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## THE BETTER WAY.

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CINCINNATI - - - - APRIL 12, 1890

### CONTENTS:

FIRST PAGE—The Transmutation and Transmutability of Will and Motive and Their Assent. A Discourse Delivered by Prof. J. Clegg Wright Before the First Society of Spiritualists at Adelphi Hall, New York, Sunday Morning, November 10, 1889.

SECOND PAGE—What Spiritualism Can Do, by Hudson Tuttle; Primitive vs. Modern Christianity, J. O. Barrett; Spiritual Cures, John Wetherbee; Exceptions, W. H. Smith; The Uncertainty of Moral Life; Sarah J. Peacock; Repetition of History, Thomas Cook; To the Friends of THE BETTER WAY, Mr. Morris Answered.

THIRD PAGE—The Question of the Honor, Dr. M. E. Conger; Our Sister Worlds, J. Vincent Taylor; The Equal Remuneration; The Color Cure; Magnetism; Advs.

FOURTH PAGE—Editorial: Stray Thoughts: Blind "Lullabies," A Shadow of Relief; Weariness no Death-Call; "Conservatism"; What We Do Know; What is Life? Fecundity; Briefs and Personal; Literary.

FIFTH PAGE—Correspondence; Advs.

SIXTH PAGE—Ladies' Department: His Wife, poem, Saved From Ruin (Concluded); Where Women Came; Comfort In Dress; Solecism In Manners; Woman; Meetings; Advertisements.

SEVENTH PAGE—Youth's Department: In The Doll Room; poem; Two Experiences (concluded); If Christ should Come? H. M. Pratt; What is Life? poem, by Mrs. M. M. Pratt; Correspondence from New York and Pittsburgh; Advs.

EIGHTH PAGE—Conclusion of Mr. Wright's Lecture; Correspondence continued; Movements of Mediums; Advs.

## THE ROSTRUM.

### THE TRANSMUTATION AND TRANSMUTABILITY OF WILL AND MOTIVE AND THEIR ASSENT.

A Discourse by Mr. J. Clegg Wright, delivered before the First Society of Spiritualists, at Adelphi Hall, New York, Sunday Morning, Nov. 10th, 1889.

Specialy Reported for The Better Way.

Ever since philosophy began to occupy the attention of the wise, the problem of the constitution and nature of the human will has been foremost. Fields of beautiful speculation have been laid out regarding the constitution and freedom of the human will. If you will give me your careful attention I will try to define it, for the struggles of philosophy have been struggles to attain a definition of terms. Metaphysical philosophers, especially, have used words without any thing behind them. In metaphysics language has been used to disguise thought, to mystify 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 filled the hemisphere of thought, and darkness sat everywhere.

Now what do I mean when I say will? The human will—what is it? Is it an entity? Is the human will a thing? I affirm that the human will is not a thing, but that will is the totality of intellectual, sentimental, passionate and instinctive activity. It is the mind in action. When the mind is asleep there is no will. It is an attribute of the consciousness, but consciousness is not an entity. Consciousness stands to mind as the crack of a pistol stands to the pistol. Mind is the thinking entity, and thinking is a process of sensation, perception, inference, sentiment, and the duplication of all these by imagination. Thinking is an act, and it is done by a thing that acts. The voluntary motions are acts done by things standing constitutionally related to one another and the human mind by acting; and that acting being determined by the force itself, coming into contact with its environment; environment limiting, constituting, arranging, the manner, nature and quality of sensations, the constitutional capability of the mind perceives those sensations. Those sensations are first, physiological; second, magnetic; third, psychic. Physiological conditions modify and

determine the volume and capability of sensation; magnetism regulates the power of perception; and the psychic condition the relativity of perceptions. So that in the work which the mind does, that work consists of bringing out of the outer world of phenomena to the inner world of consciousness pictures of things and their relations.

Causes are inferred and are subjective, causes are inferred according to the capability of the mind, and when two phenomena stand in perception and relativity to each other, the conclusion and characteristics of their influence upon each other—that correspondence being seen produces will, decision, judgment. It is that act which sees the difference between a man and a tree—which is mechanical. A man can never will to see a tree in the form of a man, or a man in the form of a tree. Perception is mechanical—inferential capability is mechanical. It is the mechanical, subjective act of the correlating sensations. The transmutability of will can hardly have a meaning only in the theistic sense, as far as relating to man's personality; it can hardly have a philosophical meaning—but let us look at it.

The transmutability of will, using will in one of the senses in which the old metaphysicians used it, merely stands for the executive totality of mind, which is equal to saying power, will and power being convertible, interchangeable terms. Will, in the sense in which I might use it to say the will of a monarch, whose constitutional capability is unlimited. Such unlimited will may be designated as unlimited power. Now this transmutability of power can be carried into the realm of the theistic cosmos. When that stuff out of which soul is made can be put under the weight of power and called power then it stands related to energy in some way as energy. We may say using energy, the transmutability of energy, the executive power, the doing power of nature, that which blows the cyclone along, that which raises the storm at sea, that which rolls the stars in their orbits, that which creates or sends forth vegetable life, that which develops the constitutional organization, that which rolls out in intellect and becomes reasonable capability—this will, power energy, has immutability and transmutability into modes and attributes of development differentiated in the world of phenomena; so that this relativity of soul, will, power and energy becomes a great subject. The relation of man, the origin of man, the likeness and unlikeness of man, the soul of man, his force and points of energy which have developed in the phenomena of nature, have the simultaneity and unity of the whole universe in this proposition. I affirm, then, that there is no unlikeness between man and any single outward phenomena in nature. Now I am transcendental, you perceive, I am out there beyond the world of human reason. The world of transcendentalism is that world outside of the world of human reason; I am out there somehow, and I must try to make myself plain.

Now, if I say this will is an entity, I made a mistake which all the old metaphysicians have made. They have created things which are only qualities, attributes which in themselves inhere and constituted some other thing. A great deal of confusion exists in the mind of man touching the nature and constitution of energy. Now energy is a word that stands in mind for an act. What is the act? The act is the change in the locality of a thing. Now I have to have two things before I can have locality. Locality is merely relation which phenomena sustain to each other. I will fix this stand, and that table related to this stand. If nothing existed but the table it would have no relation, and when these two things change their relation to each other it is done by power, energy, will. This power, energy and will (words meaning the same thing)—this power either

exists in the things themselves or is an entity outside of the things themselves and persists in its actions upon them. That is to say, that energy as an entity persists. If it be not so, it is the quality of the thing itself to act, the quality of the atom. Now what is an atom but the nucleus of energy which stands in the whirlwind of being, and this change of locality I account for a priori by calling into existence energy. Now there is a mistake. We are continually reasoning upon entities which the a priori method has made. It is dangerous ground, it is unstable ground. Theologians made Gods in that way; they made a devil in that way; they made angels that way. They have made the wild creations of mythology in that way—by calling into existence entities which can only exist as qualities inherent in the things themselves.

Well, now then, let us go back to the human will, the capabilities of will. Capability does not necessarily imply intellect. Intellectual capability is one thing and capability is another thing. We say energy is capability, will is capability.

### THE ENERGY OF SUSPENDED MOTION.

The energy of suspended motion may be illustrated in this way. Supposing a man carried to the top of this building a brick and the brick is laid on the corner of the building. There you have suspended energy. Push the brick off the building and you let loose this energy, and as it falls to the ground, it liberates as much energy as it took to carry it to the top of the building. Nothing lost! This suspended or hoarded, conserved energy is an attribute of capability of the human will, and this suspended energy is hoarded in the constitution of the soul, when the soul is apart from the body—hoarded in the body and soul in human beings, and man is a reservoir of suspended energy, just as the gall bladder is the reservoir of the bile when it is produced in too large a quantity by the operations of the liver.

There is a hoarding of energy in what I might call the cerebral and ganglionic nervous system of man. It is hoarded and it stands constitutionally correlated to magnetism. Magnetism you have to call into existence God, but on my plane of sensation I perceive magnetism as you perceive matter. Magnetism is an hypothesis to you, to me a fact, but in reasoning with you I will assume it still as an hypothesis, to be on the plane of your rational faculties. This magnetism, I assume, for convenience of the definition, fills the cellular tissues of the nervous system and that its cells are almost inconceivably numerous in the constitution of man; that this cellular constitution has a relationship to soul, and that that constitution is that which defines and regulates what you call will. The calibre of a pistol will be the measure of its power of explosion, of its force as a pistol, and of the noise it will make.

Never forget, then, that will is executive—not the thing but what the thing does. It is the action, it is the realization, the potency which lies in life itself to work out certain ends when the environment is given. Put a soul without the environment and it ceases to have a will, it ceases to have any consciousness. There is will without consciousness. There is instinctive will. There is intellect without consciousness, by intellect I do not necessarily mean consciousness, because the word intellect to me covers phenomena which do not pertain to any consciousness. For example: in the development of what used to be called inorganic nature there is correlation which does involve but one, and yet there is correlation—and natural correlation.

Let me define distinctly this character of intelligence, this correlation which a conscious intelligence can comprehend, and I impute to the constitution of the things themselves intelligence, because I see them intelligently. Again it is a priori, and I am creating

again and imputing again to quality things in themselves which only exist in my own mind.

Again this intelligible nature has been in cosmic theism misapprehended. It is thus misappropriated in "Paley's Design Argument." I assume that the table was made, and I assume that it existed in the mind of the maker before it became an objective table, but, ladies and gentlemen, that table did not exist as a table in the man's mind, but the ideal of the table existed in the imagination of the creator of the table, and it is not accurate to say the table existed before it was made. The idea, the concept of the table existed, but we are eternally appropriating existences to ideas, again doing an error upon that old plan of giving unto nature a reality which is only in the imagination.

This will, this universal will, differentiating itself into personality, works up into conscious intelligence, so that there is a difference between intelligence and conscious intelligence. The intelligence which is unconscious is purely mechanical; it is pure, physical, natural correlation. The things of today come out of the things of yesterday, and the yesterdays and the yesterdays and the yesterdays stand behind the phenomena of to-day. Thought, the interposition of intelligent will, never comes into nature until it gets up into consciousness. Hence we see what transcendental, peculiar and theistic ground those people stand on who say they believe in a God, but that He does not reason, that He has no will, that He is not an individual. Why, ladies and gentlemen, they have no God at all, but a word that they think stands for something. There is no stop between theism and atheism, no middle ground, no resting place. Between New York and Chicago there is Buffalo, but in the argument in the realm of will there is no station between theism and atheism. That decision of Emerson cannot be received. There was no logic in Emerson—it was transcendental—the over-soul is a phrase without a meaning—it does not mean anything. There are words which do not stand for anything that is in the intellect. Man created a middle station, but there is no Buffalo in the realm of human reason it is transcendental.

Then the development from nature of different forms of organic life comes by an abutment of these two great forces acting; the action of environment and the action of the force of heredity. Nature tries to produce like, environment tries to produce a change. Now I use this in a poetical sense. "Nature tries" implies will; "tries" implies knowledge; "tries" implies conscious, intelligent action. But mechanically, I mean, this thing, this abutment of these two conditions, is the point of being from which phenomena come. Hence, life is a phenomenal spontaneity of expression in nature, due to the coming together of elemental conditions with capability of life. The capability of life, organically, the result of the environment. That which makes a flower, under other conditions might have made a man. That which makes the animal to live and really in the trees of the forest might have made a Newton had the environment been different, but the persistency, the slow persistency of environment regulates the slow action of will in nature, and the modifications of universal phenomena are seen in life's capability to day.

Enough on that side of my topic. Let us together look at this persistency. In the first place, will involves the personality, and the persistency of the personality is the desire the hearer over there had, to touch the problems of personality. The question comes thus: if organic capability be temporary, where comes the persistency of will? How? The persistency of will is an attribute of being. By being, I mean the totality of all phenomena, the totality outside of the world of existence, beyond reason, as well as those existences which are known within the world of

reason, I mean the contents of the known and of the unknown, the being itself and of all which persists in being—a part of it is what I call will, and this will has personality. It is a personality in the inorganic world—crystallization starts from a point. Matter is the aggregation of points, the constitution of matter is the aggregation of centrifugal force; what we call crystallization is an aggregation of points. Matter persists, phenomena persists and spirit persists, souls persist. What is a soul? It is a conscious and unconscious entity made out of spirit stuff, and this correlation is inseparable. The metaphysician who makes a spiritual world without matter has got into moonshine. They stand constitutionally related. It is not for me, for this personality, to say how they differ, I cannot explain, it is beyond me. The more I know the more mystery the universe contains. The longer I live the more I have to do—to use a solism in language, when I have lived an eternity there will be twenty millions of eternities necessary for me to understand the mystery of eternity. Mystery accumulates the more I know. It is this mystery that creates in me the desire to live, the love of the solution of mystery is the charm of conscious life.

Then this individual, personality, conscious, intelligent will—is it free? What a sweet word is freedom! It has stirred the soul of the patriots, it has 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 personality, an intelligent will, Mars would think that it was sailing around in its orbit according to its own will. That is the way that it would reason, it would believe that it was doing the whole thing. But when we come to an analysis of the nature and constitution of freedom in the human will you have got back to the unconsciousness of will, back to the unconsciousness of motive, to the unconsciousness of desire, to the unconsciousness of the ideal, of the intellectual, of perception. The causes of my desires, the causes of my impulses, and the constitution of mechanical organization in man are due to the structure of environment through will. Then I hold that the will is mechanical, that the human will is mechanical, that the processes of reasoning are mechanical, that the sensational processes are mechanical, that the instinctive impulses are mechanical, and the hereditary forces in a woman's soul are implanted mechanically upon the organism of the child; the instinctive development of what we call pre-natal conditions are planted there by the mechanical forces of the will, and the mechanical forces persist, and will is the expression of them.

Reasoning then thus, that man is an intelligent, self-conscious structure, constituted in nature by the forces of heredity and environment, the production of the equilibrium of being, the present intellect constituted from the conscious expression here and now, the equilibrium of the soul experiences personal being.

For definiteness, let us say here, that in a state of nature man is a child of the universe, of all the forces in equilibrium. Change an atom on the planet Mars 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 evolution. We see it on the mountains of Colorado, in the plains and valleys and hills of Mexico, everywhere on the geological surface of the globe, the distribution of vegetable and animal life and of thermal states, existing ever from this eternal, persistent process go-

ing on, life expressing itself under its conditions, the equilibrium, the force, asserting itself at the weakest point; the phenomena are produced where the conditions are the weakest. A class of idealistic metaphysicians have asserted that there is an unconscious self. I spoke to you about intelligence being conscious and about intelligence being not conscious. Now it is affirmed by some that there is a non-intelligent self. Gentlemen, produce that non-intelligent self. Produce him. Let us look at him. Surely you can give us some phenomena proceeding from this unconscious self—it has produced the conscious self. Now here are two hypothetical personalities reared up, and upon this hypothesis of two personalities is built up the explanation of all the phenomena which occur in somnambulism, in entrancement, in different modes or psychic states, here we are confronted by an hypothesis which asserts the claim to explain the phenomenal and spiritual manifestations of the world to day without spirits.

Now just for a moment look at this hypothesis of an unconscious self. This theosophy has built up. Theosophy is transcendental, it grows luxuriantly in the gardens beyond reason. The poetry of philosophy is richer than the poetry of fancy, and the theosophists is capable of dealing with God—he knows as much about God as the Archbishop of 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? Tails takes me into the realm of social life, it takes me into the realm of ethics. Now, I am not discussing ethics, or morals, or responsibilities. It is the theologian that always talks of morals and tacks them on to the natural problem, but it is not for the citizen of nature to say what nature shall be. If man be a machine exactly like a steam engine, endowed with reasonable capability, which a steam engine has not, the reasonable capability is not the same in all minds; no two minds are alike in capability of reason. The same facts, the same phenomena, filtered through one mind, are not filtered in the same way in another mind. There is something stopped at the doorway of existence, and the reasoning or judging capability is different in every mind, and consequently no two standards of reason on the same phenomena absolutely agree. Stop. In the realm of mathematics, you say, there is truth. The science of mathematics is more perfect because human reason is marching on to a union, to the equilibrium which nature ever sustains. Mathematics are merely the equilibrium. There are truths which are found in the constitution of mind due to the conformity of reason to the forces which exist in nature. Reason did not make nature, but nature made reason.

I agree with Hume that mathematics are the product of experience, that all knowledge is the product of experience, that even causality is the product of experience—that there is in the human mind nothing innate, that is to say, that 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 phenomena, 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







CORRESPONDENCE

Buffalo, N. Y. Miss Jennie B. Hagen, has been engaged for Buffalo for the month of March, 1891.

Haverhill, Mass. The anniversary exercises, both on Monday and Tuesday evening, were very successfully carried out, as had been arranged by the committee.

On Monday evening a banquet was held, seated with vocal and instrumental music.

Dayton, O. We've had quite a stir here for the past ten days in our noble cause.

Pittsburgh, Pa. At the annual election of the First Church of Spiritualists the following officers were elected for the ensuing year.

Columbus, O. We have enjoyed a short pleasant visit to the Capitol City of Ohio.

St. Paul, Minn. The forty-second anniversary of Modern Spiritualism was duly celebrated here by the Spiritual Alliance Society.

Elmira, N. Y. Some time ago we formed a circle here for mediamic development.

Watertown, N. Y. The Spiritualists of this place celebrated the anniversary of Modern Spiritualism with appropriate services Sunday evening.

1. Music by orchestra. 2. Opening address by T. Gilford. 3. Song by Mrs. Hilliard and Mrs. Hill.

Atlanta, Ga. The forty-second anniversary of Modern Spiritualism was celebrated by the Society of Spiritualists in Atlanta, Sunday evening, March 30th.

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.

Oakland, Cal. Our anniversary exercises at California Hall, Clay and Eleventh street, on Monday evening, March 25th, in this city, passed off very successfully.

Milwaukee, Wis. Our anniversary of the advent of Modern Spiritualism was an entire success in every way, and left a very favorable impression in our city.

Nashville, Tenn. One more I open communication with you from this beautiful city, the "Athens of the South," with its grand and noble institutions of learning.

Chicago, Ill. The People's Spiritual Society meeting 220 N. W. Hubbard at Bricklayers Hall, was attended by a large audience.

Boston, Mass. The First Spiritualist Ladies' Aid Society held one of the most successful celebrations of the anniversary.

San Francisco, Cal. The anniversary of Modern Spiritualism was celebrated in a quiet way by the several Societies and individual mediums.

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Ladies' Department.

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!

SAVED FROM THE VANDAL RUM, OR ONE OTHER WAY.

Myra broke down and cried. The dinner was a sad one. She had lit'te faith in a promise given until he could realize his own danger. Yet she hoped this was the beginning of happier days.

clasps the woman in his arms. But even now I see, creeping between them and clouding the beautiful sunlight, a shadow. It rests heavily upon the man, and all too soon its proportions overpread the scene.

Woman.

Morally, woman may be classed in many respects superior to man; in many respects man is safer 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 fascinating lovely smile.

finest craft, eager passion, love of dress, treacherous manners and shameful mind. The Scandinavians say that as Odin, Vill and Ve, the three sons of Bor, were walking along the sea beach they found two sticks of wood, one of ash and one of elm. Sitting down, the gods shaped man and woman out of these sticks, whittling the woman from the elm and calling her Emilia.

Woman.

Morally, woman may be classed in many respects superior to man; in many respects man is safer 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 fascinating lovely smile.

MEETINGS.

- Cincinnati, Ohio. The Psychic Research Society meets every Sunday afternoon at Douglas Hall, northwest corner of 5th and Walnut streets, at 3 p. m. Admission free; strangers cordially invited. The Society of Union Spiritualists, of Cincinnati, hold meetings at G. A. R. Hall, 115 W. Sixth street, every Sunday morning at 10:45, and Sunday evening at 7:45; also on Wednesday evening of each week, to which all are made welcome. The Lyceum for children and adults meets at G. A. R. Hall, 115 W. Sixth street, Cincinnati, every Sunday at 10:45 a. m. All are cordially invited. Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2 p. m. at the American Health College, Fairmount. Free to all. Boston, Mass. BANNER OF LIGHT CHURCH, No. 9 Bowdoin street—services are held every Tuesday and Friday afternoon at 2 o'clock promptly. Admission free. J. A. Boshelman, Chairman. Boston Spiritual Temple Society, Berkeley Hall, lectures by able speakers Sundays at 10:45 a. m. and 7:45 p. m. Richard Holmes, President; G. R. McGillicuddy, Secretary, 100 Rockwood, Corresponding and Recording Secretary. FIRST SPIRITUAL TEMPLE, corner Newbury and Exeter streets—Spiritual Fraternity Society will hold public meetings every Sunday. The Temple Fraternity School for children meets at 10:45 a. m.; afternoon services at 2:45, and Wednesday evening social at 7:45. 1031 WASHINGTON STREET—The First Spiritualists' Society of Boston meets every Friday at 4 p. m. Tea served at 6 p. m. Public meeting at 7:30 p. m. Spirits afternoon last Friday afternoon in each month. Mrs. A. Barnes, Pres., Mrs. F. B. Woodbury, Sec., 23 Bromley Park, Boston Highlands. Meetings at Twilight Hall, 789 Washington street, corner of Hollis, Eben Cobb, Conductor. The Ladies Industrial Union hold their meetings each Wednesday afternoon and evening at Twilight Hall, 789 Washington street, corner of Hollis. Circle at 4, supper at 6, musical and literary entertainment at 8 o'clock. All are welcome. Mrs. Ida P. A. Whitlock, Pres. EAGLE HALL, 618 Washington street, corner of East—Sundays, 10:45 a. m. and 7:45 p. m. also Wednesdays at 8 p. m. Able speakers and best mediums. Excellent music. Dr. E. H. Matthews, Chairman. America Hall, 724 Washington street—Services each Sunday Dr. W. A. Hale, Chairman. A Public Social Meeting will be held every Thursday at 8 o'clock at the office of the Evans House, 175 Tremont street. Eliza J. Bennett. Chelsea—Spiritualist meetings are held in Pilgrim Building, 450 Washington street, each Sunday evening at 7:45 o'clock. Meetings are held at Grand Army Hall, Sundays at 2:45 and 7:45 p. m. All mediums invited. G. F. Slight, Chairman. The Ladies' Social Aid Society hold its meetings every Friday afternoon and evening at 180 Chestnut street. M. L. Dodge, Sec. Cambridgeport—Meetings are held every Sunday evening at Odd Fellows' Hall, 548 Main street. H. D. Simons, Secretary. New York, N. Y. The American Spiritualist Alliance meets at 215 West 42d street, New York City, on the first and third Wednesday of each month at 8 p. m. All Spiritualists are cordially invited to become members with the following conditions: as resident or non-resident members—and to take an active part in their work. Spiritualists who are disposed to aid the American Spiritualist Alliance can do so by sending subscriptions to its treasurer, F. S. Maynard, 210 Washington st., who will acknowledge all remittances. 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. 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 Sunday at 11 a. m., 2:45 and 7:45 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 Psychological Society meets every Wednesday evening, at 8 o'clock, at 510 6th avenue, near 39th street. J. F. Salpeter, President, 476 Broadway. Philadelphia, Pa. First Association hold their meetings every Sunday morning and evening at their hall, 800 Spring Garden st. Lyceum, 21-23 p. 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 spiritual exercises 3 p. m. and 7:30 p. m. T. J. Ambrose, President; T. A. Abbott, Secretary. Free. Spiritualists' Circle Hall, 125 Columbia Avenue—Services every Sunday afternoon at 2:30 and evening at 7:30. Dime collection. Keystone Spiritual Conference meets every Sunday at 12-2 p. m. at their hall S. E. corner 10 and Spriggardens st. Wm. Bowbottom, Chairman. Fourth Association hold their meetings every Sunday evening at 7:45 o'clock at N. E. corner 3rd and Girard 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 street. All Spiritualists and Liberalists are invited to send their children, and the public cordially invited to attend FREE. The School for Psychic Culture meets every Sunday at 2:30 p. m. Memorial Hall, 170 Superior street. Public invited. The Spiritualists' Progressive Thought Society meets every Sunday at 2:30 p. m. in Probek's Hall Franklin Avenue. Admission free. North McGregor, Ia. The North McGregor Society of Spiritualists meet every Sunday and Thursday evening. Geo. Palmer, President; Geo. Humey, Sec. St. Paul, Minn. The Spiritual Alliance meets in Wauvota street Chapel, between Eighth and Ninth streets, every Sunday evening at 7:30. 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 2:30 and evening at 7:30. Lectures, tests and psychometric readings. Peoples' Spiritual Society meets at 63 S. Prairie st. every Sunday at 2:30 p. m. All are made welcome who visit Chicago. G. L. S. Jenifer, Pres., 220 W. Monroe street. Martine's Hall, Ada street. Morning 10:45; evening 7:45. Mrs. Cora L. V. Richmond, speaker. Spiritualists' Social Aid Society meets at 3 p. m. at P. O. S. of A. Hall, No. 144 Twenty-second street. Progressive Spiritualists services at Bricklayers' Banner Hall, 93 South Peoria street, at 7:45 p. m. Brooklyn, N. Y. The Brooklyn Progressive Spiritualists hold their weekly conference meetings at Everett Hall, corner Bridge and Withoughty streets, on Saturday evening of each week, at 8 o'clock p. m. Good speakers and mediums. Seats free. Dr. Bogart, Pres. The Brooklyn Spiritual Union holds public meetings every Sunday evening at Fraternity Rooms, Bedford avenue and South Second street. The Women's Spiritual Conference meet every Thursday evening at the residence of Mrs. Starr, 231 St. James Place. S. A. McIntosh, Pres. Pittsburg, Pa. The First Spiritualists' Club of Pittsburg has lectures every Sunday morning at 10:45 and evening at 7:45. Children's Lyceum at 2 p. m. at their hall, No. 8 1/2 street. J. H. McKelroy, Pres. J. H. Lohmeyer, Sec. Troy, N. Y. The First Society of Progressive Spiritualists hold meetings every Sunday evening at 7:30 o'clock in Kennan Building, corner Broadway and Third streets. Ladies Society and supper every Thursday evening at 7:30. Seats free. Progressive Spiritual Association No. 2, meets at glass Hall, corner of Fourth and Fulton streets, (entrance on Fulton) every Sunday.

STARTLING FACTS

MODERN SPIRITUALISM, DR. N. B. WOLFE. Fine English Cloth, gold back & sides - \$2.25 FOR SALE AT THIS OFFICE. DR. RHOES' FAMILY MEDICINES PURELY VEGETABLE MEDICAL CONFECTIONS. ALL SUGAR-COATED. A Universal Blessing. Suited to Old or Young People. A perfect Liver and Kidney Renovator and Blood Purifier. Cleanses the entire system from all biliousness and blood poisons from Malaria, etc. And cures Headache, Backache, Stomach and Stomachache, Diarrhoea, Dysentery, pain in the limbs, Lameeness, Numbness, Kidney and Bladder and all other urinary ailments, etc., Rheumatism, Neuralgia, and in fact almost all the various ailments of humanity. Prices: Trial box 25 cents—by mail 30 cts.; second size, 50 cents—by mail, 55 cents; 12 boxes, second size, \$6; large boxes, \$1; large boxes, \$6. For Sale by THE WAY PUBLISHING CO. "Echoes From An Angel's Lyre." New and Beautiful Songs, with Music and Chorus, in Book Form, by the Well-known Composer, C. P. LONGLEY. The book is now on sale at this office, and besides being a choice and appropriate work for the parlor of every singing person in the land, will be found a suitable gift for friends. Price \$1.00, postage 12 cents. THE WAY PUBLISHING CO., 8. W. Cor. Plum and McFarland sts. —THE— Weekly Discourse Containing the Spiritual Sermons by the Guides of MRS. CORA L. V. RICHMOND, No. 4.—The Dream of Pilate's Wife: Was it a Vision or a Warning? Price 6 cents each. Single copies of any number of Volumes I, and II, will also be supplied at 5 cents each. Also The Weekly Discourse, containing fifty-two numbers in each volume, handsomely bound in Hall Book, Gold Bound. Volume I, \$3.00; Volume II, \$3.00. For sale by THE BETTER WAY. FREE. OUR NEW FREE. Worth \$100.00. Best in the world. Perfect imitations. Guaranteed. No. 4. THE BETTER WAY. THE TRUTH SEEKER. The Leading Journal of FREETHOUGHT AND REFORM. LARGEST, CHEAPEST, BEST. The Enemy of Superstition: The Friend of Humanity. E. M. McDONALD, EDITOR. C. P. SOMERBY, BUSINESS MANAGER. Weekly, Illustrated, Folio; Sixteen Pages Yearly, \$3.00; Four Months, \$1.00. Simple Copies, Circulars and Club Terms, Free. THE TRUTH SEEKER CO., No 28 Lafayette Place, New York. Publishers of Freethought and Reform Works. FENCES FOR FARMERS. ALWAYS DRINK ICE WATER. LEMONADES, SHERBETS, AND ALL COLD DRINKS. GULLETT'S MAGNOLIA GIN. The Foremost Standard Cotton Gin of the world. LIST PRICE OF GIN reduced from \$3.50 per SAW to \$3.

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THE TRANSMUTATION AND TRANSFORMABILITY OF WILL AND MOTIVE 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 perception.

that they are constitutional combinations, due to what? Necessity. What I might call social amalgamation, and the principle of liberty or freedom is poetic.

New York, N. Y. Miss Jennie H. Hagan spoke this morning taking her subjects from the audience. The first two subjects, "Is it not beyond the ability 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 thousand individuals.

and Vivian Davies, Floreale Carleton, Masters Arthur and Homer Davies, Joseph Edelen, Mr. J. Edward L. Manier and Mr. Thomas Lees recited poetical selections, some of them relating to Spiritualism and being very appropriate.

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

Mrs. N. J. T. Brigham, INSPIRATIONAL SPEAKER, IMPROVISATRICE, Will Lecture For The Society of Union Spiritualists

Stop! That has not been so, you say, in the past. You say that morals have been established by the Creator.

This view is the view of conduct of the problems of life and of will which are at work in the world to-day.

On Tuesday evening, March 25th, a test meeting was held at Bradbury Hall, 230 Fulton street. Mr. D-leere delivered a short address on "The dawn of light."

On Saturday evening, March 29th, the Progressive Spiritual Conference held their anniversary services. Flowers decorated the platform. The meeting opened by congregational singing, followed by an invocation from Mrs. Siringham.

Brother Ladd held the audience spellbound with his eloquence as he depicted the history of the intelligences which surround the bellows on the memorable night of March 31, '48.

SCIENTIFIC AND PHILOSOPHIC Questions Answered. Morning Service - - - 10:30 Evening Service - - - 7:30 Good Music MORNING AND EVENING

It requires a great man, a highly developed man, to change the conceptions of public opinion, and to be swayed by public opinion when that public opinion expresses the highest wisdom and the greatest utility.

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 produces friction.

Cleveland, O. The 42nd anniversary was celebrated in this city by a two days' meeting, and was largely attended at every session.

The Brooklyn Eagle says: "Mrs. Isabella 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 Spiritualism."

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

THE BOOK OF MY LIFE. WITH POEMS. BY MRS. R. SHEPARD LILLIE. This book contains the experiences of the author as a medium, including a selection of her poems.

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.

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

New Orleans, La. The anniversary exercises held by the New Orleans Association of Spiritualists were attended by a good-sized audience in Minerva Hall, Ohio street, Sunday morning.

Brother Benson opened with a beautiful benediction, followed with a short address from Brother A. C. Ladd on the uplifting of the raps and of their importance to humanity.

Mr. Edgar W. Emerson's engagements for April, May and June are as follows: Worcester, Mass., April 8th; Marlboro, Mass., April 17th and 18th; Lowell, Mass., April 18th.

Allen's Lung Balsam is a sure cure for COLDS, COUGHS, CROUP, Whooping Cough, Bronchitis and Consumption. Sold by all DRUGGISTS