious to make God's acquaintance." The reincarnationists, Christian scientists, spiritual and mental scientists and theosophists are all doing just what

the God (good) within. The writer cannot avoid thinking that this bugaboo cry of God and superstition e and the mote in his brother's. Give

BY J. VINCENT TAYLOR.

We introduce a series of statements

In looking over a table of the elements of the planets, one of the points which most attracts our attention is the very great differences in size which they present; and, as this circumstance is the cause of some of their most striking physical peculiarities, we may commence with our examination of it. It affords, too, a remarkable illustration that a fact, of apparently little importance in itself, often leads indirectly to very unexpected and startling consequences. The magnitude of a planet is a point we should never expect to find in any way necessarily connected with the nature of the beings who inhabit it, and the general character of life on its surface, and yet we shall find it intimately related to these matters, and to the production of very singular consequences indeed. Take, for instance, the case of one of the minor planets-Ceres, or Pallas, or Vesta. Astronomers tell us that the diameter of the earth is 7.912 miles, and that of Ceres 160 miles; and the words may very easily pass in at the one ear and out at the other, without leaving any impression behind; or, if we pause for a moment to think over them, t must be to get from one place to another in it, and how delightful to be able to sail round the world, pay a visit to one's home again-all within the short space of

square of its distance; and also that a

sphere attracts any external object as if its own mass were all collected at its center. Now, the diameter of the earth being fifty times as great as that of Ceres, it is 125,000 times as large; but this disproportion being partially counteracted by the greater distance of its surface from the

it up with the greatest ease, and felt noth-

ing the worse for the accident. But there

very speedily brings him down again.

But at Ceres this force is so slight that it

will be much longer before it took effect,

and a man might consequently leap to an

enormous height before the attraction

would check his ascent. Jumping over a

housetop would be a very trifling exploit,

while a good leaper would think nothing

of clearing, with a short run, the new

tower of St. John's Chapel, or the Great

Pyramid itself. Staircases might be abol-

ished, for even a stout old lady could eas-

range of projectiles would be increased in

streak of silver sea," for Great Britain

Land's End to John O'Groat's House, by

Nor have we exhausted the wonders of

Ceres yet. When Switt made Gulliver

describe his adventures among the Brob-dingnagians, he probably had no idea but they were even further removed from re-

ality than the other creations of his fancy

-that they were not only myths, but ab

solute impossibilities. A grant here would be crushed by his own weight. A very easy calculation will show this. Suppose

a being twelve feet high, and stout in pro-

portion. He will be twice as long, twice as broad, and twice as thick as an ordi-

nary mortal, and thus eight times as heavy. Now, if we take a cross section of

his leg, the cut surface will be twice as

broad and twice as wide as usual, and thus

four times as large. We shall thus have

eight times the ordinary weight to be sup-ported by only four times the ordinary

surface; and hence the stress on the bone

object here is fifty times as heavy as it would be there. Now let us a look for a Will our friend attempt to show the moment at what is implied by this. The first and most obvious consequence is that a man will be able to lift fifty times more there than here. Our ton there would be an easy load; boys wou'd play at "ringtaw" with huge round boulders instead of

marbles, and a rattle intended for a stout fact fail to point a lesson to the Prof.? baby might be made as massive as a mod-Can a scientist, or philosopher of any erate sized cannon ball. If the tower of school, be found who will undertake to Siloam had fallen there instead of here, explain, from a material standpoint, independent slate writing, spirit telegraphy, the men, instead of being crushed by its weight, would have lifted themselves and

are more singular consequences yet. We it will continue moving forever, if not brought to rest by some external force. Thus, when a man leaps up into the air, he would continue ascending forever, were

ily jump in at a three-story window. The proportion. Ensign Humphrey, with a good telescope, would put a ball into the bull's-eye at a distance of twenty miles. An economical war-minister could no longer build on the security afforded by " the might be swept with artillery from the batteries erected for inland on the conti-

intelligent men and women, many of them and possibly all this superstition may only be a reflection of his own Internal condition; perhaps the beam may be found in

same way, in a being three times the ordi-nary height, the stress would be three times as great, and so on. Such a stress Transcript.

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Notice of Spiritualist Meetings, in order to Insure prompt insertion, must reach this office on Tues day of each week, as Tue Bettes Way goes to pres every Wednesday.

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When we begin to realize that it requires exertion to hate an opponent, the love forces are gaining the ascendency.

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Man often opposes that evil most which is the mod dangerous to him. His fiery combat is the incentive to keep off the evil. But in his zeal he should never lack in charity. This neutralizes the good in the

While many truly inspirational authors and poets give themselves the credit for productions through their organism, there are mediums who credit too much of their own imagination to inspiration. By self study we learn to discriminate between our own and thoughts or impressions coming from a foreign source.

The fetish idolater who is true to his belief stands in better accord with spiritual nature than the highest genius who hates or despises him for his belief. Then why throw slurs at Christians, Theosophist or Re-incarnationists on account of their especial belief or opinion? If we claim charity as a principle, let us practice it. Hatred or prejudice and contempt are the antipodes of love.

The man who has contempt for a fellow mortal on account of his imperiections needs improvement mostly of the two; for contempt is the very acme of selfishness. It is hatred, and this is diametrically the opposite of love or charity—the divinity in man, and that power which he has to unfold before he can become a perfect spirit or gain a firm foothold as such. Sympathy or love is synonymous with spiritual potency-will power, and the spirit who lacks this, lacks all that a spirit needs to make him happy.

as envy or jealousy; and yet many would unwittingly. Advising friends not to try metals produced from the mines." to elevate themselves for fear of losing what they have, is an unconscious form of | Mo., says: envy; or a lvising them to take subordinate is not put forward at this time with any positions rather than risking the responsibility of a higher one, is a prompting of faith for the relief of the people, but the the same evil. We try to make ourselves object is to make a pretense of doing believe trust cau ion is the motive for so act- something and yet not doing it. The time ing, but by deep probing into self, this, like has had enough of it. Promises of old many other emotions or actions, will prove to be but disguised envy or jealousy. The country needs relief at once, and the It seems the soul often screens our evils from our outer self.

Obtainable evidences indicate that the farther we dive into space above the earth's surface, or towards the sun, the darker and colder it becomes, proving that the earth is an individualized body, and like man, is dependent on the life aura or surrounding atmosphere to brighten it up or illuminate its surroundings or its pathway. Like man it furnishes its own light, or the conditions (the elements) that enables it to shine when touched by a higher body. So man, if he has the necessary conditions-created by purity and humanrial sun does this one. Those who have a

To the querulous all looks dark in spirit. We see the external of life as we are according to its ingredients-judging hings from his individual standpoint. To the pure and good all is pure and good. truth seeker all is truth. To the fraud hunter all is fraud. To the charitable all ought to be condemned. And so throughout the category of human nature we may make comparisons without end. Every human being is an epitome of universal life, and the nearer he reaches perfection Progressive Thinker. "If mind is a natthe more he realizes how wrong or narrow it is to judge life from an individual standpoint. Be broad and charitable; it aids in eternal, why not mind, which is capable of seeing things as they are in fact—in na- controlling it and moulding it into myriad

Everyone is right from his own standpoint; for everyone reasons according to his make-up. He cannot do otherwise. 'As man thinks so he is," may be constructed to "As man is so he thinks." Of course, this applies to the present only. With mental development he changes in being, and naturally in his mode of thinking-his opinions. Those who do not change their opinions have not progressed. But this is always in the present-the eternal present-and reasoning from the point attained, he is always right so far as he is personally concerned. What is truth for us is right, our conscience dictating what is wrong according to the devel opment attained. Those who belie their conscience or pretend not to understand it are punished, either by common or nat ural law, in comparison to putting it aside wilfully or for selfish purposes.

Man is a fruit of the earth; the earth is an outgrowth of nature; nature is a combination of everything that the universe contains; this combination constitutes life -causation. Man is an epitome of this "cause," consequently a cause in himselfproven by the tact that he is procreative. South West Corner of Plum and McFarland, Effects do not create; therefore man is a Cincinnati, O. perfect likeness of God or nature, and by self-study we obtain light on the latter. Whatever we know of self is absolute truth. There is no speculation about it. Thus when studying nature outside of yourself apply it to your own nature and you will get it straight. If it does not reproduction, while bad ones ought to for harmonize with yourself, you are on the wrong track, for we cannot understand more of God or nature than we can understand of ourselves. The two must harmonize. Thus every act of your own must be true to nature. If that is not the case, you are descending in moral progress; for as a cause man must be true to the original.

> BLIND "INFIDELS." "Only positive convictions gain converts."--Ironclad Age.

So says an "infidel" paper. So say we. Positive convictions of a hereafter--of immortality-has gained us converts, and are gaining them every day. But our "infidel" contemporary does not mean it in that way. It means -- we suppose-that the lack of proofs of immortality from the side of the church, is positive

evidence that there is no hereafter. But how can "infidels" have positive conviction that there is no hereafter, when Spiritualists have positive conviction that

Have the former investigated? If they had, they would have become converts "through positive conviction." So they are like the blind discoursing on colors.

A SHADOW OF RELIEF. Senator Stanford of California, a millionaire, has suggested to Congress that the government loan money to the people at 1 to 2 per cent. interest per annum,

with real estate security. The principle is a decided blow at Shylockism, and would mostly be opposed by a monied Congress. In an interview with a journalist, Mr.

S'anford said: "I can see no reason why land or town property, having attained a No one likes to admit-even to himself permanent value as indicated by the as -that he is troubled with so small an evil sessor's estimate, might not be used as currency with as much confidence as the be big souls exercise it to a large extent paper obligation of government or as the

And to which the Tribune of Carthage,

party politicians are at a decided discount. man who dallies is in danger, and will hear from the people.

WEARINESS NO DEATH CALL—A REPLY. Because we are wearied in soul and long for peace is not always indicative of an early transition. True spiritual progress very often only begins here. It may be called the turning of the tide. Trials weary the spirit, or allay its animal nature -its animal will: and when that is allayed, the soul erst begins to assert itself truly. Reaching the spirit world at the stage when the tide is turning is certainly better than before it begins to turn; but we are still far from being a perfect spiritual entity-a spiritually individualized intelli ity-is enabled to illuminate his own path gence. Thus we desire more, and strugwhen touched by the spiritual sun which gle to gain a higher point before shuffling illuminates the spirit world as the mate- off this mortal coil. This is attained by one more effort while in the body, and dark or selfish aura create no illumination that is to overcome this weariness, strive and therefore walk in spiritual darkness. to outlive it-if but for a day; though it may take months of years to do it. Then we have gained a firm spiritual foothold internally constituted. Man's spiritual and reach the other world as a mortal aura is like a mirror which reflects things would when reaching this at a somewhat if the body that man desires to move or mature period, and not as an infant. At influence by the force of his will must posthe ordinary decaying period of physical life, we reach spirit life as a weak and To the deceiver all is deception. To the helpless creature, but the longer man holds out beyond it, the stronger he enters the future existence as a life entity. All great deserve mercy. To the unmerciful all men belong to this category of mortals and thus find themselves ripe and matured

> In his battle against Materialism, Prof. Jas. M. Carroll. of New York, says in ural outgrowth of matter, why not the immortality of man also? If matter is forms not native to it?"

as spirits when they pass over.

"CONSERVATISM. Not all who are identified with Spiritualism are Spiritualists in the true sense. Some are rank materialists in every respect except that they believe in the communion with spirits. If left to them we would only have material subjects discussed in our columns, political. atheistical and such subjects of the day that belong to the free thinking and socalled infidel papers. Whether they are ashamed of the true teachings of our philosophy or are trying to curry favor with materialists (who in heart scoff at us; as may be readily proved by reading their papers and magazines) we are at loss to determine. But fact is, if they shall rule, it will be the same down grade business. that Christian Spiritualism leads it to when and where that is in the ascendency. Spiritualism lies between the two, and while it does not teach Christ, it teaches a beautiful morality, human nature with its weaknesses and the way to become better. And while it rejects materialism it inspires with new light concerning the origin of things and leads to a discussion of scientific matters with a spiritual foundation to them. Anything beyond that is a swerving away from the true principle of Spiritualism-and our spirit friends included, thus depriving us of their support, aid and comfort; and we almost imagine hearing them say "If you are determined to run Spiritualism, do so at your own expense and exertion. We will find other avenues through which to operate!" Ver-

WHAT WE DO KNOW.

Spiritualism would be a very small affair, indeed, if we all agreed as to the minor topics and discussions that occur in it. It is very easy to concur on a philosophy or a religion that does not embrace much trath. But such a multiform revelation as this is, cannot be comprehended by one mind, or even regarded in a general way by its advocates. Thus the various opinions that prevail among the brotherhood. We say brotherhood, because Spiritualists are solidly united (organized) on one stupendous, undeniable fact, and that is a knowledge of spirit return-a proof that man is immortal. The philosophy based on this fact constitutes our individual religion, and on which we never will harmonize until all selfishness has been erased from the face of the earth. In the meantime we can organize--though we already are in a moral sense-on a business principle with this one fact as our "creed," and one that will need no comment or long speeches to induce favor; one that will create hardly any discussion, except as to the wording of it; and one that, can be safely prophesied, will cause neither dissention nor controversy. For what Spiritualist can gainsay it? Was it not this one fact that made him a Spiritualist? As soon as we have more such indisputable facts we can add them to our "creed," But it is no use to make any attempt to organize on a belief or on even a mortal's or even a spirit's opinion. It cannot be done and never will be. Man is too much individualized to take kindly to anyone's suggestions in this respect. A comparative few might ally themselves for a specific purpose, but it will not be Spiritualism in its generical sense-it will not represent Spiritualism as it is in fact.

To recapitulate: We know that Spiritnalists have but one fact to organize on; we know that they cannot organize on any other: and we know that if they do, it will prove a failure-a trinity in which everyone can safely believe without compro-

mising his soul in the least. Now, what do you know?

WHAT IS LIFE?

Life is consciousness. Man is conscious, thus an effect of a conscious cause, or an epitome-an individual zation of the same. Or, we may say a part of that cause, and thus a cause in himself.

Consciousness is life, thus life in the macrocosm must be conscious. Intelligence is a high degree of consciousness, and the more man learns the more acutely

conscious he becomes of life as a cause. Knowledge is power, therefore, as he gains in knowledge he increases in power. Human power is will-force of mind. From these two facts we may infer that life per se must be intelligent or conscious and potent. That it is potent we positively know by the way it governs the heavenly bodies. If potent, why not conscious as well? If nothing can come from nothing, then consciousness cannot come from unconsciousness. Man not only possesses will power, but it is a conscious form of

Can conscious will emanate from unconscious will? Hardly. Then the force that governs the starry universe must be a conscious force. And how conscious compared to man's limited powers! And sess consciousness or life itself, may we not infer from this that the material bodies moving in space must have life in them to be thus guided? These bodies may not be individually conscious (selfconscious) of this life, but they must possess it to bring forth life endowed vegetation, which too is not self-conscious.

But we note that domestic animals are more intelligent than the lower ones; that primitive man is still more intelligent or self-conscious than domestic animals; that the higher the grade of human beings the more self-conscious or intelligent they are. breams 3,100,000 young, from 100 female And the less animalistic they live, the perch 3,215,000 young and from 100 femore they are in harmony with nature. male mullets 4,000,000 young.

Now, if a spiritual or conscious life facilitates this harmony, must not nature be spiritual, intelligent or conscious? If intelligent, how did it become so? It certainly did not grow out of man, and thus preceded him. Then it must have existed before him. And as it could not have been made intelligent by man it must have been so ere man existed as an individualized being. And if nature is intelligent or conscious it must constitute a life condition on an infinite scale.

Is it a wonder that all peoples have an intuitive belief in a great intelligent ruling power?

Learning, it is claimed, eradicates this belief, this superstition (?). A strange prerogative. It seems to us that it should strengthen this belief, because we become better able to comprehend nature as we advance in knowledge and experience. But all learned men are not wise. Wisdom is not gained by knowledge alone. Wisdom is an effect of experience, and experience is gained by the application we make of this knowledge. Thus it is nec essary to become learned first, wisdom following a proper application of our knowledge. The ignorant and innocent believe in God so-called because they are not yet hampered by human teachings. A little knowledge becomes a dangerous thing to the soul; but constitutes a period in life which all must pass over-or take a direct road to wisdom through experience alone, as many undoubtedly do. In that respect we may become wise without a school education, as many too have proved to be-being far enough advanced in spiritual consciousness (intultion) to comprehend spiritual things; or, rather to come into harmonic vibration with a superior condition of nature than that which surrounds the material earth's sphere; to come into accord with a higher degree of consciousness (intelligence) than ordinary mankind, or those whose consciousness is not quite so active or potent. Now, is man steering for something

higher or lower than himself; something that existed before or after him? Reason tells before. Thus man is returning to his origin-trying to become one with this original mass or substance or life principle; or, as the Christian says "one with God." His constant desire to know of the future; his restlessness in seeking truth; his ungovernable curiosity to look into the mysterious, express a longing for something beyond the material so called-beyond that which ordinary matter furnishes. In a word, he feels attracted to some thing as a child does to its mother. What is that? Love! So, this mass or substance or life principle contains love too. It's queer sort of a condition that is intelligent, sympathetic, powerful, and yet has no sort of a form as we are wont to commune with intelligently. Still, it's a fact-proved through our own nature. For if that which is not in us is neither to be found in the universe, then that which is in us must be there in abundance-and we have found a universal intelligent ruling power by self study. That is the life that all are trying to analyze. Now, dissect yourself -soul or spirit and body-and you will know all about life, so far as you are spiritually unfolded or capable of understanding things spiritually or as causes.

Life is consciousness to begin The rest is what that consciousness is capable of doing. You know what God does. Now, how much can you do comparatively? Just that much inferior we are to the original. And our understanding must be proportionately limited. Thus if spirit is the soul of matter, or spirit and matter constitute nature (God), how near will we come to an absolute understanding of it-and how dare we criticise others because they shoot wide of the mark. Let us have peace; we are all brethren, and know comparatively nothing. Say your say and do not let your anger rise. All we wish is light, and the friction of ideas produces this, for without it we would be forever in darkness.

Fecundity.

According to naturalists a scorpion will produce 65 young, a common fly will lay 144 eggs, a lerch 150 and a spider 170. A hydrachna produces 600 eggs and a frog 1100. A semale moth will produce 1100 eggs and a tortoise 1000. A gall insect has laid 50,000 eggs, a shrimp 6000, and 10,000 have been found in the ovary of an ascaris. One naturalist found over 12,000 eggs in a lobster, and another over 21,000. An insect very similar to an ant (Mutilla) has produced So,000 eggs in a single day, and Leuwenhoeck seems to compute 4,000 ooo as the crab's share.

Many fishes produce an incredible number of eggs. More than 36,000 have been counted in a herring, 38,000 in a smelt, 1,000,000 in a sole. 1,130,000 in a roach, 3 000,000 in a sturgeon, 342,000 in a carp, 383,000 in a tench, 546,000 in a mackerel, 992,000 in a perch and 1.357,000 in a flourder. But of all the fishes ever yet discovered, the cod seems to be the most prolific. One naturalist computes that this fish produces more than 3 686,000 eggs, and another as many as 9444,000. rough calculation has shown that were I per cent of the eggs of the salmon to result in fullgrown fish, and were they and their progeny to continue to increse in the same ratio, they would in about sixty years amount in bulk to many times the size of the earth. Nor is the salmon the most prolific of species. In a yellow perch weighing 318 ounces have been counted 9943 eggs. and in a smelt, tot, inches in length, 25,141. An Interesting experiment was made in Sweden in 1761 by Charles F. Lund. He obtained from 50 female

Briefs and Personals. R. M. S .- Your other questions will be

answered shortly. J. W .- "D ses Death End All" accepted,

but must await its turn.

Send 50 cents and try THE BETTER WAY for 3 months and see how you like

The World's Advance Thought has returned to our sanctum after a three month's absence.

the paper. The subject of the lecture for next Sunday evening at G. A. R. Hall will be was a moving principle, the practical

What and where is God?" The balance of Mr. Nicholas' "Experiences" will appear from time to time as we have the space to spare.

To accommodate the city public Mrs. Lillie's book of poems can be found on sale at the Union Society hall every Sun-

The Union Society of Spiritualists will give a social dance next Wednesday evening, the 16th inst., at their usual place of meeting.

Josh Billing says, the man who tries to nake a fortune in one year, generally gets into the penitentiary before six months have passed.

correspondence. Other article also accepted, but will have to take its "turn" to with a supper and hop at the G. A. R. see the light. Those interested in the welfare and

prosperity of our paper will favor us to re: d in another column the article headed streets, where the Psychic Research Sp. "To the Friends and Patrons of THE BET- ciety met.

Our correspondents will excuse if we had to cut off some of their matter this issue. It was either this or be left out altogether, as they had a little more to say than usual on account of the 421 anni-

Should one of our genuine materializing mediums unfortunately be incarcerated in prison, a delegation should visit there, have a seance and record it for future reference. There could be no cry of trap doors, haunting such a seance.

An ex-reverend lately preached to a full house at Edinburg, Scotland, on "Imagination," and among other things said that skeptical hands have painted them. the bible was largely the fruit of imagination. And this in orthodox Scotland. Spiritualism will probably be the next evil to invade that country now.

The word "phenomenon" and "phenomena" (the singular and plural) are not only dent; C. C. Stowell, Vice-President; W. often misapplied through thought careless. S. King, Treasurer; J. B Grooms, Reness by contributors, but by printers as cording and Corresponding Secretary; well, and are readily overlooked in proof M. G. Youmans, I. S. McCracken, H. A. reading, as was the case in last issue. Our Starry, F. Weber, F. J. Roth, Trustees readers will therefore excuse the error and apply them properly should they occur again.

Contributors will please have patience if their articles do not appear in the paper following the receipt of their matter. We can only admit a limited amount of matter in each issue, and not too many on ally have four weeks matter on hand and ker, D. D., of the National University of similar subjects. Besides that we generevery new comer must await his turn. Chicago; the "Current Value of Degrees" First comes, first served.

Mr. George Faulkner will take orders from our friends in the city for Lindsay's great picture "Hydesville" or the home of the first spirit rappings. He will call on Name and Office of the Justice of the those whose address he has or may be Peace," by Rev. Joshua P. Robb, LL. D; easily reached, or he may be seen at G. A. and "Save Our Farmers." by F. W. Hark-R Hall Sunday morning and evening be- Throop street, Chicago, Ill. fore or after the services. The picture handsomely framed only \$5 00, and may be seen at the hall on the day herein

R. M. King, of Battle Creek, Mich. was fined \$75 for "Plowing on Sunday and doing various other kinds of work on that day without regard to said sabbath day.' A state that still has a law on its statute that will punish a farmer for working on Sunday ought to be drummed out of the union. It is a wonder the people of that state permit vegetables and other farm produce to be cooked on Sunday. Cooking vegetables is no worse a crime than planting them.

The report of the N. Y. anniversary of M. S. came upon us unprepared for the midway between Christianity and Matespace it needed to do it justice, so we had rialism. It is both a science and a relito defer its publication until next issue. Matter for the first page must reach us on Wednesday afternoon or Thursday morning, and for the second page (the only two pages that will admit of a lengthy report) on Monday afternoon or Tuesday morning preceding two issues. Correspondences, briefs and short articles are the only ones that can receive prompt attention or be published in the issue following. When above was received, the second page was already up in type and the first page matter begun.

A French tribunal in the city of Paris written in the book is truth, whether acrecently decided that a belief in Spiritualism did not invalidate a will, nor that such a belief was an indication of mental de generacy. One of the most eminent lawyers of Paris, M. Martin, defended the is but an emanation of force, and not the case, although his adversary was Leon whole of force at any time; and this state-Rendult, a French senator and an ex-pre- ment is, we contend, acceptable to chem fect. The will was made by a Mrs. de Matres in favor of a medium and a friend ether cannot be converted into solids or of hers. A Paris journal says to this de-fluids. Spirit is the cause of all things cision: "Thanks to that memorable judg- and itself the primal and ultimate No ment, Spiritualism has entered a new era. It has been raised to the rank of a worship earlier manifestation, matter being its ultiand a lawful creed,"

Mrs. Brigham arrived safely in Cincia. nati on Saturday and opened services at the Union Society of Spiritualists on Sus day morning with a beaming countenance and under the auspices of a most beautiful and sunny easter morning. A good audi. ence awaited and welcomed her. Our trio orchestra seemed to be especially in spired to infuse their overture with feeling and the spirit of speech. Mrs. Brigham herself partook of the prevailing cause, and opened with an invocation suited to C. E. Sargent.-Article received, set the occasion and the expectation of the up, and only awaiting its turn to go into audience; namely: her invocation em. bodied in itself the philosophy of prayer and thereby logically proved that prayer proofs following immediately after in the form of heartfelt truths coined in language. Her subjects of discourse were from questions asked by the audience. The subject for poems were oppropriate to the occasion, being "Easter morning" and "The Dawn of Spring." The evening discourse was on the morality of mediumship. The subject for next Sunday evening will be 'What and where is God?" The moreing services will be devoted to answering questions always. The public are invited. Morning services free.

> The Cincinnati Enquirer had the following regarding our 42d anniversary:

"Since last Sunday the Spiritualists of this city have been celebrating the 423 an-S. N. A.-Thanks for good wishes and niversary of the foundation of their society here, and the last night the festivities closed Memorial Hall, No. 115 West Sixth street, A similar celebration was indulged in at Douglass Hall, at Sixth and Walnut

At G. A. R. Hill, where the members of the Society of Union Spiritualists and their friends were gathered, at least 300 persons, mostly young people were present. An elegant repast was furnished between 6 and 8 p. m. by the ladies of the society. Then the tables were cleared away, and Professor Shank's orchestra took possession in advance of the young people, who danced until after 11 o'clock The affair, outside of its religious features, was a pleasant social event, and it a skeptic, as non-Spiritualists are termed, had watched the smiling faces of the hundreds before him, he would find it difficult to believe that these people were all that Most of the noted mediums of this city were present and took part in the enjoyment. The Union Society of Spiritualists is about 400 strong, and is officered at present as follows: E. O. Hare, Presi-

Literary.

Alexone for April contains its usual amount of interesting reading matter, and is bravely fighting for the purification of the cause.

The National Magazine for April opens with an article entitled "Chatterton; the Boy Poet," by Rev. Albert Danis by Dr. F. S. Thomas, M. D., Ph. D.; of Patriots of America," a laudible organization to cultivate patriotism in our American youth; "The Origin of the ins. Sample copy to cents. Address, 147

Freethinkers' Magazine for April, though containing some excellent reading matter, has one article entitled "Reminiscences" by Lucy N. Colman, in which Spiritualism is treated to an unsavory mess of pottage not very pleasant to digest Spiritualists who think that by extreme radicalism and putting aside their own beautiful teachings as too sentimental, they can curry favors with so-called Freethinkers, might be induced to change their tune a little after reading this. Stand by your own flig, and don't drag it in the mud by such obsequiousness. Spiritualism can only be smirched by nodding in that direction, and can only be kept pure by holding itseft aloof from worldir The purest Spiritualism lies contact. gion, and can feed all its hungry without begging for recognition or aid from out-

Studies in Theosophy: Historical and Practical. A Manual for the People. By W. J. Colville. Boston: Colby & Rich Publishers, 9 Bosworth street .- This book contains twenty-two lectures on Theorophy in all its varied ramifications; and coming from a spirit medium like Mr. Colville, the reader can be assured of a production freed from personal prejudices for other philosophies and beliefs; and this fact assuring us that whatever else is cepted by non believers or not. Throughout the Theosophic teachings runs a theory of nature as we find it in Spiritualism. Of matter it is said for example: "Matter istry which teaches by experiment that all of matter is resolvable into ether, while all Thing of the Mystics, yet it is beyond all things, and the cause of all. Force is its mated expression."



Miss Jennie B. Hagan, has been engaged for Buffalo for the Month of March, 1891, Hhe will have charge of the celebration of the forty-third anniversary at that time. She was a grand second here during the last month. Yours, DENNIS.

Haverbill, Mass.

The annivercary exercises, both on Hunday and Monday evening, were very successfully carried out, as had been arranged by the

On Bunday Mrs. Kate R. Billes conducted the services, delivered an address and gave tests also a poem which was written for the

Occasion.

On Monday evening a banquet was held, spiced with vocal and instrumental music. Rading by Miss Nickerson, and an inspirational address by her, ulso a test seance by Mrs E. C. Kimball.

Next two Bundays following Prof. Feek, lecturer and vocalist, occupies the platfirm. Win.

Dayton, O.

We've had quite a stir here for the past ten days in our noble cause. Mrs. Hughes of your city has been with us and given us much precious and remarkable evidence that our spirit friends are socially yet with us. Her principal phase is the trumpet as we think up here best of all phases, with several adjunct phases that are very interest ing. We all think here, that this lady's coning. We all think here, that this lady's controls can't be excelled for noble qualities.
The nephew of one of our most prominent
priests attended a sitting and a spirit came
te him who was a priest on this side and
talked latin, and said no mass was said over
there or needed, nor did they do any good
on either side. It got noised around and
made quite a commotion. We want Mrs.
Hughes with us all the time.

WASHBURN.

Pittsburgh, Pa.

At the annual election of the First Church of Spiritualists the following officers were elected for the ensuing year: John H. McEldent: James A. Gordon, second Vice-President; William L. Hughes, Tressurer; J. H. Lohmeyer, Secretary; William Fleming and Dr. N. Schenkel, Trustees. C. L. Stoner and

S. A. Garber held over for one year.
Our church is able to begin the new year without debt, and bright prospects are prom feed in the future by the spirit world. The church is indebted to the efforts of our Laentro is indected to the aports of our Lysiles Ald Society for this good financial snowing, as they turned over a considerable sninof money obtained through holding a fair inconnection with our anniversary exercises.
The church extended a vote of thanks to the
ladies for same, and we express our wish,
may the Ladies And prosper in the future.

J. H. LOHMEYER, Sec'y.

Columbus, O.

practical work The Ladies Aid is the ad- to identify t emselves, simply. Ed] junct to the working element in Spiritualism that will lasure success. Without any general association here to carry on the publie spiritual work, the ladies have organized and meet each second. Wednesday afternoun. to sew and be social. They bring lunch and remain during the evening, when there is participated. The hall was very tastefully an open meeting held and the home talent decorated with our American emblems, the dotheir best to enteriain and advocate the stars and stripes. The speaker's stand was cause of truth. Mrs. Elizabeth Colt is the President and quite frequently the speaker. President and quite frequently the speaker. Me is an active and earnest worker. We had the pleasure of being her guests and holding two public meetings in Columbus, April 21 and 3d. The ball is a pleasuratione, and the audiences were large and intelligent it would seem that there are good prespects for the future here, and we expect to hear of more active work. Brother Woolley is still faithful, and promises some very material help when the proper time arrives. There is much need of material help everywhere, and those who can assist should give of their bountles. Fruternally. much need of the state though wive those who can assist should wive bountles. Fruternally, G. W. KATES AND WIFE.

dance and supper Monday evening. The beautiful display of flowers and artistic design that decorated the rostrum and the golden-fringed banner and appropriate inscriptions.

J. R. MICKLESS, Chairman. dance and supper Monday evening. The den-fringed banner and appropriate inscription commemorative of the event was a pleasant surprise to all present, and added much to the delightful effect of the occasion.

The music and singing, by an excellent quartette charmed the ear and lent a sweet in appration to beart and and like a heating baim from angel wings.

The analy-rary was a pronounced and ceas and has redoubled the spirit of interest in this society and a pride to continue the good work and strengthing its organization and usefulness.

BISHOP A. BEALS.

Elmira, N. Y.

Some time ago we formed a circle here for that we had at first. Strangers come crowding in which necessarily detracts; yet with all we have had astonishing proof of Spirit presence through one of the ladies of our

- Music by orchestra.

 Opening address by T. Gigned,
 Hong by Mrs. Hillard and Mrs. Hel-Presentation of banner by Miss Winnie
- Broith.

 5. Music by orchestrs.
 6. Hong, "Blond and Blue," by Miss More
- Finte solo by John Hilliard, Hong by Miss Mollie Lepper,
- Hong by Miss Moule Depper.

 Music by orchestra.

 Recitation by Miss Winnis 4mith.

 Rots and flute by Mrs. Hillard and son.

 Recitation by Miss Ainsley.

 Pem by Oscar A. Edgerly.

 Music (beautifut sounds) by orchestra.

 C.

Atlanta, Ga.

The forty-second anniversary of Modern Spiritualism was celebrated by the Hociety of Apiritualists in Atlauta, Sunday evening. March 30th, in the large ball now occupied by them, in a becoming and impressive manner.

The exercises opened by some and invoce cation, followed by remarks by M. J. Gillett, acting chairman of the evening. He then jurisduced our esteemed Brother Taylor, who delivered an original anniversary poem.

Mrs. Thomas was called upon and read of

fine selection, appropriate to the occasion. followed by Mrs. Linn, in giving tests, after which W. D. D. Ivey interested the audlance with comprehensive and instructive re

marks.

Mrs. Jones, the independent state writer, was requested to give proof of spirit power in her phase of mediumable, which she did; the states were filled with manies and massages, and all recognized by persons present, proved very satisfactory. White the states were being passed around among the studience Mr. Crowell, who is being developed as impirational speaker, gave a spirited address and although the hour was getting late, was listened to with close attention.

We think the cause of fruth is established there, and have reason to feel proud of our audiversary and the progress we are making.

Your fractually.

A. M. J.

Pittsburg, Kas.

Allow me to occupy a small space in your most interesting paper, informing you that J. M. and Mrs. Theresa Allen were with us

during the month of March.

Mrs. Allen gave several interesting lectures at our commodious Opera House, which were satisfactory to all those that heard her. Our monthly speaker organized a circle of s few friends, which gave us many beau-tiful thoughts in regard to Spiritualism.

A few nights ago we assembled together in the neatly furnished rooms of Mrs. Allen's and an emblem was given us by our medium, Mrs. Allen, of which I would like to inform those interested. It was as follow-: inform those interested. It was as follow:

A strong, worthy looking gentleman, dressed in soldier's attire, riding a beautiful white horse; and in his hand he was boilding the American flag, and as he rote onward with his banner waving, a darkness enclosed him, and only a faint glimmer of the flag remained, but finally in time the darkness vanished and the broad sunlight appeared in the splendor and magnificence. We wish to know if any of your readers can interpret this emblem.

Yours for truth,

[We should suppose that some one present at the circle would be most ant to get the

We have enjoyed a short pleasant visit to at the circle would be most apt to get the the Capitol C.ty of Ohio. Were rejoiced to proper interpretation—if it has a manning at a goodly band of ladies associated in all Spirits often give symbols of this class

Oakland, Cal.

Our anniversary exercises at California Hail, Clay and Eleventh street, on Hunday evening, March With, in this city, passed off very successfully and agreeably to all who one profusion of flowers, Calla Littles predominating. A golden star, made of bright

Ajar," by Miss Mabel A. Nickiess; congrega-tional singing, "Hold the Fort;" invocation St. Paul, Minn.

The forty second anniversary of Modern Spiritualism was duly celebrated bere by the Spiritual Alliance Society, and with much credit to the cause. The meetings Sunday afternoon and morning were largely attended and a marked interest felt by all classes of minds and denominational belief. The ladies of the society deserve great credit for their untilring efforts in the arrangement, both at the meetings Sunday and the anniversary dance and supper Monday evening. The output of mediums towards undeveloped or uneducated spirits," followed by a number of spirit communications; remarks by Mrs. Edith E. R. Nickless on "The responsibilities incumbent on all knowing of the future life toward their brethren and slaters." Mrs. Nickless gave many lineresting cosages and described many of the unseen ones to their friends. Sonk, "Nester my Lord to thee;" benediction by Mrs. Nickless.

Milwaukee, Wis.

Our annive sary of the advent of Modern Hoiritualism was an entire success in every way, and left a very favorable impression in our city. We had a social gathering Baturones came in from the country.

In the afternoon the meeting was called to order by A. B. Severance, who acted as chair- callsts which have carried joy and peace to man. He made a short speech, stating that we had met tog-ther for the purpose of celebrating one of the most important days in mediumistic development. We meet with the whole year, and that we proposed to the highest and hollest aspirations once a show before we get through with this meetweek, but not with the same ones at our circle ling what Spiritualism had done in the last forty-two years toward the moral and intellectual development of the people.

The oresident called upon Dr. Brown, Prof. Watson, Mattle E. Hull, of Chicago, and Dr.

The anniversary of Modern Spiritualism was celebrated in a quiet way by the asveral sociaties and individual mediums. The Evangelical Spiritualists held their meetings as usual in Scottish Hall, III Larkin street, as usual in Scottish Hall, III Larkin street, every one; subject, subject, such Eights and Shadows at 2:39 and 7:30 p, m. Mr G. F. Perkins and of Spiritualism. Past and Present." Mr. Mrs. E. Perkins, demonstrators of spiritual Jenifer, the president, then introduced Dr. at 2:30 and 7:30 p, m. Mr G. F. Perkins and Mrs. E. Ferkins, demonstrators of apprilian philosophy, are the originators and managers of this particular line of work. They aim to markable experiences in the development of of this particular line of work. They aim to convince and convert the *keptic without offending his present religious feelings, if he has any, by assailing his past belief or onstoms. The church denominations are not assailed, consequently the church members are attracted to our philosophy. The afternoon exercises consisted of con-

gregational ainging; the reading of several poems by G. F. Perkins; speaking by Mr. P. t' Tomson, of Philadelphia, who reviewed the bistory of past religious and the introduction of Mpiritualism to a masterly manand author of "The Earth's Third Motion," gave a very interesting address, which was a philosophical and scientific view of the past and present conditions of the human family. Mrs. Whester, an excellent bealer and clairvoyant, gave a large number of platform trata, and Mr. W. C. Hodge followed with a lively little talk. Mrs. Perkins made her appearance for the first time in five weeks and mule a few remarks. During the exercises there were songs by G. F. Perkins, Mrs. Ashworth, and resitations by Mrs. Reid interspersed, which enlivened the conditions

much.

At the evening meeting G w. Perkins pressiled and led the congrevational singing and followed with the reading of the belief of the Brittunists; sies selections from Hisk-speare. Mrs. McKsy same two soloss during the evening; also Miss Nettle Kono and Mr. Alvin Purnell. Mr. P. C. Tomson continued his afternoon review of Helritunism. O. F. Perkins gave clistrater readings by the oute of birth, and Miss. Perkins, at a late hour, came in time to give a large number of recognized tests to close the exercises. John Misser neld his until test meetings at the Metropolitual Temple, which was well filled He also continued his exercises to Monday night by giving a fine co cert.

The Progressive ripiriusinsk also held two meetings. J M Temple, Mrs. Logan, and W. J. Coiville each held public meetings. So you see we are not dead.

Vicksburg, Mich.

The Vicksburg Spiritual Society has opened the door and broadened the path. For wisdom comes from they who bath The power to give and to heatow The fruits of heaven here below.

Mrs. D. F. Smith, of Vichsburg, being the instrument through which the rays of light panetrates to the children of earth, speaking

regularly twice a Sunday.

We did not forget that March 30th and 31st was the birthday of the ting map at Hydes-ville. At the evening services there seemed to be a special control for the occusion, dis cour ing beautifully on the advent of Modern spiritus ann to a large audience.

Monday evening we held a banquet in commemoration of that event. The hall was filled to overflowing; the tables decorated beautifully with white linen, sparkling with silver and slassware, loaded with viands to refresh the inner man. B fore refreshments the following list of exercises were followed out, the writer conducting the exercises:

int, the writer conducting the exercises:

1st. Instrumental music (organ and violin)

Mrs. Kingsbury and Mr. Richardson.

2d. Remarks and estay by Wrn. Williams.

31. Remarks and poem on Woman's Rights

by Mrs. Darting.

4th. Recitation by Grace Wandall.

5th. Original poem, "Charity," by Mrs. E.

R. 1d.

Song by Mr. Fuller, Miss Grace and Wandail.

R id.

oth. Hong by Mr. Fuller, Miss Grace and Mand Wandaii.

7th. Essay by Walter Glates.

Sth. Realing by Bertha Newton.

Sth. Recitation by Mrs Fuller.

10th. Original poen by Mrs. E. P. Deming.

11th. Instrumental music.

All doing their part well, making the exercises entertaining and instructive; after which refreshments were served and visiting until the wes small hours of the night. I toink all thought that it was well to be there, I believe this is the first demonstration here in commemoration of the tiny rap.

We are holding socials every other week, which is pleasant and remonerative; the hall filled every time.

February Sin the writor's friends surprised me, being my birthday, by presenting me with a beautiful silk umbrelle. The President presenting the gift with words appropriate for the occasion. I thanking the friends with words of appreciation and gratified, it being a complete surprise, there being an audience of nearly a xiv people. Here the surprise did not end the Vice-President and her guides had prepared a special poem for me for the occasion, which was read publicly.

Nashville, Tenn.

Nashville, Tenn.

Once more I open communication with you from this beautim city, the "Athens of the Bouth," with its grand and noble institutions of learning, the Vanderbill University, which is delightfully situated on one of the many slevated and picturique parks and rounding the city, and there is probably no institution of learning in the Bouth which is deter conducted than this. Those connected with it as educators seem to be the right ones for the places they occupy. The celebrated Eriske University for the education of the colored race, which has sent out through our land those harmonious singers and vocalists which have carried joy and peace to many hearts, is also located here, and has and is doing a noble work in elevating the colored race and fitting them for their future work in progressing to higher fields of knowledge and wisdom. The time is fast approaching when this race problem will find a peaceful and satisfactory solution. I day forenoon at Fraternity Hall, as different Fiske University for the education of the find a peaceful and satisfactory solution. I find them well treated, as far as my experience has brought me to contact with them. and they seem indispensible to the people of circle, who has developed so that we have content to through her hands, on a little instrument called a zither. I wish that all might hear it. We also have had assurances from our friends that we will have materializations.

The singing was one of the principal feature of the circle, who has developed so that we had assurance from our friends that we will have materializations.

The singing was one of the principal feature from New Orleans of the circle, who has developed so that we had assurance from our fine speeches.

Mrs. Hattle Makob gave kood to the country, as you have probably noticed the trouble in North Carolina with the agents who have been shipping to Alabama and Missisappi.

The singing was one of the principal feature from New Orleans of the circle, who have been shipping to Alabama and Missisappi.

We reached this city from New Orleans or the circle, who have been shipping to Alabama fashioned spiritual feast.

F. B. Woodbury.

The lady, whose name I shall withhold for the present in no medician and does note from another, yet the medicine, as all their descriptions of the present in no medician and does not not make the present in no medician and does not not make the present in no medician and does not not make the present in no medician and does not not make the present in the process of development, of the present in the present of development, of the present in the present of development, of the present in the present in the present of the present in the present in the present of the present in the p

The People's Spiritual Society meeting p. m. Bunday at Bricklayers Banner Hall, was attended by a large audience. Mrs. Bishop delivered a lecture which interested his mediumahip. He is a man 84 years old and as active and well preserved as a man of 40. He gave many psychometric readings or w. He gave many psychometric restring-by latter, which were recognized. Prof. Van Horn spoke encouragingly of our cause: Harry folloan and sater sang a beautiful selection appropriate to the occasion. Among the business matters. Mrs. Bushop was re en-gaged as the speaker. The meeting then closed, with many thanks to all assembled.

The Peoples' Progressive Hociety of Hpirit unlists met at the usual hour at 116 Fifth av enue, and despite the rain a goodly crowd as to witness the exercises of the Lycours pu

The society was called to order by the president at 3 o'clock, and after the opening hymn Mrs. Hull addressed us. The subject, chosen by the writer, "in the philosophy of Spiritualism understood," was ably handled and broug it forth men de ideasthat were new and very interesting and educational, Hull is certainly one of our finest speakers and each time she comes before us, we con gratulate ourselves that it is our fortune to listen to her.

gratulate ourselves that it is our fortune to listen to her.

Mrs. Colby Luther was with ne to-day, and remonded to the invitation to address the society with remarks at once forcible and brilliant. A hearty applause greeted her at the close of her speech.

Mrs. May Keather, of Chicago, lady cornetist, favored us with two brautiful soles, and Dr. Phillips gave a few remings, and each was acknowledged fine. We hope he will decide to remain with us we need more insidents like him.

A request was sent in by some of the audicute that the writer should recite, "Trouble in the Amen Corner," and it was well recited, and more called for in the same line. Next Menday we have Mr. and Mrs. Aspin, wall, of Minneapolis, with us. They are orroute for their home, after an extended, Nouthern trip, having done some grand work in the cities they have visited.

Yours in the faith. D. A. Cook, Sec'y.

Brickingers' Banner Ha'l was filled by a

Brickingers' Bunner Ha'l was filled by a large and enthusiastic audience on 6th inst. Prof. & G. W. Van Horn, conductor of the Progressive Spiritualist meeting, delivered lecture which brought rounds of appleuse and favorable comments on the part of the andlence, and which met the needs of every Spiritualist and medium. The subject was ling Disclosures by a Spirit." Prophetic remarks were made concerning the protection of persecuted mediums before the courts. G. L. B. Jenifer approached the speaker at the close of the address, and by the request of Miss Sophie Gazinelli, the donor of a beau tiful selection of a wire basket of choice flowers entwined with running vines, prosented this tribute as a token of her regard, etc. The speaker thanked the donor in fit ting words expressive for the occasion. Mrs. Jenifer, Mr. B. M. Heeley, of Sterling, 111. and Dr. Charles Butt, of Paletine: also H. C. Strong, each spoke for the protection and endorsement of our mediums. Dr. Butt called the attention to the Dailey Bill, now before the New York State Senate. He advised all Spiritualists to send their names to Prof. Henry Kiddle to be added to the pro-Prof. Henry Kiddle to be added to the pro-test. Prof. Van Horn, Mrs. Jenifir and Mr. Beeley related what they bad witnessed at a seance hold by Mrs. Sawyer on 5 h inst., which was most remarkable. Prof Van Horn holds his last meeting for the season at this hall Sunday evening, 18th inst. A re-ception will begiven him at the conclusion of the exercises.

Boston, Mass.

The First Spiritualist Ladies' Aid Society held one of the most successful celebrations of the anniversary, if not the most in the thirty-four years of its existence as a charitable society. The exercises were held in the hall leased by them, which was far too small to accommodate the crowds that devited to atlend the services on the afternoons and evenings of March 30th and 31st. Over twenty of the most prominent exponents of the old religion volunteered their services. and the result was a spiritual and financial

Mrs. M. T. Longley, the medium employed so long a time by the Bunner of Light, participated in nearly every meeting, sometimes to her normal condition; sometimes controlled by Father Plerpont and other ex-

Mrs. Emma Miner improvised several exquisite poems during the convention. Two besutiful geins we e-given, "Eternal Life" and "Mother's Love," while her anniversary peem was one of the best ever given in Boston.

At the 7.30 meeting Mrs. Chandler and Mrs. Sunningham delivered addresses, followed by vocat and instrumental music, recita

ions, etc.

Next morning at 1020 Mr. John Wetherbee nterested the additions with a sneech.

At 230 Mrs. C. F. Atlyn opened with an antiversary poem, followed by a short address in "Practical Highlighting." After this Mrs. J. A. Byrner gave a lecture on "Hetentide ipiritu-liem."

on "Practical appriculation."

B. A. Byrnes gave a lecture on "Belentine spiritus-liem."

At 7.3/p. m of the second day Mrs. Loring. Billes and Yeav gave vent to their inspirations and clustered the audience with their eloquence. Mr. Hilles closed with tests and Dr. Hais gave the benediction.

B. M. Holt, Bec.

Pursuant to the eatl of the Mississippi Valley Amediation many of the friends of the rause in Iowa and adjoining Htates met s Colfax, Saturday, March 23th, at 10 a. m. The meeting was called to order by Timo thy Wilkins, of Pierre; Bouth Dakota, Vice-

The report of the Becretary of the figancial receipts and disbursements for the past past year was submitted, and, on motion, was received and referred to the Auditing Committee to act and report at the annual meeting next August.

Mis. Dr. A. H. Dobson, of Maquokets, Is.,

made a report of the business transactions of the bazir, which reflected great credit upon herself as a manager.

ter on speakers and mediums had made the following engagements for the camp meet ing at Clinton; In., next August: Mrs Core V. Richmond, August 31 to 6th; Mrs. A. C. Luther, August 31 to 10th; Lyman C and, platform test medium. Advant 17 to 21 Mrs. R. B. Lillie, August 20th to 24th; Miss Jennie B. Hagen, August 24th to 21st.

On the report submitted by the Executive Board in relation to instrumental music. was instructed to engage Prof. Kreyer's Band of Maquoketa, in , for the camp meet ing.

111g. L. P. Wheelock, Moline, Ili., Mrs. Mary McCarroll, Ottumws. Is. and Mrs. Steinhart Colfex, Is., were duly elected Committee on Lecturers and Mediums for the ensuing year. At the attenuous meeting Vice-President Wikins read as address, which had been sent by Prof. J. B. Loveland, President of the association. Whose boshless prevented hi

At the atternoon meeting vice-President Wikins read an address, which had been sent by Prof. J. St. Loveland, President of the association, whose business prevented his attendance. It contained many important and practical suggestions, showing his interest in the perimanence and prosperity of the society; it was received and referred to a special committee to consider and report at the Anoual meeting.

Dr. J. Munson, who has managed the commissary department of the camp the past two years, was engaged to take charge of the same this year.

The trustees were instructed to provide and furnish a tent on the camp grounds for the use of such representatives of the spiritual papers as sould like to attend, and that they be given the freedom of the ground during the meeting.

The Secretary was instructed to send a brite report of the proceedings of this meeting to the leading Spiritualial papers.

At the evening season the exercises celebrating the forty-secon d aniversary of Modern Appirituelism were opened by music from the Colfax Band, and singing by the congregation, followed by an address from Vice-President Wilkin; which was full of wit, poilosophy and poetry, closing with an address and platform tests given by Mrs. Madison Allen, under control. Many seckers alter tests were highly gratified with her work. Sunday morning exercises constated of music by band and choir, a lecture by J. H. Rudall, of Chicago, on "Why I am a Bpiritualist." This was followed by lests given through Mrs. Olile Blodget, of Divenport, I., both descriptive and by independent it is writing.

In the stronon J. H. Rudal delivered a fecture on the "Evidence of progress and freedom of thought since the advent of Modern Spiritualism," after which Mrs. Blodgett, for nearly an hour, gave test siter test to many inembers of the eager and anxious audience.

In the evening Mrs. J.C Wilcox, Deamoines, Ia, delivered a very forcible lecture.

In the evening Mr. J.C. Wilcox, Deamoines, la., delivered a very inribble lecture.

The attendance of the people of Colfax and vicinity at every seasion was very large, notwithstanding a preacher of the "mosp faxir" style had been ranting at the community for the post month, warning the people of the wicked teaching nof dipritualism, and urging them to keep away from the expected meeting.

The Mississippi Valley Association extends its thanks to the Editional of Colfax and vicinity for their kinduess and cooperation in making the affair the grand success that it was.

J. H. RANDALL, Sec y. In the evening Mr. J.C Wilcox, Desmoines

Home Seekers' Excursions.

On April 22nd and May 20th the Queen and Crescent Route will sell round trip tickets to Harrman Junction (Krathley), Cardiff, Rocks wood and Chattanooga, Tenn.; New England, Fort Payne, Attalla, Armiston, Birmingham and Akron. Ala: Tallapones, Ga.; Meridian, Hattiesburg, Jackson and Vicksburg, Miss; Arcadia, La., and to all points on connecting lines at one fare for the round trip, tickets | Clairvoyant & Magnetic Physician good returning thirty days.

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What we know of Dr. Fellows.

Inquiries are frequently received asking what we know about Dr. Fellows, of Vine land, N. J.. First, we know that he is a reliable gentleman of rare professional skill, who has earned success by good work. Second that he fulfills all his agreements to the letter. Third, that he has performed cures of bopeless cases that in the olden time his skill and the second of the professional skill, who have been called miraculous. Fourth and last, we know of Dr. Fellows.



Buffalo, N. Y.

Miss Jennie B. Hagan, has been engaged for Buffelo for the Month of March, 1891. She will have charge of the celebration of the forty-third anniversary at that time. She was a grand secons here during the last month. Yours, DENNIS.

Haverhill, Mass.

The anniversary exercises, both on Sunday and Monday evening, were very successfully carried out, as had been arranged by the

On Sunday Mrs. Kate R. Stiles conducted the services, delivered an address and gave tests also a poem which was written for the occasion.

On Monday evening a banquet was beld spiced with vocal and instrumental music Reading by Miss Nickerson, and an inspirational address by her, also a test seance by Mrs E. C. Kimball.

Next two Sondays following Prof. Peck, lecturer and vocalist, occupies the pistform.

Dayton, O,

We've had quite a stir here for the past ten days in our noble cause. Mrs. Hughes of your city has been with us and given us that our spirit friends are socially yet several adjunct phases that are very interesting. We all think here, that this lady's controls can't be excelled for noble qualities. The nephew of one of our most prominent priests attended a sitting and a spirit came to him who was a priest on this side and talked latin, and said no mass was said over there or needed now did they do not need now did they are needed. talked latin, and said no mass was said over there or needed, nor did they do any good on either side. It got noised around and made quite a commotion. We want Mrs. Hughes with us all the time.

WASHBURN.

Pittsburgh, Pa.

At the annual election of the First Church of Spiritualists the following officers were elected for the ensuing year: John H. McElroy, President; C. L. Stevens, first Vice President; James A. Gordon, second Vice-President; William L Hughes, Treasurer, J. H. Lobmeyer, Secretary; William Fleming and Dr. N. Schenkel, Trusteea. C. L. Stoner and S. A. Garber held over for one year.

Our church is able to begin the new year without debt, and bright prospects are promised in the fature by the spirit world. The church is indebted to the efforts of our Ladies Ald Society for this good financial snowing, as they turned over a considerable sum of money obtained through holding a fair in connection with our anniversary exercises.
The church extended a vote of thanks to the ladies for same, and we express our wish may the Ladies Aid prosper in the future.

J. H. LOHMEYER, Sec'y.

Columbus, O.

We have enjoyed a short pleasant visit to practical work The Ladies Aid is the ad- to identify t emselves, simply. Ed] junct to the working element in Spiritualism that will lastre success. Without any general association here to carry on the public spiritual work, the ladies have organized to sew and be social. They bring lunch and remain during the evening, when there is an open meeting held and the home talent and the audiences were large and intelligent. more active werk. Brother Woolley is still Mrs. Edith E. R. Nickiess' spirit name, given faithful, and promises some very material to her by her guide, is "Calia-Lily."

at the meeting Sunday and the annivenary dance and supper Monday evening The beautiful display of flowers and artistic design that decorated the rostrum and the golden-fringed banner and appropriate inscription commemorative of the event was a pleasant surprise to all present, and added much to the delightful effect of the occasion. The music and singing, by an excellent quar tette charmed the ear and lent a sweet in appration to heart and and like a healing baim from angel wings.

The analy-reary was a pronounced sucin tola society and a pride to continue the good work and strengthing its organization and usefulness. BISHOP A. HEALS.

Elmira, N. Y.

Some time ago we formed a circle here for ing in which necessarily detracts; yet with fectual development of the people. all we have had autonianing proof of Spirit

- Music by orchestra. Opening address by T. Gifford, Song by Mrs. Hilliard and Mrs. Hol-
- omb.
 4. Presentation of banner by Miss Winnie 5. Music by orchestra.
 6. Song, "Blond and Blue," by Miss Mor
- 6 Bong, "Blond and Dide," by Min Prison.
 7. Flute solo by John Hilliard.
 8 Song by Miss Mollie Lapper.
 9. Music by orchestra.
 10. Recitation by Miss Windle ∃mith.
 11. Sorg and flute by Mrs. Hilliard and son.
 12 Recitation by Miss Ainsley.
 13. Pem by Oscar A. Edgerly.
 14. Music (beautiful sounds) by orchestra.
 C.

Atlanta, Ga.

The forty-second anniversary of Modern Spiritualism was celebrated by the Hociety of Spiritualists in Atlaute, Sunday evening, March 30th, in the large hall now occupied by them, in a becoming and impressive шаппег.

The exercises opened by song and invocacation, followed by remarks by M. J. Gillett, acting chairman of the evening. He then introduced our esteemed Brother Taylor, who delivered an original anniversary poem.

Mrs. Thomas was called upon and read a fine selection, appropriate to the occasion, followed by Mrs. Linn, in giving tests, after which W. D. D. Ivev interested the audience with comprehensive and instructive re-

Mrs. Jones, the independent state writer. your city has been with us and given us was requested to give proof of spirit power that our spirit friends are socially yet the slates were filled with names and messages, and all recognized by persons present, proved very satisfactory. While the states with us. Her principal phase is the trumpet, proved very satisfactory. While the slates proved very satisfactory. While the slates are think up here best of all phases, with were being passed around among the audience Mr. Crowell, who is being developed a inspirational speaker, gave a spirited address and although the hour was getting late, was listened to with close attention.
We think the cause of truth is established here, and have reason to feel proud of our au-niversary and the progress we are making.

Yours fracernally, Pittsburg, Kas.

A. M. L

Allow me to occupy a small space in your most interesting paper, informing you that J. M. and Mrs. Theresa Allen were with us

during the mouth of March. Mrs. Allen gave several interesting lectures at our commodious Opera House, which were satisfactory to all those that heard her. Our monthly speaker organized a circle of a few friends, which gave us many beau-

tiful thoughts in regard to Spiritualism. A few nights ago we assembled together in the neatly furnished rooms of Mrs. Allen's, and an emblem was given us by our medium, Mrs. Alien, of which I would like to inform those interested. It was as follow -:

A strong, worthy looking gentleman, dressed in soldier's attire, riding a beautiful white horse; and in his hand he was holding the American flag, and as ne rode onward with his banner waving, a darkness enclosed him, and only a faint glimmer of the flag remained, but finally in time the darkness vanished and the broad similight appeared in its plendor and magnificence. We wish to know if any of your readers. We wish to know if any of your readers can interpret this emblem.
Yours for truth, BIRDIE ABLE.

[We should suppose that some one present at the circle would be most apt to get the the Capitol C.ty of Ohlo. Were rejoiced to proper interpretation-if it has a meaning at filled to overflowing; the tables decorated find a gordly band of ladies associated in all. Spirits often give symbols of this class

Our appiversary exercises at California Hail, Clay and Eleventh street, on Sanday and meet each second Wednesday afternoon evening. March 30th, in this city, passed off very successfully and agreeably to all who participated. The hall was very tastefully | decorated with our American emblems, the do their best to entertain and advocate the stars and stripes. The speaker's stand was cause of truth. Mrs. Elizabeth Colt is the one profusion of flowers, Calia Lillies pre-President and quite frequently the speaker. She is an active and earnest worker. We sellow flowers, just above the speaker's April 21 and 3d. The ball is a pleasant one, display was magnificent; many bundred and the audiences were large and intelligent. Cal a Lillies were used in the decoration. for the future here, and we extect to hear of This was quite appropriate, as the speaker,

much need of material help everywhere, and those who can assist should give of their bounties.

Fraternally.

G. W. KATES AND WIFE.

The exercises opened with plano solo by Miss Minnie and John B. Hill; song, "Gates Ajar," by Miss Mabel A. Nickless; congregational singing, "Hold the Fort;" invocation St. Paul, Minn.

The forty-second anniversary of Modern Spiritualism was duly celebrated here by the Spiritual Alliance Society, and with much credit to the cause. The meetings Sunday af ternoon and morning were layerly attended by a number of cause of companying were layerly attended by a number of cause of companying were layerly attended by a number of cause of companying were layerly attended. ternoon and morning were largely attended by a number of spirit communications; reand a marked interest felt by all classes of marks by Mrs. Edith E. K. Nickies on "The lands and denominational helief. The lands and denominational helief. The lands and denominational helief. minds and denominational belief. The ladies of the society deserve great credit for
shair untiring efforts in the arrangement both

Tesponsibilities incumpent on an anowing of the following included in the property of the first incumpent on an anomaly in the manual distributions of the society deserve great credit for slaters." Mrs. Nickless gave many interesting the strangement of the same and described many of the until the strangement of the same and described many of the until the same and described many of the until the same and described many of the unitary of the same and described many of the unitary of the same and described many of the unitary of the same and described many of the unitary of the same and described many of the unitary of the same and described many of the unitary of the same and described many of the unitary of the same and described many of the unitary of the unitary of the same and described many of the unitary of the same and described many of the unitary of the uni seen ones to their friends cong, "Nester my Lord to thee;" benediction by Mrs. Nickiess. Our 42nd anniversary was in every particular a success, and we hope the same good for-tune blessed all other anniversary gatherings throughout the world. Respectfully, J. R. NICKLESS, Chairman,

Milwaukee, Wis.

Our annive sary of the advent of Modern Spiritualism was an entire success in every way, and left a very favorable impression in our city. We had a social gathering Saint day forenoon at Fraternity Hall, as different Fiske University for the education of the ones came in from the country.

In the afternoon the meeting was called to we had met tog-ther for the purpose of celebrating one of the most important days in mediumistic development. We meet with the whole year, and that we proposed to the highest and hollest aspirations once a show before we get through with this meetweek, but not with the same ones at our circle ling what Spiritualism had done in the last that we had at first. Strangers come crowd- forty-two years toward the moral and intel-

The president called upon Dr. Brown, Prof. presence through one of the ladies of our Watson, Mattle E. Hull, of Chicago, and Dr. and they seem indispensible to the people of circle, who has developed so that we have Juliet H. Severance, of this city-the two last some of the most beautiful strains of music, named being the engaged speakers-for rethrough her nands, on a little instrument marks that was interspersed with some most called a zither. I wish that all might hear excellent singing by Proffessor Walson, of it. We also have bad assurances from our White Water, and Otto Severance, assisted

San Francisco, Cal

The anniversary of Modern Spiritualism was celebrated in a quiet way by the several societies and individual mediums. The Evangelical Spiritualists held their meetings as usual in Scottish Hall, III Larkin street, at 250 and 750 p.m. Mr. G. F. Perkins and Mrs. E. Perkins, demonstraters of spiritual philosophy, are the originators and managers of this particular line of work. They aim to convince and convert the *keptic without offending his present religious feelings, if he has any, by assilling his past belief or onstoms. The church denominations are not assailed, consequently the church members are attracted to our philosophy.

The afternoon exercises consisted of congregational singing; the reading of several poems by G. F. Perkins; speaking by Mr. P. C Tomson, of Philadelphia, who reviewed the history of past religions and the introduction of Spiritualism in a masterly manner. Mr. Marshall Wheeler, now of this city, and author of "The Earth's Third Motion," gave a very interesting address, which was a philosophical and scientific view of the past | Pils. and present conditions of the human family. Mrs. Wheeler, an excellent healer and clairvoyant, gave a large number of platform tests, and Mr. W. C. Hodge followed with a lively little talk. Mrs. Perkins made her appearance for the first time in five weeks and made a few remarks. During the exercises there were songs by G. F. Perkins, Mrs. Ashworth, and recitations by Mrs. Reid interspersed, which collivened the conditions

much.

At the evening meeting G. F. Perkins presided and led the congresational singing, and followed with the reading of the belief of the Spiritualists; also selections from Shakspeare. Mrs. McKay Fang two Folos during the evening; also Miss Nettle Kohn and Mr. Alvin Purnell. Mr. P. C. Tomson continued bis afternoon review of Spiritual ism. G. F. Perkins gave character readings by the dute of birth, and Mrs. Perkins, at a late hour, came in time to give a large numista bour, came in time to give a large num-ber of recognized tests to close the exercises. John Slater neld his usual test mertings at

the Metropolitan Temple, which was well filled He also continued his exercises to Monday night by giving a fine co cart.

The Pregressive Spiritualists also bed two meetings. J M Temple, Mrs. Logan, and W. J. Colville each held public meetings. So jou see we are not dead.

G. F. P.

Vicksburg. Mich.

The Vicksburg Spiritual Society has opened the door and broadened the path. For wisdom comes from they who hath

The power to give and to bestow The faults of heaven here below.

Mrs. D. F. Smith, of Vicksburg, being the instrument through which the rays of light penetrates to the children of earth, speaking regularly twice a Sonday.

We did not forget that March 30th and 31st was the birthday of the tiny rap at Hydesville. At the evening services there reemed to be a special control for the occasion, discour ing beautifully on the advent of Modern apiritus ism to a arze audience.

Monday evening we held a banquet in commemoration of that event. The hall was beautifully with white linen, sparkling with silver and stassware, loaded with viands to refresh the inner man. Before refreshments the following list of exercises were followed out, the writer conducting the exercises:

1st. Instrumental music (organ and violin by Mrs. Klagsbury and Mr. Richardson. 2d. Remarks and easay by Wm. Williams.

Remarks and poem on Woman's Rights by Mrs Darling.

4th. Recitation by Grace Wandall.

5th. Original poem, "Charity," by Mrs. E.

Song by Mr. Fuller, Miss Grace and

6th. Song by Mand Wandail.

Mand Wandall.
7th. Essay by Walter Glates.
Rth. Reading by Bertha Newton.
9th. Recitation by Mrs. Futler.

10th. Original poem by Mrs. E. P. Deming.
11th. Instrumental music.
All doing their part well, making the exercises entertaining and instructive; after which refreshments were served and visiting until the wee small hours of the night. toink all thought that it was well to be there. I believe this is the first demonstration here

in commemoration of the liny rap.
We are holding socials every other week. which is pleasant and remunerative; the hall filled every time.
February 8'n the writer's friends surprised

me, being my birthday, by presenting me with a beautiful silk umbrells. The President presenting the gift with words appropriate for the o-casion, I thanking the friends with words of appreciation and gratitude, it being a complete surprise, there between any time of parties are presented. ing an audience of nearly savy people. Here the surprise did not end the Vice-President and her guides had prepared a special poem for me for the occasion, which was read pub-MRS. EMILY P DEMING, Bec.

Nashville, Tenn.

you from this beautiful c.ty, the "Athens of "Lotelia," came, giving consolation and the South," with its grand and noble institutions of learning, the Vanderbilt University, which is delightfully situated on one of the many elevated and picture que parks surrounding the city, and there is probably no institution of learning in the 8 wib which is better conducted than this. Those connected with it as educators seem to be the right ones for the places they occupy. The celebrated Fiske University for the education of the colored race, which has sent out through our land those harmonious singers and vocalists which have carried joy and peace to many hearts, is also located here, and has and is doing a noble work in elevating the Silies all layer most satisfactory to a sentence. order by A. B. Severance, who acted as chair- callets which have carried joy and p-ace to man. He made a short speech, stating that many hearts, is also located here, and has colored race and fitting them for their future work in progressing to higher fields of knowledge and wisdom. The time is fast approaching when this race problem will find a peaceful and satisfactory solution. I find them well treated, as far as my experience has brought me in contact with them, the Bouth and its interes a, and when they emigrate from one section to another, there is a great cry, and agents are notified to leave the country, as you have probably noticed the trouble in North Carolina with the

white we will have materializations. The indy, whose name is thail withhold in the singley was one of the prightpil feature. The indy whose name is thail withhold in the singley was one of the prightpil feature. The indy whose name is thail withhold in the singley was one of the prightpil feature. The indy whose name is thail withhold in the singley was one of the prightpil feature. The indy whose name is thail withhold in the singley was one of the prightpil feature and the singley was one of the prightpil feature. The singley was one of the prightpil feature and the singley was one of the prightpil feature. The singley was one of the prightpil feature and the singley was one of the prightpil feature. The singley was one of the prightpil feature and the single was one of the prightpil feature. The singley was one of the prightpil feature and the single was one of the prightpil feature. The singley was one of the prightpil feature and the single was one of the prightpil feature. The singley was one of the prightpil feature and the singley was one of the prightpil feature. The singley was one of the prightpil feature and the singley was one of the prightpil feature. The singley was one of the prightpil feature and the singley was one of the prightpil feature. The singley was one of the prightpil feature and the singley was one of the prightpil feature and the singley was one of the prightpil feature. The singley was one of the prightpil feature and the singley was one of the prightpil feature and the singley was one of the prightpil feature and the singley was one of the prightpil feature and the singley was one of the prightpil feature and the singley was one of the prightpil feature and the prightpil fea

Chicago, Ill.

The People's Spiritual Bodiety meeting 2:30 p. m. Sanday at Bricklayers Banner Hall, was attended by a large audience. Mrs. Bishop delivered a lecture which interested every one; subject, "The Lights and Shadows of Spiritualism, Past and Present." Mr. Jenifer, the president, then introduced Dr. Clark, of California, who related some remarkable experiences in the development of his mediumship. He is a man 84 years old and as active and well preserved as a man of 40. He gave many psychometric readings by letter, which were recognized. Prof. Van Horn spoke encouragingly of our cause: Harry Tolman and stater sang a beautiful selection appropriate to the occasion. Among the business matters, Mrs. Bushop was re engaged as the speaker. The meeting then closed, with many manks to all assembled.

The Peoples' Progressive Society of Spiritnalists met at the usual hour at 116 Fifth avenue, and despite the rain a goodly crowd assembled to listen to Mrs. Mattle E. Hull and to witness the exercises of the Lyceum pu-The society was called to order by the

president at 3 o'clock, and after the opening hymn Mrs. Hull address-d us. The subject, chosen by the writer, "is the philosophy of Spiritualism understood," was ably handled and brought forth so he ideas that ware naw and very interesting and educational, Mrs. Hull is certainly one of our finest speakers, and each time she comes before us, we congratulate ourselves that it is our fortune to listen to her.

Mrs. Colby Luther was with ne to-day, and

Mrs Colby Luther was with na to-day, and responded to the invitation to address the society with remarks at once forcible and brilliant. A hearty applause greeted her at the close of her speech.

Mrs. May Kestner, of Chicago, lady cornetist, favored us with two brantiful so os, and Dr. Phillips gave a few readings, and cach was acknowledged fine. We hope he will decide to remain with us; we need more mediums like him.

A request was sent in by some of the andi-

A request was sent in by some of the audience that the writer should recite, "Trouble in the Amen Corner," and it was well received, and more called for in the same line, Next Sunday we have Mr. and Mrs. Aspin-wall, of Minneapolis, with us. They are enroute for their home, after an extended Southern trip, having done some grand work in the cities they have visited.
Yours in the faith, L. A. COOK, Sec'y.

Bricklayers' Bunner Ha'l was filled by a large and enthusiastic audience on 6th inst. Prof. & G. W. Van Horn, conductor of the Progressive Spiritualist meeting, delivered a lecture which brought rounds of applause and favorable comments on the part of the audience, and which met the needs of every Spiritualist and medium. The subject was "The Mysterious Spirit Detective and Startling Disclosures by a Spirit." Prophetic remarks were made concerning the protection of persecuted mediums before the courts. G. L. S. Jenifer approached the speaker at the close of the address, and by the request of Miss Sophie Gazinelli, the donor of a beautiful selection of a wire basket of choice flowers entwined with running vines, presented this tribute as a token of her regard. etc. The speaker thanked the donor in fitting words expressive for the occasion. Mrs. Jenifer, Mr. S. M. Seeley, of Sterling, Ill., and Dr. Charles Butt, of Paletine; also H. C. Strong, each spoke for the protection and endorsement of our mediums. Dr. Butt called the attention to the Dailey Bill, now before the New York State Senate. He advised all Spiritualists to send their names to Prof. Henry Kiddle to be added to the protest. Prof. Van Horn, Mrs. Jenifer and Mr.

Boston, Mass.

The First Spiritualist Ladies' Aid Society held one of the most successful celebrations of the anniversary, if not the most in the thirty-four years of its existence as a charitable society. The exercises were held in the hall leased by them, which was far too small to accommodate the crowds that desired to attend the services on the afternoons and evenings of March 30th and 31st, Over twenty of the most prominent exponents of the old religion volunteered their services, and the result was a spiritual and financial blessing.

Mrs. M. T. Longley, the medium employed so long a time by the Banner of Light, participated in nearly every meeting, sometimes in her normal condition; sometimes controlled by Father Pierpont and other ex-Once more I open communication with alted spirits and anon the Indian maiden, hope to many stricken ones. Her husband, the well-known musical composer, aided by his musical talents in making harmonious conditions for all the platform talent. These veterans in the battle for the truth, Dr. storer, Mr. N. J. Willis, Mrs. Sarah Syrnes, Mrs. Jennie Less and Mr. Whitlock made the most elequent discourses, which were re-ceived with round after round of hearty ap-

Mr. Edgar Emerson, the true and faithful medium, gave spirit communications which always were pronounced correct.

Silies, all gave most satisfactory test scances. Rev. E. B. Fairchild, a control from the Unitarians, delivered an elequent oration, received a floral gift and muly congratula-

quisite poems during the convention. Two besutiful geom we e given, "Eternal Life" and "Mother's Love, "wille her anniversary poem was one of the best ever given in Bos-ton. Mrs. Emms Miner improvised several ex-

Mrs. L Webster and Mrs Clark, two prominent ein-utionists, interspersed the evercises with fine readings and impersonations Mrs. Hattie Mason gave good tests and sevfina speeches.

Mrs. Amanda Bailey, Mr. Waterfield and

Mrs. Hatch ret dered some exquisite music.
Everybody had a good time. All were blewed, and many said this was a good old-fashioned spiritual feast.

F. B. WOODSURY.

At the 7:30 meeting Mrs. Chandler and Mrs. Cunningham delivered addresses, followed by vocal and justrumental music, recita-

tions, etc.

Next morning at 10:20 Mr. John Wetherbee interweted the addience with a speech.

At 2:31 Mrs. C. F. Allyn opened with an anniversary poem, followed by a abort address on "Practical Epiritualism." After this Mrs. E. A. Byrnes gave a lecture on "Eclentific Epiritualism."

At 7.30 p. m of the second day Mrs. Loring, Stiles and Yeaw gave vent to their inspirations and charmed the audience with their cloquence. Mr. Stiles closed with tests and eloquence. Mr. Silles ciraco.
Dr. Hale gave the benediction.
M. M. Holf, Sec.

Colfax, Ia.

Pursuant to the call of the Missimippi Valley Association many of the friends of the cause in fowa and adjoining States met at Colfax, Saturday, March 23th, at 10 a.m. The meeting was called to order by Timothy Wilkins, of Pierre; South Dakota, Vice-

President of the association. The report of the Secretary of the finan cial receipts and disbursements for the past past year was submitted, and, on motion, was received and referred to the Auditing Committee to act and report at the annual

meeting next August. Mis. Dr. A. B. Dobson, of Maquoketa, Is. made a report of the business transactions of the bazir, which reflected great credit | piritualists. upon bemeif as a manager.

L. P. Wheelock reported that the committee on speakers and mediums had made the following engagements for the camp meeting at Clinton; Ia., next August: Mrs Cora Independent SlateWriting, Trance L V. Richmond, August 31 to 6th; Mrs. A. C. Luther, August 31 to 10th; Lyman C. Howe, August 10th to 17th, Eigar W. Emerson, platform test medium, August 17 to 21; Mrs. R. S. Lillie, August 20th to 24th; Miss Jennie B. Hagen, August 24th to 31st.

On the report submitted by the Executive Board in relation to instrumental music, it was instructed to engage Prof. Krever's Band of Maquoketa, in , for the camp meet-

L. P. Wheelock, Moline, Ill., Mrs. Mary Mc-Carroll, Ottumwa. Is, and Mrs. Steinhart, Colfax, Ia., were duly elected Committee on Colfax, Ia., were duly elected Committee on Lecturers and Mediums for the ensuing year. At the afternoon meeting Vice-President Wikins lead an address, which had been sent by Prof J. S. Loveland, President of the association, whose business prevented his attendance. It contained many important and practical suggestions, showing his interest in the permanence and pro-perity of the society; it was received and referred to a special committee to consider and report at the Annual meeting.

the Annual meeting.
Dr. J. Munson, who has managed the commi-sary department of the camp the past
two years, was engaged to take charge of the

same this year.

The tru-tees were instructed to provide and furnish a teut on the camp grounds for the use of such representatives of the spirit-nal papers as would like to attend, and that they be given the freedom of the ground during the meeting.

The Secretary was instructed to send a brief report of the proceedings of this meeting to the leading Spiritualist papers.

ing to the leading Spiritualist papers.

At the evening session the exercises celebrating the forty-second aniversary of Modern Spiritualism were opened by music from the Colfax Band, and singing by the congregation, followed by an address from Vice-President Wilkins, which was full of wit, pollosophy and poetry, closing with an address and platform tests given by Mrs. J Madison Alien, undercontrol. Many seekers after tests were highly gratified with her work.

Sunday morning exercises consisted of music by band and choir, a lecture by J. H. Rindall, of Chicago, on "Why I am a Spirit-

music by band and choir. a lecture by J. H. Rondall, of Chicago, on "Why I am a Spirit-nalist." This was followed by lesis given through Mr. Oille Biodget, of Divenport, I., both descriptive and by independent flite writing.

In the afternoon J. H. Rundal delivered a

freedom of thought since the advect of Modern Spiritualsm," after which Mrs. Blodgett, for nearly an hour, gave test after test to many members of the eager and anxious antest. Prof. Van Horn, Mrs. Jenii: ranu ar. Seeley related what they had witnessed at a seance neld by Mrs. Sawyer on 5 h inst., which was most remarkable. Prof Van Horn holds his last meeting for the season at this hall Sunday evening. 13th inst. A reception will be given him at the conclusion.

"VERITAS."

ern Spiritualsm," after which Mrs. Bloog for nearly an hour, gave test after test dence of the eager and anxious dience. In the evening Mr. J.C Wilcox, Deamoi Is., delivered a very forcible learner.

The attendance of the people of Colfax attendance of the people of Colfax attendance was very large. dience. In the evening Mr. J.C Wilcox, Desmoines,

vicinity at every session was very large, notwithstanding a preacher of the "soap fakir" style had been ranting at the community for the post month, warning the people of the wicked teachings of spiritualism, and urging them to keep away from the expected

oreting.
The Mississippi Valley Association extends its thanks to the Spiritualists of Colfax and vicinity for their kinduess and co operation in making the affair the grand success that it was,

J. H. RANDALL, Sec y.

Home Seekers' Excursions.

On April 22nd and May 28h the Queen and Crescent Route will sell round trip tickets to ing, and one dollar. Will answer three ques-Harrman Junction | Krathley), (ardiff, Rockwood and Chattanooga, Tenn.; New England, dross 195 Fourth street. Milwankes, Wig. Fort Payne, Attalla, Armiston, Birmingham and Akron, Ala; Tailapones, Ga.; Meridian, Hattiesburg, Jackson and Vicksburg, Miss; Arcadia, La., and to all points on connecting lines at one fare for the round trip, tickets good eturning thirty days.

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ness and social information. Evening seance by arrangement either at her residence or that of pairous.

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4.k Vour Drugglat for



ladies' Department,

clouding the beautiful sunlight, a shadow.

leaves to the ground. Soon the trees look

old and dead, sending out only branches

sere and brown where before was a wilder-

ness of green. The birds give mournful

the little brook is overgrown with rank,

poisonous weeds, its rippling waters turned

to slime and filled with creeping things

Darker and more dismal grows the shadow,

the other, that no semblance save in shape

above the carpetless floors. A settled gloom

where lie the little blighted lives, laid low

by the breath of the awful vandal 'rum'

The woman-where is she? See, now she

comes and stands within the door. Is this

the lovely, happy creature I saw in the

beautiful co? Ah, no! It is not she. I

know her not. This one is haggard and

worn and old beyond her years. Her

clothes are in tatters, her whi'e hair drawn

plainly back from a brow wrinkled and

furrowed with care. Her eyes have the

look of one seeking for the rest that only

death can give. She lifts her eyes to the

clouded sky and utters a prayer in which I

-home to the little ones long since in thy

kindly care.' Will he hear her and take

death,' she cries, 'and is it coming for my

death is but the door to endless day. It is

some monster, creeping nearer and nearer.

Can it harm this blasted life? Does it

think to get my very soul? O God! Am I

mad!' she cries, and then -..... Oh, Ju-

of that marshy, poisonous lake, where once

mindful of everything but the recital of her

lian. He sat with white scared face, look-

"Myra, darling, had a voice from heaven

spoken I could not be more shocked. The

me; the shadow shall be lifted from your

life. Henceforth I am the man and lover

Whence Women Came.

Woman's first appearance has been a

His Wife.

BY JUSTIN MCCARTHY.

I cannot touch his cheek, Nor ruffle with a loving breath his hair: I look into his eyes, and hear him speak-He never knows that I am there! Oh, if my darling would only know

That day and night, through all his wear; life,

I, whom he loved in the years long ago, Am with him still-his wife.

I watch him at his task, When the broad sunbeams first light up hi

room: I watch him till the evening lays her mask Upon the face of day; and in the gloom He lave his pencil down and silently sits. And leans his chin upon his hand and

sighe: How well I know what memory round him filta!

I read it in his eyes.

And when his pencil's skill Has sometimes wrought a touch of happy

I see his face with sudden gladness fill; I see him turn with eager lips apart,

To bid me come and welcome his success: And then he drops, and throws his brush aside;

Oh, if my darling then could only guess That she is near who died.

Sometimes I fancy, too,

That he does dimly know it—that he feels Some influence of love pass thrilling through Death's prison bars, the spirit's bonds and

Some dear companionship around him still; Some whispered blessing, faintly breathed caress.

The presence of a love no death can kill. Brightening his loneliness.

Ah, but it cannot het

The dead are with the living-I am here: But he, my living love, he cannot see His dead wife, though she cling to him

I seek his eyes; I press against his cheek; I hear him breathe my name in wailing tone-

He calls me, calls his wife, I cannot speak-He thinks he is alone.

This is the bitterness of death;

To know he loves me, pines and yearns for me: To see him, still be near him, feel his breath her now, or is there more of sorrow yet for

Fan my sad cheek, and yet I am not free To bid him feel, by any faintest touch, That she, who never left his side in life-She who so loved him, whom he loved so

much-Is with him still, his wife.

Written for The Better Way.

SAVED FROM THE VANDAL RUM OR ONE OTHER WAY.

> BY A. M. MUNGER. (Concluded)

Myra broke down and cried. The din lian! What horrible nightmare is this? for ner was a sad one. She had litt'e faith in I was that frantic woman, screaming and a promise given until he could realize his calling on God for help, as a monster serown danger. Yet she hoped this was the pent, black and hideous, came creeping out beginning of happier days.

was fast waning.

morning drink.

was nothing clear—how strange she felt. just beginning to gather between us. Shall the drawing room, hasten to receive them Was she still in the midst of that awful it go on unto the end of this terrible pic in the attire in which she appears in her dream? Was she herself? Surely there ture—this phantom, maybe, but so real that family circle, and by the readiness of her was a power upon her beyond her own con- it will haunt me unto my dying day-or reception evince its cordiality and wel-

the trailing robe of white. Her loosered the flowers, the birds, the sparkling waters, tition of the call will be construed into a treeses flowing in waves over her shoulders, and the little ones-O Julian! the little decided and most unequivocal affront. formed a halo for the white, scared face ones, who were lying under the dying trees, making her look, in the dim morning light, beneath the awful shadow?" not unlike a spirit on some mission bent to Myra had sat like one entranced, unour world of sin and sorrow.

She flew to her husband's side, and, vivid picture. As she asked the last questhrowing her arms about his neck, she tion she turned an appealing look to Ju-

"O Julien, come back; you must not go | ing into her eyes. Not once in that long from me. Let me try to paint this horrid recital had his gaze averted from her own picture that has just passed through my Then with strong emotion he answered: brain. Whether dream or vision, whether from heaven or the nether world I know not, care not. I must make you see it as it little ones shall not be laid beneath the has come to me, as it seems again passing dying trees. _ Your love shall not go from through my mental vision."

She drew him to a chair and sat down to his, were looking far away, to ecenes be- shadow forever from our door." yond this mortal ken.

"I seem to see," she began, "a beautiful again was Julian tempted to touch the accottage home. I have no thought of whose cursed demon "rum." or where it is. I only know I am enraptured with the charm that pervades everything. I am standing upon the slope of a self to answer the prayers she had given in low broad hill. At the top is a cozy cot, all his behalf, sending a heavenly messenger to twined about with roses and creeping vines. speak through the loving, inspired lips of Magnificent trees surround the place. Soft his own dear wife. hued flowers fill the air with their rich perfume. Birds fly from branch to branch, sending forth their thrilling notes from throats swelling with happiness. A tiny fruitful subject for the legend mongers. running brook winds its way along beyond The Phonician myth of creation is found the hill, making sweet music as its silvery in the story of Pygmalion and Galatez. waters ripple over its mossy bed. Even the There the first woman was carved by the sunshine pours upon the scene a rosy hue first man out of Ivory and then endowed that mellows all into the harmony of a with life by Aphrodite. The Greek theory Paradise. A young and beautiful woman of the creation of woman, according to stands within the cottage door, plucking Hesiod, was that Zeus, as a cruel jest, orthe roses that climb about her head. Two dered Vulcan to make women out of clay. children play with merry laugh at her feet. and then induced the various gods and A man, noble in look and bearing, stands goddesses to invest the clay doll with all dies, so that afther I've done washing the by the woman's side, smiling at the joyous their worst qualities, the result being a diehes and scrubbin' the flure I can lie down

clasps the woman in his arms. But even fined craft, eager passion, love of dress, now I see, creeping between them and treacherous manners and shameful mind. The Scandinavians say that as Odin, Vill It rests heavily upon the man, and all too and Ve, the three sons of Bor, were walking soon its proportions overspread the scene. slong the sea beach they found two sticks of Slowly but surely the shadow is enveloping wood, one of ash and one of elm. Sitting down, the gols shaped man and woman out this little home. It takes the form of a vandal, blighting everything it touches of these sticks, whittling the woman from The flowers fade and droop their withered the elm and calling her Emia.

One of the strangest of stories touching the origin of women is told by the Madagascarenes. In so far as the creation of man goes the legend is not unlike that recries and flit away to fairer realms. Even lated by Moses, only that the fall came before Eve arrived. After the man had eaten the forbidden fruit he became afflicted with a boil on the leg, out of which, when it burst, came a beautiful girl. The man's I look upon a grey and dingy cot, so unlike first thought was to throw her to the pigs, but he was commanded by a voice from remains. The hill is dull and bare, the beaven to let her play among the diggings house a ruin, with battered doors and broken windows. The boards are creaking in a bleak and shivering wind that blows

Baboura, and she became the mother of all day evening social at 7½. destruction and death. The vandal has the races of men. The American Indian almost done its work. Through the door myths relative to Adam and Eve are nu-I see naught but bare and dingy walls merous and entertaining. Some traditions trace back our parents to white and red pervades the once hallowed place. No maize; another is that man, searching a little prattling child is there. Toe laugh wife, was given the daughter of the king of is hushed, and out beneath the dying trees muskrats, who, being dipped into the I see two little mounds, bare and cold like waters of a neighboring lake, became a woman .- London Tablet. all the rest. No flower marks the spot

Comfort in Dress. Woman suffers an amount of martyrdom in dress which would be heroiem in a nobler cause, but which, as it is, is merely a waste of good material. While we are approaching the time when comfort will be the first desideratum-or, at least, gladly imagine we are-we have not reached it. so long as the favorite street wraps, for instance, are the "shoulder capes" strapped so tightly around the figure that it is impossible to raise the arms without unfastening the cape, and the mantles of various sorts whose sleeves-if sleeves they may be hear, 'Father, take home your weary child called-are so made that the arms will go no higher than the neck without disarranging the "set" of the garment, and it is impossible to arrange a stray lock or veil, or the broken heart? She places her hand to hold on to the strap in a car, or, for the her brow and looks away into the gloom 'o matter of that, to even hold one's arm what seems a gathering storm. 'Is it not down without the consciousness that by so doing we cut an ugly picture from behind. release? But is death so dark? Ah, no!

It is hardly to be wondered at that men, whose only absurdity in dress, the starched shirt, is slowly fading away, should look with a sort of contemptuous pity on a sex which will so hamper itself when it has the convenient ulster or Newmarket or the fluwing-sleeved wrap, as an alternative from these aforementioned miseries-H.W.

Solecism in Manners.

There are few things more disagreeable Julian kept his promise for many weeks. ran the pretty brook; a loathsome monster than to be kept waiting in a drawing room But the appetite had got a strong hold of that crept on and on until at my very feet or library when you have come to pay a him, and with Peter for tempter, he fell it raised its black and fiendish head, and visit to the lady of the house. To be kept again. How weak is poor human nature quickly changed into the form of a bloated, waiting indicates either that your call is inwhen once the appetite gets the better of distorted, drunken man; and that man-O, trusive, that the lady is not acquainted man and overrules the will. Myra was in how can I say it! dear husband—was your- with the rules of good breeding, that you despair; she brooded day and night over self, with hatred in your eyes and hand are upon such an intimate footing that any her troubles; became nervous and melan- raised to deal the blow that should add the liberty may be taken with you, or that an cholly. She felt her husband's love slip- crime of murder to all the horrors that had elaborate array is absolutely essential to ping away from her, and her own for him gone before. Then I seemed to be going the hostess being at all presentable. This mad. I cried out in my agony for God to evil prevails to a disagreeable extent, and One morning about the waking hour she save me from this last awful fate -a mur lits prevalence manifests a degree of carehad a dream or vision. It was so vivid she derer's wife. And then I fled into the lessness in domestic dress which is worthy felt that it had really happened She open darkness and gloom from which had come of all reprehension. It is presumed that a ed her eyes and looked about the room. that frightful form. Thank heaven, I lady is always neat, and derives no addi-Her husbard was just going out for his awoke, but you, dear Julian, were about to tional succor from the circumstances of the go from my side for a drink of the accursed toilet. She should, therefore, on the an-

A mist seemed to fill the room—there stuff, with the shadow of my vision only nouncement of the presence of visitors in shall we banish the vandal from our home, come. A delay of a quarter of an hour She sprang from the bed, unmindful of and keep the beautiful picture—the trees should be taken as a tacit hint that a repe-

Woman.

Morally, woman may be classed in many respects superior to man; in many respects man is eafer in the care and trust of woman. The artist can truly picture the tenderness of human love or grief, the joyful or sorrowful face and the gleaming eyes of a mother while bending over her babe's cradle, or her blush and faccinating lovely smile. She is the tender, loving, virtuous mother and benefactor of our race-the seed of good or evil, of happiness or misery, in the human garden. She is the aiding companion, the all-and-all, and the true goddess and savior of mankind. What is upon his knee, with one white arm thrown in the vine-clad cottage, and, with the help paradise without an Eve, or heaven without about his neck. Her eyes, though turned of heaven, a strength of will to keep the an angel, or a garden without fragrant flowers? And what is home without a charming musical voice of a loving, dear The vandal had lost its power. Never wife? What is man without a woman more than an old broomhandle. He can never be a real happy, loving and content-Many times did he clasp Myra to his ed creature without a woman .- Boston Inbreast, telling her how God had used her-

Flossie is six years old-"Mamma," she asked one day, "if I get married will I have a husband like pa?"

"Yes,' replied the mother with an amused smile.

"And if I don't get married will I have to be an old maid like Aunt Kate?"

"Yes, Floasie." "Mamma" (af.er a paure) "it's a tough world for us women, ain't lt?"

Mrs. O'Kelly-"You look tired, Mrs O'Rafferty." Mrs. O'Rafferty-"And its tired that

Mrs. O'Kelly-"And I hope before I doi, that I'll be wan of thim Fitth Avenue isabouts of the little ones. He turns and lovely thing, with a witchery of mien, re- in the afthernoon and slape a blt."

MEETINGS.

Cincinnatı, Ohio. The Psychic Research Society meets every [Sunday afternoon at Douglas Hall, northwest corner of 6th and Walnut streets, at 3 p. m. Admission free; strangers cordially invited.

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

The Lyceum for children and adults meets at G A. R. Hall, 115 W. Sixth street, Cinciunati, every Sunday at 91% 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

Boston, Mass. BANNER OF LIGHT CIRCLE-ROOM, No. 9 Bosworth street—beauces are held every Tuesday and Friday afternoon at 3 o'clock promptly. Admission free. J. A. Shelhamer, Chairman.

Boston Spiritnal Temple Society, Berkeley Hall,

-Lectures by able speakers Sundays at 10% A sear 7% r. m. Richard Holmes, President; G. S. McGillis, Treasurer; O. L. Rockwood, Corresponding
and Recording Secretary.

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1021 WASHINGTON STREET—The First Spiritualist Ladies' Aid Society—Business meeting Friday at 4 p. m. Tea served at 6 p in. Public m etling at 7:30 p. m. Spirits afternoon last Friday afternoon in each month. Mrs. A. Barnes, Pres. Mrs. F. B. Woodbury, Secretary, 23 Bromley Park, Boston Highlands.

Meetings at Twilight Hall, 789 Washington street cor. er of Hollis, Eben Cobb, Conductor. The Ladies Industrial Union hold their meetings each Wednesday atternoon and evening at Twilight Hall, 789 Wash.ngton -t., corner of Hollis. Circle at 4, supper at 8, musical and literary entertain-

ment at 8 o'clock. All are welcome.
Mrs. Ida P. A. Whitlock, Pres. EAGLE HALL, 616 Washington street, corner of Essex—Sundays, at 2½ and 7½ P.E.; also Wednes days at 8 P. M. Able speakers and test mediums. Excellent music. Dr. E. II. Mathews, Chairman America Hall, 724 Washington street, -Services each Sunday Dr. W. A. Hale, Chairman,

A Public Social Meeting will be held every Thureday evening at 7½ in the office pariors of Evans House, 175 Tremont street Eliza J. Bennett.

Chelsea. -Spiritualist meetings are held in Pil-grim Hail, Odd Fellows Building, each Bunday eve-ning, at 7½ o'clock.

Meetings are held at Grand Army Hall, Sundays at 2½ and 7½ p.m. All mediums invited. G. F. slight, Chairman.—The Ladies' Social Aid Society holds its meetings every Friday afternoon and evening at 196 Chesinut street. M. L. Dodge, Sec. Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows' Hall, 548 Main street. H. D. Simons, Secretary.

New York, N. Y.

The American Spiritualist Alliance meets at 21% West 42d street, New York City, on the first and third Wednesday of each month at 8 p. m. **Tall Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resi-

dent or non-resident members—and to take at active part in its work. active part in its work.

Spiritualists who are disposed to aid the American Spiritualist Alliance c-n do so by sending subscriptions to its treasurer, F. S. Maynard, 210 Washington st., who will acknowledge all remitances

ances.
THE ALLIANCE defines a Spiritualist to be: "One

who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members,

Henry J. Kiddle, President,

J. F. Clark, Cor. Secretary, 89 Liberty St., N.Y. Adelphi Hall, corner 52d street and 7th avenue.— First Society of Spiritualists holds meetings every funday at 11 a. m., 234 and 7½ p. m.

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

The People's Spiritual Meeting every Sunday evening of each week at 230 W, 36th street, at the residence of Mrs. M. C. Morrell.

The Psychical Society meets every Wednesday evening, at 8 o'clock, at 510 6th avenue, near 35th street. J. F. Snipes, President, 4:6 Broadway.

Philadelphia, Pa. First Association hold their meetings every Sun-day morning and evening at their hall, 810 - pring Garden st. Lyceum, 21-2p. m. J. Wood, Pres. The Second Association of Spiritualists of Philadelphia meet every Sunday at 3 P. M. at their church, Thompson Street between Front Street and Frankford Avenue. Circles and spritual exercises 3 p. m. and 7 30 p, m T. J. Ambrosia, President; L. T. Abbott Secretary. Seats free,

Spiritual Cirele Hall, 1425 Columbia Avenue,— S rvices every Sunday afternoon at 2,30 and evening at 7,30. Dime collection. Kevatoue Spiritual Conference meets every Sunday at 21-2 p. m., at their hall S. E. corner 10 and Springgarden sts. Win. Rowbottom, Cha'rmau.

Fourth Association hold their meetings every and Gira d Ave, Mrs. M. Brown, President.

Cleveland.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1. Meets every Sunday at 10:45 A. m., in G. A. R. Hall, 170 Superior St. Spiritualists and Liber-alists earnesly invited to send their childrer, and the public cordially invited to attend

The School for Psychic Culture meets every Sunday at 2:30 p. m. at Memorial Hall, 170 Superior street. Public invited. The Spiritualists' Progressive Thought Society meets every Sunday at 2:30 p. m. in Probeck's Hall Farnklin Avenue. Admission free.

North McGregor, Ia. The North McGregor Society of Spiritualists meet every Sunday and Thursday evening. Geo. Palmer, President; Geo. Ramsey, Sec.

81. Paul, Minn. The Spiritual Alliance meets in Waucota street Chapel, between Eighth and Ninth streets, every Sunday evening at 7:50. Mrs. M. O. Tuttle, Sec. 327 East 8th street.

Watertown, N. Y. 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, Ili.

Peoples' Spiritual Society meets at 93 S. Peoria at. bvery Sunday at 2:3) P. M. All are made welcome who visit Ohicago. G. L. S. JENIFEB, Pres., 220 W. Monroe stre t. Martine's Hall, Ada street. Morning 10 45; evening 7.45. Mrs. Cora L. V. Richmond, speaker.

Spiritualists' South Side Bodiety meets at 3 p. m. in P. U. S. of A. Hall, No. 144 Twenty-second Progressive Spiritualist services at Bricklayers Banner Hall, 03 South Peorlo 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, on Saturday evening of each week, at Sciock p. m. Good epeakers and mediums. Scats free. Samuel Bogart, Pres. The Brooklyn Spiritual Union holds public meet-ings every Sunday evening at Fraternity Rooms, Bedford avenue and South Second street.

The Women's Spiritual Conf. rence meet every Thursday evening at the residence of Mrs. Starr, 23| St. James Place. H. A. McUntcheon, Pres. Pittsburg, Pa.

The First Spiritualist Ghurch of Pittsburg has lectures every Sunday morning at 10:45 and evening at 76:45. Children's Lyceum at 2 p. m. at their hall, No:45. Exists street. J. H. McElroy, Pres. J. H. Lohmeyer, Boo.

Troy. N. Y. The First Society of Progressive Spiritualists hold meetings every Sunday evening at 7:80 c'olock in Kenman Building, corner Broadway and To rd atrects. Ladies Society and suppor every Thursday Progressive Spiritual Association No. 2, meets a Star Hall, corner of Fourth and Fulton streets, (en trance on Fulton) every Sunday.

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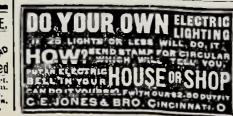
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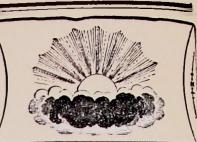
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In the Doll Room.

I'm going out a little while, And you must promise Dallie, To sit as oulet as a mouse. And not go compling o'er the house With pussy cat and Polly.

For pussy's claws are very sharp. And they are sire to cratch you; Or if you get in Polly's reach She'll give an awful! swful! screech, And with her beak she'il catch you.

And don't go mussing up your things, Or get your dress in creases; Don't put your hands up to your hat. Your hangs are loose -remember that-And they may come to pieces.

Dia't pull the buttous off your shoes, Or laugh when Polly chatters; You musn't mind her talk a bit, But only shut your eyes and sit And think of other matters.

And promise, Pollie, not to pout It makes you look so simple; For every time you frown, you know, It makes the horrid wrinkles grow, And spoils your pretty dimple.

You'd better go to sleep, for then

I'll have no cause to scold you; By by, my dear-now try and see How good you really can be-Remember what I told you. -C. M. Snyder tu Pittsburg Bulletin.

TWO EXISTENCES. A Spiritual Story by Sunny South. (Concauded.)

Three years passed by since this event-Kitty ever remembering her dream, and holding it up before her vision as a prophecy of what she felt cried, "bravo!"--then threw a bouquet sure would come to past at some future of flowers, which was pinned to her time. Although her mother often told dress, at his feet. The youth gracefully her not to think of it, she cou'd not be untrue to her "first love," as she called it, and held fast to the belief that her fate was in the hands of a higher power and that her destiny was sealed, de spite circumstances and surroundings conditions.

What caused this faith and the hope of its going into effect, was a mystery to turers congregate, and you cannot be all-except that Kitty felt the cause too careful."

nance expressed joy, and with all the impulse of her being she cried out: "Oh! mother, the doctor tells the truth-I feel it-go-I will accompany you!"

It was then and there settled to follow out this program, and before anoth er week had passed, Kitty and her mother were comfortably quartered at the Holly Beach hotel.

The first morning after their arrival, Kitty took a view of the place they were in. And, while sauntering about, the place began to assume a somewhat familiar appearance to her. Knowing that she had never been there before, she began to wonder why this was While thus musing, the latter part of anced. He now affirms as positively her wonderful dream came forcibly to that he saw her in fresh and hone in her mind. And then she wondered until be has found you. If you know whether it were possible for mortals to of the dream it is no use to say any visit places in their dreams, and obtain more about it—and as you believe in a correct view of them. It certainly such things as destiny, why we old someored so in this case and this must folks cannot control that." appeared so in this case, and this must be the place she dreamed about. Then to good humor herself and said: "Well, she began to recall the rest of the if it's God's wish, let it be so—I will be be the place she dreamed about. Then dream, and finally remembered the happy to meet your son this evening, say about 8 o'clock, in the drawing room; and while we old folks amuse "Follow thy impulses!" This made her inquire for their meaning; and, after a pro and con argument in her own mind, she came to the conclusion that without her impulsive manner in entreating her mother to come to the sea shore, she might not have consented, and would probably not have recovered; and being unable to find a connecting night's meeting belonged to the order from five dollars!" link by which to harmonize the latter of the day. part of the dream with the first partthe two scenes being so arbitrarily dis connected—she attributed the latter

endar of time, without anything remarkable happening. Kitty's mother and had a notion of returning home. But Kilty auggested a carriage drive before leaving, so as to enable her mother to say that she had really seen barrassed and easy by her appearancethe place at which she had been staying they felt no jar of a disaffected spiritfor two weeks. This suggestion was put into practical operation, and the two were enjoying the drive Immensely

passed by, they recognized none-although Kitty took a delight in studyintently engaged in this, the carriage came to a sudden standstill—the horses had been jarked to one side by the drive they knew it, they were sitting together er to prevent running over a child that was crossing. At the same moment a youth of about twenty-one years of age, ran with full speed from the sidewalk to rescue the child, reaching it in time best method of making tea. to save it from being trampled upon by arms, Kitty got a full view of his face. In the same instant though, the youth upon him. As if struck by an electric shock, he threw his form back, and gazed into Kitty's face with a look of concentrate i to produce one cupfull. the utmost surprise. Kitty dld likewise instant the whole force of her first their experiences of two existences dream dawned upon her-ber countenauce gradually assumed its accustomed calmuess, and in the impulse of the moment she arose in the carriage, waved her bandkerchief at bim and lifted his bat in recognition of the re ward, and the carriage passed beyond

"Mother," cried Kitty, as she resumed her seat, "it is he-my dream is being realized!"

"Be cautious, child," answered her priest, and Poutius Pilate." mother; "this is a place where adven-

Kitty made no answer to this, but

when I myself became clairvoyant and then and there saw this face," pointing

and let us discuss this subject ration

"To be concise," replied the visitor, "my son affirms that he will love none other than the one he dreamed about, and whom he affirms must be his affi

Kitty's mother now became animated ourselves in convertation, let the young

folks enjoy themselves with music."

The parting of the two mothers was as genial as if they had known each other for years, and Kitty regarded the protracted meeting with her destined over as a very practical affair. did not regard sentimentality as belong ing to true love, and felt as if she had 85 cents per pair. Make them \$2.50, been engaged for years, and that to-but write under the price "Reduced

The time appointed came, and a walter announced to Kitty and her mother that their guests had arrived.

Did Kitty frizzle her halr or arrange part as being meant for her mother her bangs, or put on a dress with a slone. But, in addition to the above train, or add flowers to her person to make herealt attractives. make herself attractive? No, she did conclusion, she whispered to herself the nothing of the kind-she was dressed in glasses all of a sudden? hope that, if one part of the dream had a simple white muslin, and looked as come to a realization, the other cannot remain unfulfilled—whether the description of the cannot care whether anybody loved her or not she felt happy because she loved—not nouement would be here, in a large because she expected to be loved; she were successed.

We mount to heaven mostly on the simply thought it natural that love rulns of our cherished schemes, fluding should be reciprocated without a vain our failures were successed.

Two weeks were erased from the cal and sentimental pleading for appreciation and nonsensical fondling and out ward show of all ction.

And with this calm, but at the same recovered faster than she anticipated time noble, bearing, she entered the private drawing room put apart for this assembly for the evening Her influences preceded her, and those on whom her thoughts were centered felt unemand the loving influence which she threw out enraptured her visitors with a feeling of veneration-and no selfimness of being lurked within her to mar Among the many prople whom they the harmony-but giving love onlymade everybody happy and gental at once in her presence.

So the company was impressed; and ing human character by the expression before the greetings and introductions of the various countenances. While had been fully ended, a merry laugh ran through the assembly. The meeting of the lovers was like a happy anticipation between friends, and, before on one sofa-just large enough for two and no more. The two mothers comfortably let themselves down in a couple of rockers, and were soon en-gage I in discussing the question of the

Kitty soon learned that her William was called Willie three years ago; and, the impatient horses. As the young as she preferred the name by which she man withdrew with the child in his lirst became acquainted with him, Willle was decided on. The question of tea did not occur to them, although both took it for granted that it was a looked up towards the inmates of the question of the future with them. And carriage and met Kitty's eyes bent belog such they recorded it for future business-the present subject being far sweeter thin all the tea in creation. even when sweetened with all the sugar

But as the drams of the two lovers -and as the carriage passed him by, have been realized, we withdraw from the scene of action, and simply state she slowly turned her head in the di-that they were married about three of the interested strangers, in a social way, rection where he stood. And in this months after this — never forgetting and see the cause he so dearly loves spreadone in the eleeping and one in the wak ing state-and the sole cause of their present happiness.

> If Christ Should Come, the Modern Social Fabric Would Tumble by the Practice of His Doctrines.

The Rav. Dr. De Costa, an Episcopal clergyman, declared on a recent Sunday in a New York church that "if Christ] were to come to-day, he would be pronounced an anarchist and tried by his trials at Harvard and persecution by newspapers," and the Jewish rabbis the professors there; of the slights and deriswould give him "the same reception to when Spiritualism was so little underthat he received from Calphas, the high stood; how he finally yielded to the direction

"But how would it be with the Christian churches?" asks the New York Sun. "Would they give him any beta years since he submitted to their guidance. ter reception?"

all—except that Kitty felt the cluss that was upon been, and, being sensitive to its inflared, itutility knew that to its inflared, it was truth—even if but individual, or meant for her alone.

However, Kitty's eixteenth birthday was passed and the middle of summer was upon them, when a calamity occurred which placed a glorm upon them whole household. Kitty's mother took sick very suidenly, and was confined to her bed for several weeks— luring which time she was near death's door on several occasions. But a higher guidance destined that she should live, and finally she began to recover. While conversement, the physician called one day when Kitty was sitting at the bedielof of her mother, reading. And, after inquiring about her condition, he said:

"I have been impressed with the idea that you should spend a mount at Holly." Excuse me for intruding about her condition, he said:
"I have been impressed with the idea that you should spend a mount at Holly." Excuse me for intruding about her condition, he said: "Excuse me for intruding about her condition, he said: "Excuse me for intruding about her condition, he said: "Excuse me for intruding about her condition, he said: "Excuse me for intruding about her condition, he said: "Excuse me for intruding about her condition, he said: "Excuse me for intruding about her condition, he said: "Excuse me for intruding about her condition, he said: "Excuse me for intruding about her condition, he said: "Excuse me for intruding about her condition, he said: "Excuse me for intruding and antimosphere would be just the thing you neel at present." Year physical condition will permit you toundertake the jurney, and I am satisfied that I am in the right place—

Fitty and finally she began to recover. While converted the propose of the saids about the condition, he said; "I have been impressed with the idea that you should spend a mount at Holly." He have been impressed with the idea that you should spend a mount at Holly. The he had you will fully recover there."

The lady fixed her Sufficient unto the day is the evil thereof. Verily I say unto you, that a rich
man shall hardly enter into the king.

Thought was indeed good to have been there.

Yours,

ALLEEN.

"Is it possible?" answered Kitty's dom of heaven. And again I say unto mother in surprise, "that such can be true—why, that is the exact dream that my daughter had about that time!"

The anniversary exercises were ushered in the my daughter had about that time!"

The anniversary exercises were ushered in the my daughter had about that time!" "Then you are somewhat prepared for what I am about to say further," I che man to enter into the kingdom of and 28th, under the auspices of the Ladies for what I am about to say further," I chou hast, and give to the poor, and was a great credit to the ladies. The sales

"Tous Jesus," continues the Sun,

She | them at?

Written for The Better Way. What is Life? BY MRS. M. M. PRATT.

What is life? 'Fis but struggles From childhood to heary age. What are all its Joys but bubbles. Floating back on mamory's page? What its pleasures? nothing real, E'er we grasp them they have fled. Every object seems ideal, And thus blindly we are led.

In the sunshine of our day? And as quickly they have left us, When the clou is obscure our way. What is all this misty vapor? Gathering 'round our brow so thick, Would it were a burning tapor,

For, oh! My God, the soul grows slok

What of friends who gather round us

Bick of all the forms and follies Watch washe on every side: Sick of all the taunts and jeerings, Give us strongth to o'er them ride. We are tired of slurs and slauder; We are tired of vain display, May we never to them pander.

Lea I us up the biguer way. Boon may all the wrongs be righted, Soon may Joy take place of pain, Theu let every vow be plighted To remove this foulest stain. May we all be more clear sighted, Grant, oh God, thy helping grace, May every unjust law be righted, Hand them down to every race.

New York, N. Y.

On Friday evening last a large and intellectual company assembled in the spacious and elegant pations of Mrs. M. E. Wallace on Forty-second street, to pay their respects to Dr. Willis, who has not been with us for a long time before; and it must have been highly gratifying to the doctor to meet so many friends and admirers to say nothing ing amongst the intelligent and cultured. The scene was a brilliant one, lights and flowers and music and poetry and all that contributed to an intellectual enoyment, and our hostess moving amongst the guests making all welcome. She seemed the embodiment of harmony. Dr. Willis was looking well, although fatigued with his journey, having only arrived a few days before. He addressed the company in his usual impassioned, carnest manner, speaking of his early experiences and his resistance to the influences surrounding him; of ion and opprobrium that he was subjected of his guides and came out into the field in which he has done so noble a work; of the tenderness and care and love that these same influences have exerted over him all these He ended his very interesting discourse with a most brilliant poem-a master piece

"I am surprised at nothing after that and what I experienced yesterday," answered Kitty's mother; "be setted thou shalt have treasure in heaven; were commensurate to the most saugulne and come take up thy cross and follow expectation. Meals of a very substantial character were served. Music, recitations and dancing interspersed the exercises. The would coudemn the whole system two little girls who ran for votes to obtain a upon which civilize i society rests, the finely dressed doll baby, worked hard, and it accumulation and defense of property, resistance to injury, reliance on the or Maggie Wells enjoyed the greatest populivil law, and the forethought for future lar favor, but Blanche was voted the doll by maintenance, which in that society is a small mejority. An umbrella was given to accounted a virtue of the first import- the most popular gentleman in the society, ance. He would call for a complete so and Mr. J. A. Gordan got it by two votes in cial upheaval and revolution, for the excess, thus showing that the others voted

Rates all of a sudden?

B.-Ob, he has been appointed a Sunday school teacher, you know.

A.-Oh-ah, yes.

We mount to heaven mostly on the ruins of our cherished schemes, fluding the surface of our cherished schemes, fluding our failures were successes.

Kates' controls gave words of farewell and spond of the good night song any ewords of farewell and spond of the mortal and spirit worlds.

Kates' controls gave words of farewell and spond of farewell and spon



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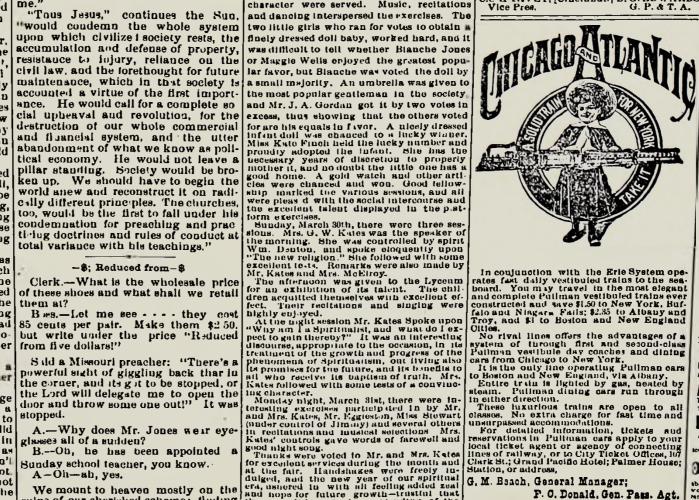
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friends.

tapt. D. B. Edwards, Orient, N. Y., writes:
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Dr. Eugene Crowell, whose writings have mades his name famillar to those interested in psychical matters, wrote as follows:

mades his name famililar to those interested in psychical matters, wrote as follows:

I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to appirit power than the one now in use. I believe it will generally supercede the latter when its superior merits become known.

A. P. Miller, journalist and poet, in an editorial notice of the instrument in his paper, the Worthington (Minn.) "Advance," says:

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THE TRANSMUTATION AND TRANS- | that they are constitutional combina-MUTABILITY OF WILL AND MO-TIVE AND THEIR ASSENT.

Concluded from Page 1

inferential powers. The facts weigh the same as facts, but they are considered differently, due to the constitution of

The will is regulated by the mechanical conditions of organization. But I want to discuss the social problems arising out of this definition of willthat it is mechanical, that man has no absolute power of choice (mark my words, no absolute power of choice), that this mechanical persistency dom inates in the realm of reason, dominates in the realm of imagination and controls the man of action. Then if that be so, in the realm of ethics we are all wrong. No, we are not. When the is necessary for a standard of conduct, greater social force is produced than that, which is found in the individual becomes the dominant force in the will, environment becomes supreme, and the eternal standard of conduct becomes one of the dominant principles that regulates the will, so that when society is formed and establishes for itself states and regulating terms, moral principles are merely truths which command the approbation of the many, the approbation of the many is the rule of right. There is no other right. The rule of in action that the best minds can see which is the standard of moral conduct.

Stop! That has not been so, you say, in the past. You say that morals have been established by the Creator. Well, morals were not made by the Creator. Tell me when they were made by the Creator, tell me how they were made by the Creator, tell me when they were launched upon the world by a Creator, tell me all about it if you know. When the powerful men in primitive time made rules of conduct for the guidance of the world, the darkness of the human mind, the inferiority of organism were of such a nature that the power of conception was greater than the conscious power of moral recognition and the fears of popular disapproval, conse quently a Creator of the imagination was called into existence to rule them, and a Prince of darkness became an institution for the moral stability, evolution and regulation of the world. A crime was done that virtue might live-tion the world has grown, it is growing still, and it will grow for a long time.

It requires a great man, a highly de veloped man, to change the conceptions of public opinion, and to be swayed by public opinion when that public opinion greatest utility, the greatest point of work and good. It requires a superior mind, a mind that can rise above its ordinary environment and surroundings, a mind that can fall into itself, the world, and when I say a leader of the world I do not mean the popular politician, a popular president of a republic, nor a leader in the ministry-I The shining man, the gilt man, the gingerbread man, is the leader of parties, the man that can be squeezed and sucked and torn by the people, the po litic man--these are not the real men; thought. In his soul the thought is born, and it is launched upon the world. and men blie at it and bite at it and masticate it and assimilate it and transmute it, and it changes the face of the world.

This power of transmutability is slowly going on and making a power in the community that regulates conduct, and when love of applause, respect for order, and a love of development-when these feelings and emotions are butting against environment it causes a man to be true to his promises, to his obligations, to his constituted rights, to his duties, and the persistency of this habit creates in the constitution of man what I call a moral sentiment, and the hereditary influence of moral sentiment is a moral wind that blows through the intellect, tending to give to man the desire to work in harmony with social treme limit of earth life. sanction. The evolution of morals is in perfect harmony with the growth and development of the human mind. The moral sanction of Fifth Avenue is not the moral sanction of the Bowery. dition was changed from one of ex-Two moral states exist face to face. The moral sanction of a Roman Catholic priest is not the moral sauction of a tion of the Archbishop of Canterbury is youd all seeming danger. not like the moral sanction of a Mormon in Salt Lake City. Right is ruled by 740 Main St., Fond du Lac, Wis., Oct. geography.

There things want to be understood,

tions, due to what? Necessity. What I might call social amalgamation, and the principle of liberty or freedom is

Let me touch that for a moment. No word has done so much for the social evolution of the world as the sentiment of liberty. It has been a sentiment in poetry, in art, in social life, in industry -in industry the last. It came to art. it came to poetry, long before it touched the political conditions of life, but in this country it touched the industrial conditions of life, and thousands of your sons and daughters and your fathers went to their death that the black man of nature might stand erect

a social freedom side by side with you. The growth of the artistic form of the consciousness into the living social enprocess of amalgamation of the unities tity. There is something grand in a takes place in the social human scale it | philosophical contemplation of the struggle-it is a struggle of the states to and whatever that standard of conduct evolve the growing capability of the may be, it is the moral dictum for the race to which we belong, and whereas guidance and control of the people; it is the mere utilitarian and philosophical necessary to control the people. But a have been the measure of progress, they are merely co-operating with the sentimental and the poetic. The poetic is as capability. The greater controling force | useful as the useful, and that sublime and beautiful sentiment of religion, though it met and found its autagonist in reason, in an imperfect state of civilization is as useful as science. Science cannot lead the ignorant, logic cannot command the superstitious man, and the fancies of myth are needed in the world to day that social order may reign and live.

This view is the view of conduct, of the problems of life and of will which right is the concept of the majority of are at work in the world to-day. The any given time. It is the best product | dreams and chimeras of universal peace, of a slumbering condition in the world, where the only condition should be one of peace, prosperity and love-these philanthropical dreams are dreams only -not wanted in a world of progressthey are sentiments only. Tuey are beautiful, they console, they help to call forth the greatest in man when man is oppressed by his woes. They are beautiful, but nature grinds the massive rock, the granite is formed out of rocks which primevally existed in periods of time long removed, the action of the universe, storms and the elements have worn away the escarpment of the mountain, valleys have been scooped out by the torrents' onward flow for centuries, it is force grinding against its environment-and in the social world, in the intellectual world, in the philosophical world, in the scientific world, in the spiritual world, it is the same. The ego must fight. I am a unity. I am a world within myself, and I strike for worlds, and these rebound--I mean a crime against the constitution struggle, and life is the influence of of nature. Upon that credulous imposi-With the growth of reason it b-comes clearer and brighter and richer, the facts of nature become better under stood and affinities better known, and weeter realization of the habits of life. When death shall come and roll your expresses the highest wisdem and the souls into that spiritually made nature, the body will be left behind, the phy sical consciousness will be left behind, and that intelligent consciousness will be taken out on a broader being, and the ego left will send out new sensa tional advances and phenomena will into its own ampler reason, and reason apart from the experience and stand
friction does not always mean woe in greens and plants adorned the platform. ards of man. These are the leaders of the sense in which it is understood now.

But the conflict in nature persists. The conflict is due to that tendency to disturb the equilibrium, to the ever flowing centralization of polarities and it is the swinging to an equilibrium that do not mean that sort of man at all. produces friction. Press on, persist.
The shining man the gilt man the morrow that we shall see. Beyond the darkness and the cares of life we mingle with the spirits of the dead, the joys will re-establish their supremacy, the meaning of social life, of capability and the states of eternal mutability and Imbut the real man is he who in silence mutability and coneclous capability of throws up a world in the form of a man's upbuilding, of universal energy and unconscious acting into the cousci ous, the universe of nature making eternal consciousness—this wast machinery of being working up into the universe of conscious capability is the state of the highest mind.

Almost a Miracle.

DEAR DR. DOBSON:-I am happy, indeed, to express to you the gratitude I feel for the benefits received through your remedies.

When my treatment commenced with you two months ago, no one familiar with my case, including my physicians, seemed to regard my recovery probable—scarcely possible Had been seriously sick for ten months pre-viously, with a complication of troubles, involving liver, kidneys, stomach and heart, causing fret, limbs and body, to the waist, to bloat to the extent of the skin to hold. This, with great difficulty breathing and sleepless nights, cou-bined to carry me almost to the ex-

To-day, through the aid of my brother man, in keeping with the blessing of heaven, I am once more enabled to and development of the human mind. walk among my fellows in my usual Any given state has its conditions, and health, and to labor several hours each it is so in the realm of moral sanction, day, as a rule, with all bodily functions nearly restored to their normal state.

The suddeness with which my contreme suffering to that of quiet and comfort, seems to me almost miraculous, provided that were admissible. Three good Baptist minister; the moral sanction of a or four days were sufficient to produce this radical change and carry me be-Yours most truly,

See ad. in another column.

New York, N. Y.

Miss Jennie B. Hagan spoke this morning taking her subjects from the audience. The first two subjects, "Is it not beyond the abiliy of man to crucify the real Christ?" and 'Easter' were used together, and the speaker said it has never especially mattered in the great world where we live, whether the real principle was expressed in one or one thouand individualities. It belongs to all relig ions, all times and all people; it is dispersed among us, and it is impossible to crucify it, Often when the physical body is crucified the real principle rises triumphant. Easter shows that this is impossible, for it is the

triumph of so called Christianity.

At the afternoon meeting Mrs. M. E. Williams opened the exercises with an address appropriate to Easter, and concluded by saying that Spiritualists have much reason to rejoice at this time as well as the Christians, with a decided advantage in favor of the former. Miss Hagan delivered an impromptu poem on the subject of the "Resur-rection." Prof. MacDonald said that Spiritunlism has attracted the attention of the world for the stability of its doctrines. Miss Hagan asked what else, under present cirstances, can be expected of Spiritualisis than to work earnestly in every way they can to aid the promulgation of Spiritualism. How can we arrange a platform of the future, and how could the people forty-two years ago have mapped out a course that would have brought the cause to its present advanced position? It was her thought that coming cars will, in the same manner, unfold the true faith and the real way wherein we shall journey; also said that among all of her spiritual acquaintances she did not know one who professed to believe in the personality of God, and none of us are capable of understanding Oversoul, God, Creator, Law, or any other name by which it may be termed. Here is something permeating every act in our lives, which is constantly declaring to the world that there is a greater power influencing us than a mere blind force.

Messrs. Free and Robinson recounted their experience with the phenomena of Spiritual. ism, and Mrs. Williams described the obaracteriatics of some spirits who were in the hall. The descriptions were recognized as given.

Dr. John Jenks treated some persons who were alling, come of whom said they experlenged relief from his treatment.

Mr. J. Wm. Fletcher advocated the erection of schools for Spiritualists to form a magnetic center for communion between the living and the dead. Dr. Morris also spoke.

In the evening Miss Hagan said, the end that the human soul can reach is unanswerable, because man will go as far as the great fountain of thought is capable of reaching. In there a beginning? Is there an end? She held there is no beginning, and the truth presented by Spiritualists is a demonstration of the truth. We know nothing of our beginning. We never shall end. Continuous existence has its co-equal power with God, and in the trueness of every nature there is a spark of power. While man will never reach the power of the infinite he will always have a portion of that divine power.

One of the subject of poems was "Gethee mane," which portrayed in pathetic words the pain and agony sacred to the Bible story, according to the modern view. Mrs. Maude Lord Drake said that Spiritualism is something that cannot be dispensed with. After s brief address, in which she spoke of the growth of Spiritualism in the Western Blates, she gave some psychometric tests that were in the main recognized in the entirety.

In answer to a question by a gentleman in the audience as to any impressions of impending public calamity, and she placed herself on record as predicting troublous under the sweep and grandeur of times in the States in the next two years. growth and progress we come to a Mr. Sullivan, ex-minister to Portugal, was one of those who recognized two descriptlons of spirit presence. Fraternally,

Cleveland, O.

The 42nd anniversary was celebrated in this city by a two days' meeting, and was largely attended at every session, many friends from neighboring towns being pres-Although the festivities were held under the auspices of the Children's Progressive Lyceum, all the other societies united in making the meeting worthy of the occasion in

The Lyceum Orchestra (six pieces) furnished the lostrumental music; the vocal music was principally by the Lyceum Choir.

The meeting was presided over by the conductor, Mr. 1, W Pope, who opened the exeroises by an address of welcome. After this an hour was devoted to conference, particlpated in by Mrs. F. Mubihauser, Dr. Geo. A. Ferris, Mrs. Tillie V Cooke, and Messrs. Whitnall, lugham and Thos. A. Black, the service closing with very appropriate remarks by Mr. Lyman C. Howe.

Sunday afternoon Mr. Thos. Lees opened the session with a retrospect of the twentytwo anniversaries held, as d traced the origin of the day from the introduction of the resolution offered by Mr. James Law:ence, of Cleveland, at the Fourth National Convention of Spiritualisis held here in 1867 to make the Sist of March an appual day of jubilee rapidly to the present time.

After alluding to the public controversy between Rev. Dr. Sprecher and himself, Mr. Leen offered the following resolution:

"Resolved, That in view of the course of sermons being preached by the Rev. S. P. Sprecher, Pastor of the Third Presbyterian Church of this city (and reported in the daily press) against Spiritualism,

"We, as a body of Spiritualists of Clevelund and vicinity, assembled to Memorial Hall in celebration of our 42ad anniversary of the 'Rochester rappings,' deny emphatically this minister's theory of 'sleight of band' as accounting for the phenomena of apiritualism, and also many of his other unwairanted statements as to our mediums, etc.,

"Therefore we take this opportunity to enter our united protest against his unfair treatment of the subject, and having the fullest confidence in the spiritual phonomena and its hypothesis, we openly challenge the Rev. Dr. Sprecher to openly debate the vital questions of phenomenal and philosophical Holritual am, either in his Church or Case Hall; terms and propositions to be agreed upon hereafter."

The resolution was unanimously adopted and a vote of thanks extended to Mr. Lees for his noble defense. Then came the regular anniversary address by Mrs. F. O. Hyser. In the absence of Mr. D. M. King, Mrs. E. A.

and Vivian Davies, Flossie Carjeton, Masters Arthur and Homer Davies, Joseph Edejen, Mr J. Edward L. mmers and Mr. Thomas Lees recited poetical selections, some of them relating to Spiritualism and being very appropriate. Mrs. E. R. Calkins and Miss Almetta Welch and Maurice and Laura Lemmers were the characters in two dislogues. A violin solo by Willie Kritch, a plano solo by Miss Belle Foster, a cornet solo by D. B. Jones, a vocal so o by Miss Zatle Turner, and a selection by the Lycaum orchestra comprised the musical part of the program. A wey profity exercise was that in calisticular the comprised the function of Miss Theiles by Misses Almeda Welch, Vivian and Eva Davies, Neille Tbayers and Maurice Lemmers, under the direction of Miss Thile H. Lees.

Hemmers, under the direction of Miss Title H Lees.

The program was to have been concluded (conditions being favorable) with demonstration of shate writing by the Bangs sisters. One of them did not appear, and it was claimed that she was sick. Mr. Thomas Lees announced that whether the state writing was accomplished or not matters between himself and Dr. Eprecher were not settled. Mis-May Bangs was unable to produce the writing, and to take the place of this Mrs. Wells gave several tests, which were all recognized by friends in the audience. Her great success largely overcame the disappointment of the audience at the failure of May Bangs to produce independent slate writing. All felt sorry, but none blamed her the most.

most
The colebration was continued on Monday
to large audiences, Mr. Thos. Less presiding
in the morning and Mr. I. W. Pope in the actermons, on which occasion Mrs. F. O. Hyser
delivered another of her remarkable addresses, which fairly captivated her nearers.
A grand buil at Heard's Hall closed the
memorable event, Prof. Frank Fischer's Orchestra furnishing the music for the occasion.

Brooklyn, N. Y.

On Tuesday evenirg, March 25th, a tes neeting was held at Bradbury Hall, 290 Fulton street. Mr. D-leree delivered a short address on "The dawning light." Mrs. Jennie C. Blake followed with descriptions and names of spirits present. These meetings will continue each Tuesday evening during the mouth of April.

On Saturday evening, March 20th, the Pro gressive Spiritual Conference held their anniversary services. Flowers decorated the platform. The meeting opened by congregational singing, followed by an invocation from Mrs. Siringham. Opening address by Mrs. Judge Smith; musical selection (solo), "No More", by Mrs. Hostling; original poem The Child of Hydesville," by Mrs. H. M. Walton; address by W. C. Bowen; plano se-lection by Mlss Rosum; recitation, "The Blacksmith's Story," by Mrs. Renouf; musical selection by A. W. S Rothermel; Address by Mr. Deleree; tests by Mrs. Jennie C. Blake. This entertainment was a grand success. Great credit is due the Ladies' Aid Society associated with this conference, for their labor in decoration and program presented.

At Conservatory Hall the anniversary exreises consisted in presenting on Sunday morning, March 30th, a lecture by J. Wm. Fietcher. At 3 p. m. an oration by Mrs. Isabella Beecher Hocker. She took her text from Matthew xlii c., v. 13. This lecture was replete with fine inspiration—one that Christians and Spiritualists could safely follow. This speaker, like Henry Ward B-echer, is deep and earne-tin her work. She feels that she has a mission to perform, and in spite of the world's opinion, dare to do what-eems to her a duty. The hall was filled with intelligent people, who listened with marked attention to the words she spoke. In the evening Mr Fletcher gave an illustrated lecture on Spiritualism, showing magnificent views of prominent evenis and people connected with the cause On Monday evening, 3ist insiant, a reception was held, ending with a social dance. The auniversary extenses at this hall were a complete success, socially and spiritually.

Mrs Jennie C. Blake gave to her numerous friends a test seance at her home, 218 Frank-Fletcher. At 3 p. m. an oration by Mrs. Isa-

friends a feet seance at her home, 218 Frank-lin avenue, 39th inst., in commendatation of our anniversary day. A fine, harmonious gathering assembled to commune and co-operate with their irlends who have passed on to higher life, DELEREE.

The Brooklyn Eagle says: "Mrs. Issabella Hooker, a sister of the late Henry Ward Beecher, made her reappearance before a Brooklyn public, after an absence of several years, at the forty-second anniversary celebration of the advent of Modern Spisitualis w, at Conservatory Hall, Bedford avenue and Fulton street, yesterday aftermoon. Mrs. Hooker came from her home in Hartford. Conn , expressly to attend the Brooklyn ce ebration of the anniversary of a beil f of watch she has been for many years one of the foremost exponents. Mrs. Hooker was greated by a fair audience. She was introduced by Daniel Coons, who presided, after the audience had sang several hymns, and prefaced her address with a short prayer, calling upon the Almighty to lend his presence to the occasion. Mrs. Hooker chose for her text from Matthew 13:28."

Here followed Mrs. Hooker's address, but being too long for our limited space we give an extract from the Standard Union of that city, which also gave a fair account of the

Tie theme on which Mrs. Hooker had founded her argument was, "The duty of candor and the hideousness of prejudice."

"Candor," said Mrs. Hooker, "ought to be acquired by every one, for he who is deficient in it must rest content with a lower
place in the scale of humanity. In judging
great questions one feets at liberty to instea
to all the theories on one's own side, and to
ignore what is advanced in the arguments of
our opponents. It is thus that we have
formed shallow judgments of great questions. Some Spiritialists are just as unreasoning as their orthodox opponents, and
fail to see virtue in those who hold opposite
opinions. T'ey fail to see that the Bible is
the great spiritualistic book of all ages and
that it is their duty to interpret its teachings
in the light of the knowledge they have
gained."

At the close of Mrs. Hooker's discourse Mr. acquired by every one, for he who is defi-

At the cose of Mrs. Hooker's discourse Mr At the cose of Mrs. Hooker's discourse Mr. Fletcher gave what is common'y known as the "test" scance and communicated to different people in the audience the appearance of spiritual beings, whom he said were at that moment hovering around their loved ones in Conservatory Hall.

In the evening Mr. Fletcher delivered a lecture, litustrated by stereopticon views, upon Spiritualism in general. He talked in an easy conversational style, and explained each picture as it was thrown upon the curtain.

New Orleans, La.,

The anniversary exercises held by the New Orleans Association of Spiritualists were at tended by a good-sized audience in Minerva Hail, Cho street, Sunday morning.

On the platform were draped two large American fligs, embelished with flowers and evergreens-the work of the ladies. Brother Benson opened with a beauti'ul

benediction, followed with a short address from Brother A. C. Ladd on the begining of the raps and of their importance to humaniy. An anniversary poeu was then read by Brother William Brodie, The audience was then dismissed and the

association called together for the annual meeting and election of officers, Reports were read of the work during the past year, and approval given of the board's action in receiving neveral new workers into the spir-On motion of Brother Abbott the secretary

was ordered to fill up a certificate to Brother Wells, of New York, the well known medians, cosed the session with descriptive tests of spirit friends present.

Ladd as teacher in the spiritual philosophy, entiting the healt was crowded to sufficiently the members of the children's Pregressive Lyceum. Misses Not Children's Pregr

lect funds and do the prelimitary work for the erection of the temple or church of the spirit to be erected in this city.

The new officers are as follows: President, Dr. J. W. Allen; Vice-President John Ab-bott; Secretary, William Brodie; Tressurer, Edgar L. St. Ceran; Mesurs, George P. Benson, Anthony A. Ker, A. B. Gernon, Soarres and Sciovers, managers, constituting the Board of Directors for the ensuing year.

In the evening Minerva Hell was crowded benches had to be brought in, and many left because unable to get a seat. The singing was extra good-thanks to Brother Weldon and Clark, who presided at the organ and led the singing. Brother Weldon is a bost in himself, being large, both physically and spiritually.

The President, Dr. Allen, is a veteran in the ranks, being an investigator since the early advent of the tiny rap forty-two years ago, and has the bonor of making the first public speech in this city in favor of Spirituallam at a time when it took a brave man to stand in the front ranks of progression. The gentleman presided with grace and dignity, and the amostation has done likelf honor in electing Dr. Alten as its president.

Brother Benson opened the evening meeting with an invocation, and, after singing presented Brother Ladd with the letter of fellowship granted by the association, which was accepted in a feeling manner.

Mrs. L. K. Douglass was introduced and spoke of early experience in having her attention drawn to spirit return, and of the inspiration which came to her later.

Mrs. V. Moon spoke of the tidal wave of Spirituality which was coming over our proad land, and urged the audience to press forward in the good work.

Brother Ludd held the audience spell Brother Ladd beid the audience spell-bound with his e oquence as he depicted the story of the intelligences which rang the bells on the memorable night of March 31, 48, and said that it was a grander event than when the bells rang out the declaration of independence. He spoke of the many scientific men who had investigated the tiny raps and found them to be a reality, which he termed "the philosophy of life." It is impossible to give a synopsis of the gentleman's speed; the earnestness with which it was delivered and the attention given by the large audience is boyond the power of the writer to transfer to paper. In a word it was a masterpiece.

a masterpiece.
Brother Benson announced that another meeting would be held on Monday night, and invited all to be present.
The Monday night meeting in Minerva Hail was well attended, Dr. J. W. Atlen in the chair. Brother Benson offered the invocation.

ocation.

Mrs. Virgil C. Moon had conferred upon Mrs. Virgil C. Moon had conferred upon her letters of fellowship granted by the association. The lady responded by thanking the friends for the honer and promising to hold if m to the standard of truth and justice, and to do good wherever her lot may be

cast.
Mrs. Douglas read a paper on "What is Mediumship"
Mrs. Virgil C. Moon read a poem, "What is

Bother Ladd introduced brother W. St B.other Ladd introduced brother W. St. Ceran, who sat on the platform behind a small table, and through wnose mediumship raps were heard, clear and distinct, all over the hall. The table answered mental questions by President Allen.

Brother A. A. Ke'r told bis early experiences, particularly with E. V. Wilson, who, he said, was the most remarkable medium behald ever seen.

be said was the most remarkable medium be bad ever seen.

Sister Moon gave several clairvoyant de-scriptions, which were recognized.

Brother Ludd spoke for a little time and then gave descriptions of spirits that were

recognized. Brother Ladd was engaged to speak it Louisville during April, but the pirit friends who are interested in this city have induced

him to remain and continue the good work The movement started by Brother Ladd to build a piece of our own is a step in the right direction. A computite has been formed for the purpose of collecting funds and, when orgenized, the friends will be invited to assiss them in the good work W. B.

Obituary.

Passed over to the immortal shore where there is no more partly gor anxious waiting to meet those gine before, Mrs. Elizabeth l'aubold, aged sixty five years, and mother of Mrs 3. Seery, our well known trumpet medium. Mrs. Taubold has been a Spiritualist for many years, and was generally repected and sympathized with by all who knew her, for she was a good mother and a faithful wis. She had been ill for 7 months previous to her transition. Rev. Mr. Voss, Unitarian minister, held the funeral services over her remains, which were buried on Monday afternoon last. May the be rewarded with the peace she so richly deserved.

Nothing adds so much to a persons appear auce as a fine thick head of hair of even color, and to assure this use only Hall's Hair

ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should al ways be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remey for diarrhosa, 25c, a bottle

Many Thanks.

B. F. POOLE, CLINTON, IA.

Dear Bir and Brother:-Your Melted Pebble Spectacles received, and a real perfect fit. Many thanks. I recommend your new clair voyant method of fitting eyes to all who want glasses fitted to perfection.

P. C MILLS, Fairmount, Ark.

MOVEMENTS OF MEDIUMS.

John L. Owen, inspirational speaker, is open to engagements in Cincinnal and adjacent towns. Address in care of A. Willis, No. 33 Wesley avenue, Clucinnati, O.

Mr and Mrs. S. N. Aspinwall, inspirational speaker and test medium, leave Minneapolis, Minn., in June for Eastern Camp Meetings, and will take engagements on the

Mrs. Maggle Stewart, platform test and clairvoyant medium, 26t East Main street, Piqua, O :10, oan be engaged for the winter months by societies in need of first-class talent. Address as above.

Lyman C. Howe speaks in Washington, D. C., duting the month of April. He is yet free for May and June, 1890. He is engaged for Tuesday, Thursday and Sunday, July 20th, Sist and Aug Srd at Cassadaga; and from Aug 9th to 18th at the lowa Camp Meeting. He is yet free for last two weeks of August. August.

August.

Mr. Edgar W. Emerson's engagements for April, May and June are as follows: Worcester, Mass., April 8:b; Mariboro, Mass., April 7th and 8:h; Loweit, Mass., April 18th, May 4th and 11th: Haverbill, Mass., April 20th; Fitchburg, Mass., April 27th; Springfield, Mass., May 18:h and 27th; West Winsted, Cont., May 22nd; Cincinnati, Ohio, Sundays in June.

days in June.

G. W Kates and wife served the First Church of Spiritualisis, of Pittsburgh, Pa., with their usual successful results. They hold meetings in Columbus, Cate, April 2nd and 8rd. During April they will lecture and twe tests each Sunday in Indianapolis, Ind. They may be addressed during April in care of D. A. Raiston, 12½ N. D:laware street, Indianapolis, ind.

Dr. W. A. Hale, President of the Street Street, Indianapolis, and

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

--Mrs.--N. J. T. Brigham,

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