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THE ROSTRUM.

FORTY-SECOND ANNIVERSARY OF THE ADVENT OF MODERN SPIRITUALISM IN NEW YORK CITY.

On Sunday, March 30th, 1890, at 2.30 P. M.

Specially Reported for The Better Way.

A large congregation of people gathered in Adelphi Hall on Sunday afternoon, March 30th, to celebrate the Forty-Second Anniversary of the Birth of Modern Spiritualism. The platform was occupied by the principal speakers and artists, and tastefully decorated with palms, tropical plants and bouquets of rare flowers.

The opening address, by Mr. Henry J. Newton, was as follows:

We have again come together to celebrate the anniversary of the advent of Modern Spiritualism. Forty-two years have come and gone since this great event came to the world, an event of more vital import than any which has preceded it. The great inventions of this century, the steam engine, the electric telegraph and photography, although wonderful to contemplate, and far-reaching as their beneficial effects have been, yet in my estimation the effect of all these great improvements is small and limited when compared to the universal effect and influence of Modern Spiritualism, and since its advent there has never been a period when its claims were so generally admitted, and so universally respected. Never has there been a time when there has been so deep and profound an interest manifested in the subject, and especially to the wonderful class of phenomena manifested through mediums in this and in other countries, as at present.

There are many things which have to be repeated on these anniversary occasions, and which cannot be repeated too frequently. In the minds of many Spiritualists there seems a misapprehension in reference to the relation of Modern to Ancient Spiritualism. Some seem to think the difference is hardly worth talking about. This arises from a misapprehension of the facts involved. I think it will not require a very critical examination to bring one to the conclusion that between Ancient and Modern Spiritualism there is a vast difference. Ancient, or rather all there was of Spiritualism, or had been to the time of the advent of what is known as Modern Spiritualism, was heavily en-

umbered with the most gross and degrading superstitions. Mediums were called prophets, and were supposed to be in direct communication with the gods or angels and archangels, and that these angels were a special creation and bore no nearer relation to human beings than did the gods. The fact that a human being in the spirit world could communicate with a human being in the mundane sphere had not taken definite and tangible form.

It is true there are one or two occurrences on record, such as the story of the transfiguration before Peter, James and John, where Moses and Elias were said to have appeared and talked, and one other which is said to have occurred on the island of Patmos. These two stories were not believed at the time, and, judging from the place and influence they have had in Christianity, have not been believed since.

Modern Spiritualism has swept all the superstition away and its pernicious influences. It has brought us into intelligent communication with human beings, with our relatives and friends and our beloved in the spirit world. It is natural, reasonable and rational; it has no conflict with science or truth wherever found. It has banished hell and the devil, told us of what heaven is, and how to earn here on earth a beautiful home over there. This is what we celebrate to-day.

Mrs. M. E. Williams then followed with an interesting address. "Mr. President," said she, "you are aware that we are here to-day convened together to rejoice that we are Spiritualists, to acknowledge it by celebrating the Forty-Second Anniversary of Modern Spiritualism. While we speak of Modern Spiritualism and love it because it has taught us to-day we realize the fact as intelligent Spiritualists that Spiritualism is as old as the birth and death of man. The president referred to the condition of Ancient compared with Modern Spiritualism. There is indeed a vast difference, but we take it that the difference comes from the fact that this is a more intelligent age, that you are prepared as a people by your own intelligence, your own growth and by the unfolding of evolution to receive the science, philosophy and religion of Modern Spiritualism understandingly as our ancient friends were not. We do know that Spiritualism existed and has been handed down to us through ancient history, especially through that known as Sacred Scripture, but the Spiritualism of to-day, which is only forty-two years old, is known and accepted as Modern Spiritualism.

What has it done? It has grown stronger and marched grandly on until to-day throughout your world, throughout every humble home almost, you will find altars erected to its recognition. It is spreading, it is growing stronger. Because of your growth and understanding you can accept it as a great truth. We as Spiritualists realize what it has done as those who have not had this blessed knowledge cannot. We acknowledge its benefit to us inspirationally, but claim that the most vital fact is the demonstration of the soul's immortality.

Is there any other religion or philosophy known to you that has given us this fact or demonstrated this grand truth of the soul's existence and the possibility of its return after death? None, my friends. Hence you will all concede that for this truth you have got to come to Spiritualism, seek there with a hopeful, trustful, clean condition and it can give your souls rest.

It is moving the world to-day from centre to circumference. It may not be acknowledged by those who would, with their selfishness and ignorance, annihilate it, but it has come to stay. We know the power of Spiritualism to-day. Its influence will cause kings to lay aside their crowns, priests to disrobe, and show you that the tolling muzzes are slowly watching the sunrise of the light rising over the hills.

tops of ignorance and superstition—and this sunlight will be Modern Spiritualism, quickening the growth and cultivating the soul to a higher knowledge of nature. Spiritualism has removed the dread of death. Death! It is beautiful because it is natural, as natural as birth. Yes; death to us is the new birth which gives us eternal life. Spirits do not die. It is eternal progress. We should endeavor to assimilate all its truths here, that our heaven may begin below. It is the doctrine of Spiritualism to live according to the light, and if you assimilate the knowledge given by the spirit and spirit return and by its glorious philosophies, you will be a better and wiser people.

Spiritualism has come to stay. The world has no need for rejecting it. It is a fact; and as a fact it is a science; and as a science it is a philosophy, it is a religion, it beautifies all nature and enables us to deal justly with one another, to love our neighbors and do righteously. That which Jesus taught so long ago seems to be forgotten, but we are taught by Spiritualism that we must depend on our individual self, we are personally responsible for our deeds we have no vicarious atonement, but as men and women are stimulated by truth, as the foundation upon which we shall stand to look on and forever progress throughout this and the other life.

Prof. W. E. Baldwin spoke as follows: "Mr. President, Ladies and Gentlemen:—When I received the invitation to be with you I was gratified to learn that I was to speak but ten minutes, and I will try to fulfill that engagement.

"While listening to the songs that interlarded our addresses, it seemed to me that our friends could not take us much nearer to God than they did, because they carried us back to the sweetest and holiest sentiments of our nature.

We hear a great deal in these days and read considerable of the occult forces, and I wish to speak very briefly of one. It is the occult power of good will. It seems to me that this idea that has been in the common language so long has lost its relative supremacy upon the mind. I see a man hunting his fellow men but never find him very successful. Ill will, alike occult and invisible, as all power is invisible without any exception—ill will disintegrates, destroys, breaks down, mars, defaces, puts a black mark upon every man who gives way to it, recoils upon the man or woman who hunts his or her fellow men with an evil design. On the contrary, good will is constructive. Ill will being destructive and disintegrating, good will is constructive. It is the builder of nations. What was our national Declaration of Independence but an expression of good will to all mankind, entitled to the same rights and privileges? So that nations are built upon the sentiment of good will; justice incorporated in the system becomes the doctrine of good will manifested in the form of justice which declares that every man and woman has rights that are to be respected before God and man. Never yet in the world have I found a man successful who pursues his fellow man with evil design. He may get his wish, just as the burglar who creeps into your house to steal gets your money. But that money is cursed from the beginning, it has the mark of Cain upon it, it will recoil and bring him to ruin. This I know, that in pursuing the course of criminals, that though a man be a thief and successful villain, eventually he fails.

Now I believe it is because this is a philosophical truth. This doctrine of good will is at the basis of all growth and progress, at the basis of all that is desirable in society, that is desirable in the community, that is desirable in the home, all that is desirable in the intercourse of men and women in this life. It is the basic law and principle, and was declared by the angels in the olden time, forecasting the birth of the blessed Jesus; it was a grand philosophical

principle, born in the heavens of "peace on earth, good will toward men." That was the voice that spoke to the heart of man that was constructed for it—as the ear is constructed to receive melody, so is the soul constructed to receive that grand central truth by which indeed nations must move and grow. The old age of barbarism was marked by selfishness, by cruelty, by the oppression of woman and the persecution of children and men. One man wrested power from the others and sat upon a throne that rested upon the neck of the people, and was floating in the blood of the masses. I find a very few newspapers of this class for which this school of philosophy is distinguished, (it ought to be extinguished,) but I never knew a paper to get money by defaming those who were defenseless and succeed ultimately. There is a stamp of wrong upon it. The people feel it. It is the iconoclast's work and not the work of the human heart, which says, if my brother err let me help him, instead of bringing all the force of the opinions of society upon that man or woman to crush him or her down. That is not the way to build up, that is the way to create oppression, distress, unappreciation, unrest. There is enough good to be done without spending time upon the evil. There is more to be done in this direction than by destruction. Honest content is fair and noble and right; but to pursue a man or woman with an evil design is a shame to humanity.

Mrs. Amanda Spence said: We can take a retrospective view of the forty-two years recognized since the advent of Modern Spiritualism. To view the course we can only glance here and there, being compelled to take an electric pass over these forty-two years. But what has been accomplished? Before Judge Edmunds entered into spirit life he made a sort of estimate of how many Spiritualists there were in the United States. I think he estimated some eleven millions, and that has been nearly or quite twenty years ago. Has Spiritualism been quiet during that period? If eleven millions were interested at that time what must there be now of the sixty odd millions of inhabitants of the United States? Not a majority, perhaps, but a larger number than you imagine.

But now, say some, and we admit that all Spiritualists are equally sincere, we should cultivate the spirit of kindness—and we will after awhile. But you must remember you are all young. Forty-two years is not a long time to give to a human being, taking one view of it. What is forty years to eighteen hundred years? and that eighteen hundred years has been spent in building creeds and holding the human heart in bondage, in making authority for mankind to become obedient to and kneel to. Pope, priests, cardinals, bishops, all the various classes and degrees of authority both in the Catholic and Protestant churches have been laboring constantly to hold the human mind in bondage and not allow a man to think for himself. He must ask his minister, he must conform to his church. But where are you to-day, after forty-two years free thinking? You are not all free, and it requires some pretty severe testing to know to what extent you are free. You do not know yourself until you are tried.

You have heard the reference to the weak condition of your two first mediums. Those little gentle raps were made by the poor, poor girls who were running against the prejudice of a world, helpless, homeless, friendless, with but a living host of guardian angels. "Oh," says some one, "where are your experiences now?" Ah, how little such minds comprehend! how little they realize the discipline of the human mind! Remember while some are climbing we have been tearing down. You say it is time we began to build up. Build up what? Are you not trying all the time to fill the old bottles with new wine? But it will ferment,

explode and run all over, and you cannot find two Spiritualists agreeing on the subject. So you see the new wine cannot be put into old bottles, or, in other words, you cannot make a religion of Spiritualism.

But let us say to you that instead of destroying Spiritualism has been constructing from the very first rap. But because it did not get the old bottles, and because when they did the wine did not stay in them, because there was no devil and because Jesus was not there embracing his company of lambs, you see that a reformation has taken place in yourselves, you see that you are no longer deceived by these visions of sinners. There are no sinners on the face of this earth, no evil people on it, no bad spirits, it is all undeveloped human nature. And while you are thus invited to come out and seek to understand what you are, you have introduced no religion, no doctrine, no creed, but you have the philosophy of life laid before you, and the only book you are invited to read is the book of nature, and when you have read under this new light the philosophy of life you cannot place religion on it.

Spiritualism is only forty-two years old and has gathered and attracted the attention of millions of people in the United States, let alone in other parts of the world. All over the civilized world the word of Spiritualism has gone, and glad hearts are made everywhere. In the eighteen hundred years that have passed nothing has come to the human family but that doleful sound from the grave. Does Spiritualism give any such sound? Not at all. If you estimate eleven millions twenty years ago in the United States, twenty millions in the sixty odd millions now will be none too much, and I guarantee you will find these people rejoicing, and not only rejoicing in their own experience, but their hearts are bubbling over with gladness and anxiety to carry this to the whole human family.

To promote Spiritualism let the other world have an opportunity to do their work as they understand it. You will find that the first business of Spiritualism to-day. I am ashamed when I hear people wishing for a new church and a new religion. The philosophy of love is that every one of you may know as a fact that you have talked with spirits, you have got a truth, and to the extent you feel that truth to that extent you can override all prejudice. All it wants of you is to be true to the truth you have got and be bold. Don't be a fanatic, running around and asking people if they are Spiritualists, but whenever you find an opportunity declare your experience. You little know how many hearts around you are aching for this knowledge. You are to be the bearer of the truth and the angel world will take you in the right direction.

Judge Nelson Cross then said: "We have been called together to-day to exchange our mutual congratulations and express in some fitting way our thankfulness that after so many years of asking, waiting, hoping, there has come an answer from the world of spirits, which opens wide the heavens, and declare there is no death; that man is indeed a spirit in his first crude state of conscious being, which, once begun, never goes backwards.

Not alone to the mysterious rappings at Hydesville do we attribute the beginning of the new dispensations, for it is known that corresponding phenomena had long before been observed in other lands and households, but they came and went as inexplicable mysteries.

Many times, indeed, have our angel visitors signified their presence, only to be turned away with the cruel anathema of unbelief. It remained for the little Fox sisters to open a hospitable door to their knocking, and welcome them, with a boldness inspired by innocence, to the family circle. They, too, devised a

means of converse as simple as the ways of childhood, which to this day serves as the alphabet of spirit communion.

All great reforms which have turned the current of opinion into new channels have had a slender beginning. Not unfrequently a single mind, farseeing, fearless, richly endowed, has announced an important discovery, only to perish in a maddening storm of persecution. Others have been hunted like beasts and driven into exile, while yet the darkened centuries waited for the dawn. The names of the glorious martyrs to truth stand out along the highway of progress, like mountain summits that mark the boundaries of Empire.

Spiritualism is a purely moral reformation. It is the latest born, and is destined to be the longest lived. It is both a religion and a philosophy, for it embraces all truth. Its bible is the open book of nature; its creed, the truths which nature reveals. All minor creeds, man-made and man mended, are presumptuous, speculative and dogmatic.

Its ministers are angels of light, who come with "glad tidings of great joy." At first they could only manifest their presence by sounds, as at Hydesville. Now they write and speak and make themselves visible to our outward senses, in form and statue resembling persons, as they indeed were, before they hid within their mortal forms in accordance with the inevitable laws of progression.

The intermediaries for the accomplishment of these latter-day wonders are men and women, so organized as to admit of being used independently of their own volition, powers and capabilities.

It is chiefly by means of these instrumentalities that Spiritualism, as an established order, has grown to be what it is to-day—a power in the land, under the guidance of super-mundane intelligences.

Should it appear to you of slow progress, you have but to consider its brief period of two score years and call to mind that in this country alone its adherents are counted by millions; its weekly organs number half its years, and its mediums are as numerous as the stars.

One word of mediumship, the sacredness of all offices vouchsafed to mortals. Pity it is for Spiritualism, and greater pity for mediums, that they do not all and always appreciate their divine mission.

There is hanging upon the walls of my room an engraving after a painting by Benjamin West, which faithfully portrays the bible account of a conference between spirit and mortal in the old patriarchal days. The actors are three men, a medium and a materialized spirit, and the complete presentment might well be taken for a modern materializing seance.

Let me repeat the story as briefly and simply as possible, leaving you to draw the parallel. Saul was ruler in Israel. He had imbibed a strong prejudice against mediums, and by a sweeping edict exiled them from his dominions, under penalty of death. After years of prosperity his affairs became involved, and he sorely felt the need of wholesome counsel. It had been his wont to consult Samuel, a man of God and a Seer, but now Samuel was dead. In vain he sought direction from the prophets and in dreams; no glimmering of light came to him through these sources. Then he bethought him of the mediums he had so cruelly persecuted, and upon inquiry he learned of a certain woman of this class who lived at Endor. Disguising himself in strange raiment, he took with him two of his dependents, and proceeding by night, presented himself before the medium; but she, being apprehensive of trouble, declined to subject herself to the requisite conditions, reminding her unknown visitors of Saul's persecutions, and how he had cut off those that disobeyed him, and made bold to charge them with laying a snare

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Written for The Better Way.

EXPERIENCES IN THE LIFE OF A SPIRITUALIST.

(In Seven Chapters.)

BY A. H. NICHOLAS. Chapter V.

There are things in my history which I hesitate to mention, but it seems that useful lessons may be learned from them. I have tried to be good and kind to my fellow beings through life, yet I have received such bad treatment from others, have been so often injured and deceived, so much misunderstood and opposed by people along the line of life, that I have lost confidence in humanity, and have a mistrust of men in common affairs.

"Since man to man is so unjust, I scarcely know what man to trust." I have some friends, yet I have not one true friend on earth in whom I can confide, to whom I can make known my plans and troubles, wants and wishes; yet I have true friends, beloved and sympathetic friends, who are often by my side, "Not far away, yet out of sight," who know these things as well as I know them.

A friend is not a man or woman who will sun themselves in your prosperity, enjoy with you the blessings that your life may confer, and when the shadow comes look around for some other sunny spot in which to rest themselves. Such friends are like bees that gather around the flower while they can fill themselves with honey, and when the flower begins to wither, and there is nothing more for them, they fly away to some other one where they may be more fortunate. A true friend is one that may be faithful in prosperity, but will be doubly so when adversity comes. Adversity will frequently teach us useful lessons, although they are most painful to bear.

To my mind that which constitutes the highest degree of development and worth in any individual, is a high standard of moral integrity. The man who possesses this noble integrity, such as will bear him through life calmly and serenely, such as will lift him above temptation and assist him in restraining self, so that he may prove not only a guide to his own soul, but a helper and friend to his afflicted kind, will find himself unfolding in spiritual beauty and symmetry, possessing flowers within his soul that will in time bear rich fruit for his own instruction and support; and such a man may indeed pass through life undisturbed by its toil and friction, unmindful of that which seems so alluring to others less self-possessed and serene, and which proves a pitfall to so many faltering feet.

In former years I have reposed too much confidence in mankind, and have been made to suffer thereby; for avaricious men have taken from me unjustly hundreds of dollars in value. But perhaps it is better to be too generous or benevolent than too selfish or greedy. Excessive selfishness is a hateful principle. The man who calculates on slipping through the world, giving the least amount of good he can for the good received, will be sadly disappointed, for we only receive as we surround ourselves with an atmosphere of good for others.

Have you ever watched children at play and thought how they were like men and women? You sometimes find the brutal nature cropping out, and the stronger ones will oppress the weaker, or the little ones are held in fear and made to obey, and you always flash out in your righteous indignation when you see it. But when you see some one, boy or girl, a little stronger than the others, using their strength to help the little ones, when you find them gentle and loving how beautiful it is! If you admire this in childhood, why cannot it be put in practice among children of larger growth? Let the wise help the weak and foolish, and get away from this selfishness, this grasping, this spirit that is always striving to take advantage of others.

There are in the city and country thousands of persons who have environments of comfort, of beauty, music, each and everything that would seem to make the soul blossom with all the immortal sweetens of love and purity, tenderness and peace. And yet in these houses, all too often, the vanguard of selfishness holds back the sweet impulses of the heart; too often there is that cruelty of purpose, that hardness of heart; that lack of divine impulse that can make the home a luxury. These things make it the abiding place of hell rather than of heaven.

The life within can find an aura from without, the heart can find some sweet incentive to satisfy its needs from the social environments in which its fortunes are cast.

Man holds within his nature the jungle with all its tigers and serpents and wild beasts of passion and prey—he holds these in his being as a natural inheritance from his origin out of the past; but he also holds in his being the beautiful prairie, spanned with greenery and with promise—he holds within his nature the beautiful garden with its artistic culture and arrangement. He holds within his nature all the sweet, beautiful environments, which should hold the jungle in subjection.

The miasma drawn from the past ages are evolving their own aura, are not subdued, and one of the greatest purposes of life is to subdue them by transforming them, evolving out of them something pure and beautiful.

It seems that I have been a victim of bad luck and misfortune, but I console myself with the thought that perhaps I have been treated as well as I deserve, and am no worse off than others. My life has been an eventful one with a fair share of its palus and turmoils; tho' not so eventful as Alexander the Great's, whose name I bear. I have been often tempted to think that life is not worth living, have expressed the desire to see the end of it, and actually have wished myself in oblivion. Then again better times would come, and I could enjoy a good degree of happiness for a time. It is wrong to indulge such melancholy thoughts and feelings. Life is worth living because of the grand possibilities of unfoldment that lie within the human soul. Life is worth living because it is the gateway to immortality, peace and happiness.

It is natural for mankind to love happiness, reach for it, and try every experiment until they find it. If darkness and discord, pain and trouble assail us, it is simply a school through which we must of necessity pass. All life will turn out well, and always lead, in time, to the shore of eternal happiness; all feet march together upon the great hill where all life's sorrows will change into the fullness of harmony.

Out of evil often comes good. What the world calls evil may be as necessary as the good to carry out the purposes of the great Father and the angels. Spirits might be unhappy for the moment, when seeking our sorrow, did they not also see the result of all this sorrow, and the purification of soul that must necessarily follow.

We grow by ripening, refining, learning, which is the law of life, the progress of nature that belongs to this body. By well doing and striving for purification, the spiritual nature unfolds itself, and its attainment portends peace, rest, happiness forever. It is the only salvation.

When we behold misery and suffering, we ask, why should it be permitted to the human family? But, as we turn our eyes backward over the past, and realize that the human family has been growing and struggling onward through many ages of experience and growth, learning that man was not created perfect, but that he has, from age to age, slowly unfolded his powers until he has arrived at his present height of achievement, we might perhaps understand that this suffering of humanity as a whole, and the misery of humanity as individual beings, is permitted for wise and useful ends.

We believe, then, that mankind grow through suffering, that the race develops because of this very agony. True, there are individual cases where no compensation comes while the sufferer remains on earth, and if this life were the end of all, then indeed might we question an infinite goodness; then indeed might we ask, why has this been? Believing, as we do, that life continues to stretch on forever and forever, and that the soul who suffers gains strength becomes tried and true through discipline, gaining higher power and making grander effort to accomplish and to become strong and beautiful and happy—then we can realize that undoubtedly an infinite hand has been guiding the individual, and the race, through the clouds and shadows, the suffering and turmoil, that it may find a higher plane of existence, a grander field of labor, and more glorious achievements to attain. Every generation brings something higher, something grander, something more lofty attempted and accomplished, than was performed by the generations before. Thus we see the progress and development which come through suffering, through experience and discipline, even that which has been painful and hard to bear.

The mission of Spiritualism is to educate and unfold the spiritual nature of man, to point out how happiness here and hereafter may be secured. Every mortal desires happiness; not the flitting resemblance you hug to your dreams and find so empty and unsatisfying when obtained, but the happiness that flows from a divine source, that irradiates your lives and brings you into harmony with the spiritual world. You may have some far off goal which you daily strive to reach, which will ultimately bring you the happiness you crave; while the mirage of happiness, that palates its seductive pictures upon the imagination, fades and vanishes into the cold reality of barren results.

Success in worldly affairs may be achieved, but gnawing at the heart of it is ever restless anxiety. It is well to labor to attain worldly happiness, provided spiritual improvement and growth come of it. There is no true happiness in this life except that which makes the soul feel better for having enjoyed it—that is noble and unselfish in its aims and satisfying in its tendency, and is participated in by good spirits, who enjoy seeing us happy.

In years past I have lived well, had plenty, had all I wanted of the comforts of life; but times have changed, and I have seen my wealth fade away, while all my efforts to hold my own proved unavailing; and I have learned by experience what it is to be pinched with poverty, and struggle for a livelihood. But all human possessions are held by an uncertain tenure, and "riches take wings and fly away." Fluctuations in trade, depreciations, speculations, fire and flood may, in a single day, overthrow the labor and vigilance of a lifetime.

When engrossed in worldly material cares the spiritual nature is so imbedded in the underlying strata of gross sensualism that only the plowshare of affliction can remove the obstruction. To the wise intelligences of the spirit world all the pomp and panoply of power, all

the vanity of worldly wealth, pride and selfishness, are the dross and mould that tarnish the pure gold.

The heavenly missionaries take up the broken lives and world-worn spirits and bear them to purer heights above the shock of worldly misadventures. With shining hands they beckon them to healing fountains and health bearing fields, where the whispers of hope fall upon the straitened ear, and the calm and life-giving peace enfolds the bruised and weary spirit.

We live not to be like so many trees of the same kind, all exactly alike, but each one striving to be himself or herself, and looking forward to a grander blossoming and richer fruitage. Life is an orchard, and men, women and children are the trees in that orchard, each bearing its fruit after its own kind—some bitter, some sweet; others luscious, ripe and sweet.

You have seen a garden with its myriad hued flowers giving forth their sweet perfume. Like unto these are human souls, that live lives of right doing, of purity and truth, and for this we live, preparing to bloom in the garden of life eternal.

Every recognition of an evil, your consciousness of its significance is an incentive to you to conquer it. But if it has a strong hold upon your sympathies, affection and sentiments, though you may realize the importance of rising victorious over it, your battling will prove unavailing for a time. But do not imagine that because it is unavailing that it is a failure. Every resolution counts, though it may end in failure. Every effort counts, every good thought counts, every struggle with evil, within or without, counts, every attempt to master faults in yourself, to subdue bad passions or appetites or habits, inherited or otherwise, counts, and you may be assured that the victory will come by-and-by.

Written for The Better Way.

SKETCHES OF CINCINNATI MEDIUMS.

BY J. L. O.

No. 1.

Aaron Willis was born at Bethel, O., February 18, 1848. He was raised in the country and received an ordinary common school education. He took up the trade of shoe-making at an early date and followed it for about twenty-five years. He came to Cincinnati in 1879 and followed his trade uninterruptedly until about three years ago, when he first became aware of his wonderful powers as a medium. Mr. Willis' grandfather and two uncles were Baptist preachers, and he has three cousins who are now in the Baptist ministry. He was a consistent member of the Baptist church himself for twenty-five years, and was only recently expelled from it because of his spiritualistic proclivities. He expresses himself much gratified at the action of the church in expelling him, as he considers it a distinction to be no longer connected with such organizations. It is his unalterable determination to never again attach himself to any church. His mediumistic phases are independent slate writing, trumpet and materialization; in all of which he is wonderfully successful. His materializations have attracted the attention of people in every part of the country, and are attended by intelligent, cultured citizens from nearly every State in the Union. The results obtained at these seances are highly satisfactory to all fair-minded persons, and Mr. Willis has demonstrated that he can get the same results out of doors as well as elsewhere.

He is 42 years of age, weighs 160 lbs., and is six feet in height. He is rather a handsome man, modest and unobtrusive. Although reserved in his manners, all who know him will join with me in pronouncing "Ade" Willis a warm-hearted, pleasant and genuine gentleman. Mr. Willis is vice president of the Psychic Research Society, and is exceedingly popular with all local Spiritualists. Through his wonderful gifts Mr. Willis has been transferred from his little shoe shop on Broadway to a handsome residence at No. 33 Wesley avenue, where he gives private and public sittings daily. He has an interesting family, of which he is justly proud, and is esteemed by all as an exemplary citizen in every relationship of life.

Mr. Willis has had much to contend with in the way of calumny and opposition. Church members, and the newspapers to court favor with church members, seem to have combined in an effort to cripple Spiritualism, if possible, through Mr. Willis; but every so-called expose has collapsed before the truth; and, instead of injuring Spiritualism or Mr. Willis, either, have succeeded only in inviting such investigation as has proven, to those who doubted, the genuineness of both the phenomena and medium. Not only has investigation established this fact, but it has also fixed the stain of untruthfulness and malice upon those who, through church zeal and a love for unmerited notoriety, sought to injure him. In spite of all these attempts to crush him, the subject of this sketch is enjoying much popularity and prosperity; and it is the wish of every true Spiritualist that he may long remain on this side of life as an instrument through whom is demonstrated those facts that confound the theologian, silence the critic and sets free a captive world.

The First Reply.

To the Editor of The Better Way.

I see in your last issue a proposition from some one signing himself "A Spiritualist," who proposes to be one of one hundred to give Ten Dollars each to raise a fund for THE BETTER WAY. I answer, I will be one to give ten dollars on the terms he propose, and more. I am willing to be one of fifty persons to give twenty dollars for that purpose.

J. B. CAMPBELL, M. D., V. D.

Who will be the next?

Written for The Better Way.

WISHES FOR LIGHT.

BY HUDSON TUTTLE.

Mr. H. Henderson writes as follows: I submit to you this paragraph taken from an article in THE BETTER WAY of December 14th, by Hudson Tuttle: "The position which such mediums at last attain is one of greatest danger. They have lost self control, the power of will, and are as magnetic needles trembling to every influence, good or bad. If a spirit can entrance them and make them utter its thoughts, it can compel them to act as it desires. They may be carefully attended and guarded by good intelligences, and their friends may surround them, but the time will come when the guard will be broken and the lower influences gain sway. The stronger magnetic power of some mortal may lead wide astray and leave the medium a despoiled victim of the most degrading passions."

If the time must come in a trance medium's life when the low, demoralizing influences will crush and degrade, it would be well to do away with trance mediumship. What I wish to know is, if as implied in the above, the time will come, "no matter how he or she may try to prevent it, when the medium will become the despoiled victim of the most degrading passions."

REPLY.

It is not strange that our brother is anxious on this subject, if he takes the paragraph quoted by itself, for it is positive and makes no exceptions. Had he read more carefully, or even quoted the whole of the paragraph as published in the article on the "Cultivation of Mediumship," he would have seen that all he desired to know was there expressed. He even fails to quote correctly. I do not say, "no matter how he or she may try to prevent it," etc., but "they may be carefully attended and guarded," etc. But this is inconsequential; allow me to quote the passage entire:

"There are two methods of its (mediumship) cultivation: The first is what may be called the negative or passive, by which the medium is led to merge his identity in that of the controlling intelligences, and become a mere puppet to do their bidding. Astonishing results are often produced by this method, but the medium yields his individuality and becomes the sport of unknown and irresponsible influences. The passive condition, which allows pure spiritual being to come in rapport with such, opens wide the portals for the approach of the low and depraved, and what is of more vital consequence, to mortals of every grade."

It is of this class, those who are passive instruments, it is said: "The position which such mediums at last attain is one of greatest danger. They have lost, etc."

The passage is written for the purpose of expressing, in the strongest terms, the dangers which environ it, and as Brother Henderson well chooses, it is better "to do away with trance mediumship" and all mediumship, if there were no other and better method of culture. If he will read further along in the same article, he will find the second method, which is to make mediumship a means of individual growth.

The sensitive should not, because thus endowed, sit idly awaiting some intelligence to speak through them as a machine, saying, writing or doing as "impressed," within narrow limits, circumscribed by the retention of selfhood, that is well. It would be right for such sensitives to allow themselves to be controlled by a mortal mesmerist, one in whom they could rely. But if that control should be carried so far as to extinguish the selfhood of the sensitive, and substitute the operator's will, it would be reprehensible. As illustration, there have been sensitives psychologized and led to commit immoral actions and crimes, by the strong wills of selfish and unscrupulous men. That is one direction. Used as a means of elevation and culture, we find it becomes a great reformatory agent, and there are many cases where its educational influence is well nigh miraculous. Passivity, the mediumistic condition, is always required for the acquisition of knowledge, but having gained that, its assimilation requires positive character and a thorough culture of all the faculties conjointly and harmoniously with the receptive a sensitive state.

"Mediumship should be an exalted state of concentration, and hence mediums have great need of self control and self-reliance. The mistaken ideas of the character and requirements of mediumship have borne bitter fruits, and it is to be hoped that their correct understanding will not only clear away the accumulated rubbish, but bear the cause to higher grounds."

Schnorp-ke says he has three theories of life or truth. The first is too ancient to mention; the second he is just about outgrowing; and the third has not yet been formulated for publication. They are the past, present and future.—Will we ever know what his latter theory or truth is?

"Weel, John, how are you to-day?" said a Scotch minister to one of his parishioners on meeting him on the road. "Gey weel, sir—gey weel," replied John cautiously, "gin it weas for the rheumatism in my right leg." "Ah, weel, John, be thankful; for there is no miasma, you are getting old like the rest of us, and old age doesn't come alone." "Auld age," said John; "I won't be to beary." Auld age has naething to do with it. Here's myither leg, just as auld, an' it's quite sound and soople yet."

THE FACTS IN THE CASE.

Correspondence Between Trustees of the Presbyterian Church and Mrs. A. G. Wilkins.

The following notice, and its answer, are published at the request of a number of persons who wish the public to know the circumstances in the case of Mrs. Wilkins' dismissal from the church by the Board of Trustees of the First Presbyterian church.

MEADVILLE PA., Feb. 13, 1890. Mrs. Sarah E. Wilkins, Meadville, Pa. The session at a late meeting directed me to notify you to appear before them to answer "for holding and expressing views of religious belief contrary to the doctrines of the Presbyterian church." A meeting of the session will be held on Sunday evening, February 22, at 7:30, at which time you can be fully heard. I am sincerely yours, etc., A. M. WHITE, Clerk.

By order of session, Rev. Ken. C. Hayes, Mod.

ANSWER.

MEADVILLE, Feb. 21, 1890.

Gentlemen of the session of the Presbyterian church:—Your letter of the 13th inst., which summons me "to appear before you on the evening of the 22d inst., to answer to the charge of holding and expressing views of religious belief contrary to the doctrines of the Presbyterian church," has been received and carefully considered. As it will not be convenient for me to "materialize at your seance" on that evening, I beg leave to say I am not aware that I ever assumed an obligation not to hold or express any religious views contrary to the doctrines of the Presbyterian church or confession of faith.

I was received into the fellowship of your church by letter from the M. E. church, certifying that I was an accredited member, in good standing in that church, which certainly was not the best of evidence that I accepted, without qualification, all the religious tenets of the "confession of faith." Inasmuch as I was not thus required to pledge myself "Never to hold or express any religious views contrary to the doctrines of the Presbyterian church," I do not understand why I should be arraigned on such a charge. Especially so at a time when the fundamental doctrines of that church are being called into question by its most learned and distinguished scholars. In other words, it seems strange that when Professors Schaff, M. Cosh and many other eminent divines, are holding and expressing views of religious belief contrary to the doctrine of the Presbyterian church, that you should summon me an obscure and unpretending female member of your communion, to answer to a charge that might be urged with equal force against the above named gentlemen. When "doctors disagree who shall decide?"

I came into your church, assuming no pledge that I would not think or utter my honest thoughts. I came as one who had "not already attained," but as a learner, a disciple in the school of Christ. My only sin—if it be a sin—is that I have larger, more exalted and creditable views of God and human destiny. My faith has been strengthened by new evidence; I have added to my faith knowledge, casting no discredit upon God's witnesses in past ages. I do not close my eyes to the light, nor refuse to listen to the divine messages in the present age.

In the church where the council of Trent was held this blasphemy against the Holy Ghost has been engraved on a marble slab: "Here spoke the Holy Ghost for the last time." It seems to me that every creed or confession of faith which assumes to be final and conclusive of all religious truths is but a repetition of that blasphemy. Therefore I do not believe that even in the Presbyterian confession of faith the Holy Ghost spoke for the last time; and if not, why should I be arraigned before you for holding and expressing religious views contrary to its statements?

In conclusion I will quote the words of Whittier, as expressing my thought:

"Oh, friends with whom my feet have trod The quiet states of prayer, Glad witness of your zeal for God And love of man I bear, I trace your line of argument, Your logic linked and strong; I sigh as one who dreads dissent, And fears a doubt as wrong. "But still my human hands are weak To hold your iron creeds Against the words you bid me speak My heart within me pleads. Who fathoms the eternal thought Who talks of scheme and plan, The Lord is God. He needeth not The poor device of man."

"I walk with bare, hushed feet the ground Ye tread with boldness shod, I dare not fix with mete and bound The love and power of God, Ye see the acres which overbroods A world of pain and loss. I hear the Lord's beatitudes And pray upon the cross."

"I long for 'household voices' gone, For vanished smiles I long, But God has led my 'dear ones on,' And he can do no wrong. And if my heart and flesh are weak To bear an untried pain— The bruised reed he will not break But strengthen and sustain."

"And so beside the silent sea I wait the morning ear, No harm from Him can come to me On ocean or on shore." Yours respectfully, MRS. A. G. WILKINS, Meadville, Pa. P. S.—I have this day received a letter of dismissal from the First Presbyterian church for "holding and expressing religious views contrary to the doctrines of said church. Amen.—Meadville Saturday Night.

THE PHENOMENA IN NEW YORK.

Reported for The Better Way.

A series of seances have been given here for the last few weeks by Professor Archer, of California, a young medium of great promise, and it has been our good fortune to attend some of these manifestations. We noticed in your bright and interesting paper that a correspondent expressed the desire for some description of the phenomena for the personal of those who have not the opportunity to witness it. So we will give an account of two that seemed to be closely connected.

One evening a short time ago a few friends assembled in the house of the medium for a seance. Amongst the number was a gentleman and wife, strangers to all present. Everything proceeded as usual with such manifestations, until suddenly a male form appeared and called for the gentlemen above mentioned. He gave the name of Harry Ingalls and was recognized, and what passed at the interview can only be guessed by the expressions of surprise that fell from the excited lips of the listener, as with a start he exclaimed: "How do you know that no person knows what you have told me but myself?" We, being seated near the cabinet, heard the spirit say: "I am the spirit of your friend and know all things about you." After the whispered conversation had ceased the doctor, for so he proved to be, returned to his seat and appeared very troubled and uncomfortable. After this seance had ended he earnestly requested the medium to give him a private one at his own residence, saying: "If I can see one form and the medium at the same time I will be convinced." So the time for the seance at his home was decided upon, and a more wretched night could hardly be conceived. The distance was a long one, for he resided in Harlem, but with three faithful friends we faced the storm and arrived at the scene about eight o'clock. We found the medium and a few friends of the doctor already waiting our coming. As it was an apartment house, a small bed room was utilized for a cabinet, and into which the medium went, not, however, until he was divested of his linen and submitted his clothing to the examination of the doctor. Under these strictest conditions he entered the small room or cabinet, which served the purpose. All conditions were harmonious and peaceful; some spiritual airs were sung, the company joining in, and after the lapse of a few moments a male form appeared, identically the same as at the former seance, giving the name of Ingalls again, and the doctor, being called to the cabinet, held quite a conversation with the spirit, and while so engaged suddenly the medium appeared and stood side by side with the spirit. The astonishment of those present cannot be described. One lady burst into tears. Such direct evidence had its effect. The doctor threw up his hands and exclaimed: "I know it must be, and if I never see more I will not doubt again." Shortly after the spirit of an artist came, asking for paper and pencil which was furnished and closely marked. When it was returned and the lights turned up, two or three heads executed in shadowgraph appeared upon the paper. Amongst the forms that appeared was that of a man who accompanied the doctor into the adjoining room, and the writer of this followed, and looking through the partially opened door, saw the transformation, the male form going down and the female rising from the same place. She traversed the entire room on her return to the cabinet. On the turning down of the light a superbly illuminated form came out and distributed roses (fresh and moist) and lovely purple posies to all present. Two or three seemingly ancient came; one robed in a snowy dress of apparent silk gauze, which we were allowed to handle for over two hours the manifestations continued, and it was indeed an evening to be long remembered by those who were fortunate enough to be present; and now we will conclude this very long letter, having left still much unsaid, probably to be alluded to at no distant time.

Written for The Better Way.

A Vision.

BY C.

As Mr. F. R. Matteson, of Watertown, N. Y., was going home to dinner from his work Friday noon, February 21st, when on the bridge that spans Black river, he heard a scream, and on looking down the river, he saw, about twenty rods below him, heads and faces. The hands were thrown around in confusion as in the case of drowning, and at the same time received the impression that some one in connection with the shop some way would be drowned. At noon, just one week from the date, February 25th, they found the body of Wm. Parkarmer's wife in the river, having committed suicide the day before the 25th. This William Parkarmer works next to Mr. Matteson, so that brings it in connection with the shop. As soon as he saw this vision he spoke of it, and now it is recorded as a prophecy.

Madam—Well, Mary, so you are to be married.

Mary—Yes'm.

Madam—And what is his name?

Mary—Mr. Cook, ma'm.

Madam—Ah, why then you'll be better off than I.

Mary—How so?

Madam—Why, you'll never be in want of a cook.

Spirits can no more teach us about the laws of the universe than our intellectual powers can comprehend. But the soul manifests itself independently of the body, it comes in rapport with universal intelligence, and obtains glimpses of the absolute individually, this being an effect of spiritual development, or the control of mind over matter.

THE LOGIC OF MATERIALISM.

To the Editor of The Better Way.

Brother Peck refers to me as his "critic" I beg to be relieved of any such personal or pretentious attitude. The subject matter under discussion is "materialism." Not specially Mr. Peck's, but anybody's materialism. Unfortunately, by no act of his or mine, a quotation from his admirable Cassadaga lecture, from the materialistic standpoint, has been suggested as a text. It is not to be inferred that the logic of that quotation is any more vulnerable because it is his; on the contrary, it is to be presumed that it was chosen because of its exceptional strength. I do not, however, concede the materialistic position, that because matter is "indestructible," that it is, therefore, "immortal."

Neither do I think I am amenable to the charge of throwing dust in the reader's eyes, to blind them to the real issue, as alleged in his first letter, because I endeavor to show that his conclusion does not follow. Nor do I think as alleged in his last letter, that it is "a side issue." His "foundation stone" of materialism rests upon the false assumption that, because matter is indestructible, it is therefore immortal. Surely this primary and fundamental predicate can be no "side issue."

And I must still insist that his whole argument turns upon making indestructible and immortal synonymous as applied to matter. Through a typographical error, I am made to say, He "dare" not justify his use of the word immortal. In my manuscript I said dies, not dare. I did not mean to question the courage of his convictions; I merely meant to say he did not succeed in his attempt to justify his use of the word immortal as applied to matter. He now says his "object was to show the eternity of spirit matter, based upon the indestructibility of elemental matter." "Elemental matter" may be eternal and indestructible, and yet be destitute of immortality, as has been shown.

Mr. Peck refers to my denial, that elementary matter is living matter, as "extraordinary," and says: "I think the vast majority of thinkers will agree with me that there is no dead matter in the universe—that every atom is pregnant with life." It is doubtless true that the universe of matter, to the minutest atom, is the theatre of ceaseless activities. But it does not follow that "it is pregnant and vibrant with life." The forces, potencies and activities, manifest in matter, are universal and have life only in the sense that their source is in the infinite life. The lowest types—the most rudimentary forms of life, manifest themselves only in organized matter—never in atoms or molecules. Two atoms of matter, as oxygen and hydrogen, unite by chemical affinity and become a molecule; but neither atoms or molecules, as such, ever become living entities; and, notwithstanding atoms of matter have cohesive and repelling force where brought in contact; yet, so far as each separate atom is concerned, the principle of inertia holds good. For it is a fundamental truth in physics that an atom of matter has no power to change its state, whether at rest or in motion. If at rest, it must so remain until put in motion by some force outside of itself; and, if put in motion, it will continue in motion in the direction it has been propelled until arrested by some opposing force, over which it has no control. Matter is all I want, says the materialist. Give me its atoms and I will explain the universe. Well, please explain it. If an atom of matter cannot move by any inherent power of its own; and, if it cannot arrest or change its course when once put in motion, how, without a guiding, intelligent and controlling force to select and marshal the proper atoms, each in its accustomed order and proper relation, are you to explain the universe? Bro. Peck does not presume to say what put the first moving body of matter in motion. Surely it could not have been another moving body of matter; for then it would not have been the first; hence it must have been some force or power other than matter, which would be fatal to materialism. I now put the question in another form. If an atom of matter cannot move itself, or arrest or alter its course when moved by that which is not itself, then how is the materialist to explain—not the universe—but the simplest material organism. Bro. Peck says: "Matter and force are co-existent and co-eternal." Well, suppose they are, what then? It does not follow that matter is force, or that force is matter. Again he says: "It is impossible to conceive of force apart from matter, and equally impossible to conceive of matter separate from force." This is not admitted. Our primary, fundamental conception of matter is separate from both life and force. It is of matter in a state of rest; and there is, we believe, a force apart from matter which tips or lifts a table.

Finally Bro. Peck says: "If force, energy, life, nature, God, or by whatever name it is designated, pervades every atom of matter, then every atom of matter is alive, is deathless. Therefore immortal." Bro. Peck's argument is a clear case of petitio principii. His conclusion is in his premises, and is inevitable. He gets out of matter just what he puts into it. "If force, energy, life, nature, God, pervade every atom of matter," then every atom of matter is alive. Such matter, so pervaded, may well be equal to every emergency. It may build up a universe and evolve man, with a capacity to reason out the process of his own evolution.

THE "SAND-BOX" CURE.

A long while ago there lived in the city of New York a man who doctored horses, cows and dogs. Ladies then fancied poodles and King Charles's spaniels, and the man's success in curing these pampered pets brought him many patients and much gain. In those days large doses of medicine were given to man and beast, for scarcely anything was known of the remedial power of nature. This successful practitioner, however, did not heed Macbeth's advice to "throw physic to the dogs." On the contrary he gave the dogs nothing—no medicine, no food, no water—for his panacea was starvation.

"Put him in the sand-box," was his only order to his man-of-all-work, when a lady having left a sick dog in the doctor's care, had departed. In the sand-box the dog remained until it could eat a crust of bread. Then it was sent home, a well dog. The doctor's theory was a simple one. As the dog had been overfed, dieting would cure the disease.

After the dog doctor had departed, his secret became known, and children who refused to eat what was set before them were told, "Ah! you ought to be put into the sand-box;" for in those days when carpets were costly, every family kept a large box of white sand to sprinkle on the floors of the living room and the kitchen. The dog doctor may have read the old story which tells how that much-married and most "merrie" King Henry VIII. cured the Abbot of Reading of a weak stomach.

One day the king, while out hunting, lost his way and found himself outside of the Abbot of Reading's house. It was dinner-time, a sirloin was on the table, and the Abbot, taking the king for one of the Royal Guard, pressed him to dine. The king laid on to the roast beef with such vigor, that the Abbot, who simply nibbled at it, exclaimed:

"Well fare thy heart, for here in a cup of sack I remember thy master. I would give a hundred pounds on condition that I could feed as lustily on beef as you do. Alas! my weak and squeaky stomach will hardly digest the wing of a small chicken."

The king departed, and several weeks afterward the Abbot was committed to the Tower and fed on bread and water. At the climax of his emptiness, a sirloin of beef was set before him. The Abbot rivalled the king's performance. Just as he was wiping his mouth, out jumped Henry VIII. from a closet.

"My lord," he exclaimed, "deposit your hundred pounds, or else no going hence all the days of your life. I have been your physician to cure you of your squeaky stomach, and I demand my fee." The Abbot returned to Reading lighter in heart and purse.

We hear suggestions now and then of a revival of this "sand box" method of treating disease, and think that if it should receive the approval of the "faculty" it would be found a most efficient offset to the growing use of nostrums and chemicals.—Phrenological Journal.

THE "WALLED" LAKE.

To the Editor of The Better Way. I was a little amused at that account (taken from an exchange) of the Walled Lake, in your issue of February 15th. Some years of my life were spent in the part of Iowa that contains this lake, and I was led, through curiosity, to pay it a visit. I do dislike to spoil a pretty picture of human fancy, but there is no wall there. I walked around it and discovered nothing that is not common to all lakes. The state geologist made a visit to it and smiled at the credulity of the parties that first proclaimed the existence of such a lake. The account of the state geologist, as given in his report, states that the alternate freezing and thawing of the ice had reared up the bank a certain distance around the northern border, causing it to have a smooth and perpendicular appearance; and that is all the wall that it has. On this same part of the lake there are some scattered trees, as is common with most of the lakes of the state. Yours truly, J. F. McCALMONT.

MANY A LIFE

HAS been saved by the prompt use of Ayer's Pills. Travelers by land or sea are liable to constipation or other derangements of the stomach and bowels which, if neglected, lead to serious and often fatal consequences. The most sure means of correcting these evils is the use of Ayer's Cathartic Pills. The prudent sailing-master would as soon go to sea without his chronometer as without a supply of these Pills. Though prompt and energetic in operation, Ayer's Pills leave no ill effects; they are purely vegetable and sugar-coated; the safest medicine for old and young, at home or abroad.

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Tracts of land adjoining Summerland, containing from five to ten acres each, to the growth of all temperate and semi-tropical products, including bananas, oranges, lemons, figs, grapes, nut-palms, strawberries, and garden products all the year, can be bought or leased at a low price, and easy terms.

A map of Summerland and the subdivisions of the Rancho, with a pamphlet giving all particulars will be mailed to any address. Summerland faces the south and ocean, gently sloping to the latter, where a fine bathing ground exists as can be found anywhere. A fine beach, drive, tennis courts, and beyond the city of Santa Barbara. Back, and two and a half miles to the north extends the Santa Inez range of mountains, forming a beautiful and picturesque background. A most beautiful view of the mountains, islands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best.

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

REFERENCE:

Commercial Bank of Santa Barbara, Cal., Send for plat of the town and for further information to ALBERT MORTON, Agent, 210 Stockton Street, San Francisco, Cal., H. L. WILLIAMS, Proprietor, Summerland, Santa Barbara Co., California.

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THE LOGIC OF MATERIALISM.

To the Editor of The Better Way.

Brother Peck refers to me as his "critic" I beg to be relieved of any such personal or pretentious attitude. The subject matter under discussion is "materialism." Not specially Mr. Peck's, but anybody's materialism. Unfortunately, by no act of his or mine, a quotation from his admirable Cassadaga lecture, from the materialistic standpoint, has been suggested as a text. It is not to be inferred that the logic of that quotation is any more vulnerable because it is his; on the contrary, it is to be presumed that it was chosen because of its exceptional strength. I do not, however, concede the materialistic position, that because matter is "indestructible," that it is, therefore, "immortal." Neither do I think I am amenable to the charge of throwing dust in the reader's eyes, to blind them to the real issue, as alleged in his first letter, because I endeavor to show that his conclusion does not follow. Nor do I think as alleged in his last letter, that it is "a side issue." His "foundation stone" of materialism rests upon the false assumption that, because matter is indestructible, it is therefore immortal. Surely this primary and fundamental predicate can be no "side issue."

And I must still insist that his whole argument turns upon making indestructible and immortal synonymous as applied to matter. Through a typographical error, I am made to say, He "dare" not justify his use of the word immortal. In my manuscript I said does, not dare. I did not mean to question the courage of his convictions; I merely meant to say he did not succeed in his attempt to justify his use of the word immortal as applied to matter. He now says his "object was to show the eternity of spirit matter, based upon the indestructibility of elemental matter." "Elemental matter" may be eternal and indestructible, and yet be destitute of immortal life, as has been shown.

Mr. Peck refers to my denial, that elementary matter is living matter, as "extraordinary," and says: "I think the vast majority of thinkers will agree with me that there is no dead matter in the universe—that every atom is pregnant with life." It is doubtless true that the universe of matter, to the minutest atom, is the theatre of ceaseless activities. But it does not follow that "it is pregnant and vibrant with life." The forces, potencies and activities, manifest in matter, are universal and have life only in the sense that their source is in the infinite life. The lowest types—the most rudimentary forms of life, manifest themselves only in organized matter—never in atoms or molecules. Two atoms of matter, as oxygen and hydrogen, unite by chemical affinity and become a molecule; but neither atoms or molecules, as such, ever become living entities; and, notwithstanding atoms of matter have cohesive and repelling force where brought in contact; yet, so far as each separate atom is concerned, the principle of inertia holds good. For it is a fundamental truth in physics that an atom of matter has no power to change its state, whether at rest or in motion. If at rest, it must so remain until put in motion by some force outside of itself; and, if put in motion, it will continue in motion in the direction it has been propelled until arrested by some opposing force, over which it has no control. Matter is all I want, says the materialist. Give me its atoms and I will explain the universe. Well, please explain it. If an atom of matter cannot move by its inherent power of its own; and, if it cannot arrest or change its course when once put in motion, how, without a guiding, intelligent and controlling force to select and marshal the proper atoms, each in its accustomed order and proper relation, are you to explain the universe? Bro. Peck does not presume to say what put the first moving body of matter in motion. Surely it could not have been another moving body of matter; for then it would not have been the first; hence it must have been some force or power other than matter, which would be fatal to materialism. I now put the question in another form. If an atom of matter cannot move itself, or arrest or alter its course when moved by that which is not itself, then how is the materialist to explain—not the universe—but the simplest material organism. Bro. Peck says: "Matter and force are co-existent and co-eternal." Well, suppose they are, what then? It does not follow that matter is force; or that force is matter. Again he says: "It is impossible to conceive of force apart from matter, and equally impossible to conceive of matter separate from force." This is not admitted. Our primary, fundamental conception of matter is separate from both life and force. It is of matter in a state of rest; and there, we believe, a force apart from matter which tips or lifts a ball.

Finally Bro. Peck says: "If force, energy, life, nature, God, or by whatever name it is designated, pervades every atom of matter, then every atom of matter is alive, is deathless. Therefore immortal." Bro. Peck's argument is a clear case of petitio principii. His conclusion is in his premises, and is inevitable. He gets out of matter just what he puts into it. "If force, energy, life, nature, God, pervade every atom of matter," then every atom of matter is alive. Such matter, so pervaded, may well be equal to every emergency. It may build up a universe and evolve man, with a capacity to reason out the process of his own evolution.

Whenever a materialist finds it necessary (as all do) to put energy, life and God into matter, he demolishes and dissipates his own theory. He answers himself. Another fatal mistake in the materialistic reasoning is, in tracing means, steps, processes, while it ignores causes, sources and ends. It incorporates into matter forces and potencies, which do not belong to it. Chemical and cohesive affinity and gravity are claimed, by some, to be affections of matter; but they have their own peculiar sphere of action, and do not explain the universe. Electricity, light, heat and mechanical energy perform quite different functions in the cosmos from the others, and are not affections of matter, and should not be confounded with it.

You have intimated, Mr. Editor, that some of your readers are becoming uneasy and impatient under this much discussed question. It does not seem to furnish the kind of mental pabulum suited to their taste. It is a pity that this is so, when so much remains unsaid. But I have as little leisure to pursue the inquiry as Bro. Peck, notwithstanding its demands and its attractions.

Permit me to add a few words to my reply to Bro. Peck. I have maintained that it does not logically follow that because matter is indestructible, that it is therefore immortal. I have insisted that the word immortal, strictly speaking, is applicable only to a conscious living entity. Mr. Peck says: "The question as to whether or not the so-called inorganic matter is conscious, has nothing to do with the proposition." I think it has much to do with it. But I would not be captious or unfair. Words are, or should be, vehicles of ideas. Now, if Bro. Peck does not mean to infer any more in his application of the word immortal to matter, than that it is indestructible; if he does not mean to infer an indestructible conscious living entity, then it seems to me his inference is without significance. There are sixty-four elementary substances in matter; and perhaps more. As a consequence, we may suppose there are as many classes of atoms. Now, if Bro. Peck means to say, "Matter is indestructible, and therefore immortal," only in its material essence; if he does not mean to imply that there is a conscious living entity in any one or all of these sixty-four classes of atoms; then, with this understanding, what difference does it make, whether matter, in such a sense, is immortal or not? Nor is it of the slightest consequence to a human soul whether it is immortal or not, if it be not a living conscious immortality. An immortality without conscious life is a contradiction in terms.

I do not remember that I have ever met any one of the many writers in THE BETTER WAY on this subject. I could surely harbor no "grudge" against Sister Lynch or Bro. Peck; and if I have said anything which has been misconstrued to convey such impression, I beg that their minds be disabused. And, as to the "calm assurance" attributed to me, I only regret that time and opportunity prevent me from stating more at length the grounds of that "assurance." But for downright certainty of conviction, which considers a question almost an impertinence, and which brooks no appeal to facts or reason, I think none of the materialists are quite well settled in a state of "calm assurance." But I do not think this of Bro. Peck.

F. H. BEMIS.

Written for The Better Way.

It is and it isn't. NOVICE.

Is spirit matter? Is it if the grape is wine, or the wine grape. Gross matter is within our comprehension; spirit not wholly. The term spirit—to those who have passed into what we term spirit life—means the same to them as the word nature to us. Nature embraces all in this life—air, water, trees, flowers, insects, beasts and man, but man is not an elephant. We should define and classify as far as possible, in all things pertaining to this life, and also spirit life. How could we progress in the study of chemistry without classification? In spirit life all is spirit, but there is individuality, grades, spheres, and the spirit of horses as well as men, but each is different. I do not believe, after fifteen years investigation, there ever was, correctly speaking, a materialization, but unquestionably there have been etherization, and the two terms should not be confounded. Corn is not whisky, nor opium paragonic, although there is a connection. Spirit is not matter as we understand it, yet there is a connection. In speaking and writing—generally—of Spiritualism, there is altogether too much hodge podge and too little classification.

Is it, or is it Not? To the Editor of The Better Way.

With regard to the question of whether matter is spirit or vice versa, it seems to me a single proposition can settle it. Anything that is matter must be matter all the way through, from a solid to its most sublimated condition of disintegration, or "matter" is annihilated. Now, where can "spirit" come in unless it is something separate and distinct, which in my opinion it is? Why use two such words unless there is a fundamental difference between them? and any such difference ought to settle the question. Consciousness is a condition of spirit, and can take cognizance of that only which is not itself, namely, matter. C. E. SARGENT.

Crematories.

There are now 39 crematories, situated in various parts of the world: Italy has 23; America has 10; while England, Germany, France, Switzerland, Denmark and Sweden have one apiece; in Italy there were 2 cremations, in 1876; the number rose to 15 in 1877, and in 1888 the number was 226; since 1876 1,177 cremations have taken place in Italy, while the combined numbers in all other countries brings the total to only 1,269.

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THE "SAND-BOX" CURE.

A long while ago there lived in the city of New York a man who doctored horses, cows and dogs. Ladies then fancied poodles and King Charles's spaniels, and the man's success in curing these pampered pets brought him many patients and much gain. In those days large doses of medicine were given to man and beast, for scarcely anything was known of the remedial power of nature. This successful practitioner, however, did not heed Macbeth's advice to "throw physic to the dogs." On the contrary he gave the dogs nothing—no medicine, no food, no water—for his panacea was starvation.

"Put him in the sand-box," was his only order to his man-of-all-work, when a lady having left a sick dog in the doctor's care, had departed. In the sand-box the dog remained until it could eat a crust of bread. Then it was sent home, a well dog. The doctor's theory was a simple one. As the dog had been overfed, dieting would cure the disease.

After the dog doctor had departed, his secret became known, and children who refused to eat what was set before them were told, "Ah! you ought to be put into the sand-box;" for in those days when carpets were costly, every family kept a large box of white sand to sprinkle on the floors of the living room and the kitchen. The dog doctor may have read the old story which tells how that much-married and most "merrie" King Henry VIII. cured the Abbot of Reading of a weak stomach.

One day the king, while out hunting, lost his way and found himself outside of the Abbot of Reading's house. It was dinner-time, a sirloin was on the table, and the Abbot, taking the king for one of the Royal Guard, pressed him to dine. The king laid on to the roast beef with such vigor, that the Abbot, who simply nibbled at it, exclaimed:

"Well fare thy heart, for here in a cup of sack I remember thy master. I would give a hundred pounds on condition that I could feed as lustily on beef as you do. Alas! my weak and queasy stomach will hardly digest the wing of a small chicken." The king departed, and several weeks afterward the Abbot was committed to the Tower and fed on bread and water. At the climax of his emptiness, a sirloin of beef was set before him. The Abbot rivalled the king's performance. Just as he was wiping his mouth, out jumped Henry VIII. from a closet.

"My lord," he exclaimed, "deposit your hundred pounds, or else no going hence all the days of your life. I have been your physician to cure you of your queasy stomach, and I demand my fee." The Abbot returned to Reading lighter in heart and purse.

We hear suggestions now and then of a revival of this "sand-box" method of treating disease, and think that if it should receive the approval of the "faculty" it would be found a most efficient offset to the growing use of nostrums and chemicals.—Phrenological Journal.

The "Walled" Lake.

To the Editor of The Better Way.

I was a little amused at that account (taken from an exchange) of the Walled Lake, in your issue of February 15th. Some years of my life were spent in the part of Iowa that contains this lake, and I was led, through curiosity, to pay it a visit. I do dislike to spoil a pretty picture of human fancy, but there is no wall there. I walked around it and discovered nothing that is not common to all lakes. The state geologist made a visit to it and smiled at the credulity of the parties that first proclaimed the existence of such a lake. The account of the state geologist, as given in his report, states that the alternate freezing and thawing the ice had reared up the bank a certain distance around the northern border, causing it to have a smooth and perpendicular appearance; and that is all the wall that it has. On this same part of the lake there are some scattered trees, as is common with most of the lakes of the state.

Yours truly, J. F. MCCALMONT.

Built During the Rule of an Evil Star.

When Secretary Blaine opened his new residence at Washington, on the 8th of January, attention was called to the fact that the house—an ancient mansion, newly reconstructed—had always proved unlucky to its occupants, and due predictions were made accordingly. The very worst of these prophecies have been fulfilled. Within a week Mr. Blaine's eldest son sickened and died, and death has since carried away his daughter, leaving broken hearts behind. Forty years ago the house was the home of Secretary Spencer, and from its threshold his son, a midshipman in the navy, went forth to be tried for treason and hung from the yardarm of the vessel in which he served. Through its door Philip Barton Key passed out to meet death at the hands of Daniel E. Sickles. Later, an assassin crept into its corridors and plunged a dagger into the throat of Secretary Seward. These may be mere coincidences, but they are sufficient to make half the world believe that an evil fate overhangs this old Washington mansion.—N. Y. Mercury.

Inventions.

Great American inventions of world-wide adoption are: First, the cotton gin; second, the planting machine; third, the grass mow and reaper; fourth, the rotary press; fifth, navigation by steam; sixth, hot-air engine; seventh, the sewing-machine; eighth, the India-rubber industry; ninth, the machine manufacture of horse-shoes; tenth, the sand-blast for carving; eleventh, the gauge lathe; twelfth, the grain elevator; thirteenth, artificial ice-making on a large scale; fourteenth, the electric magnet and its practical application; fifteenth, the Mason cotton picker; and sixteenth, the telephone.

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A. F. MELCHERS - - - - EDITOR

All Two Dollars per Year to Subscribers in the United States; Two Dollars and a half to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application. In the United States The Better Way will be sent Six Months for \$1.00.

When the post-office address of THE BETTER WAY is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Notice of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE BETTER WAY goes to press every Wednesday.

NOTICE! All communications pertaining to either the editorial or business department of this paper, or letters containing money, to reach us, and under which condition only we can assume responsibility for the same, must be addressed and money orders made payable to THE WAY PUBLISHING CO., South West Corner of Plum and McFarland, CINCINNATI, O.

To the fraud hunter all is fraud. "The soul sleeps in the rock, dreams in the animal, and awakes in man."

There is no end to reaching out for something higher. God is infinite. We cannot comprehend more of God or nature than we do of ourselves. Self-study is necessary to begin with.

Christians who object to Spiritualists having "conditions" should not forget that church ceremonies are their counterparts.

We cannot argue with or reply to a fool without putting ourselves on a level with him. In that event the biggest fool of the two wins the battle.

Love cannot be expressed in human language; therefore it must be something higher even than human intelligence. And what can that be? It is love!

Those who reject the evidence for Spiritualism, and at the same time accept the marvels of the bible, are straining at a gnat and swallowing a camel.—R. P. Journal.

When a man starts out to purify a cause from seeming impurities he should be well protected against unclean things himself; for like attracts like, filth cleaving to filth more readily than it does to a clean or smooth surface.

With increased consciousness comes conscientiousness or consideration for others. Love grows with intelligence. If not with that gained from books, at least with that gained by experience, and principally through trials. Trials develop force of soul, and power is love, or love is power, either. Of such is God or nature—law.

We may construct or mould, but we cannot destroy anything. All things are eternal; for every fact; from the atom to the greatest of human creations or constructions, has a spiritual counterpart which continues to live when the medium of formation, the so-called material, disintegrates, to be moulded over again in other formations or creations.

Man needs less and less outdoor exercise or material sunshine as he grows in spirituality or mediumship so-called. Sensitiveness is an effect of soul growth, and the latter absorbs from the spirit of nature accordingly—coming in rapport with the spiritual sunshine as it overcomes the animalism existing in connection with it as an individualized life entity.

Someone who does not seem to approve of the universal love doctrine asks how it is possible to love those we dislike; are we to pretend that we love them? No; not pretend, but simply curb your ill-feeling and think kindly of them. Once or twice overcome, you will be surprised to know how easy it is to love if you try, and how much happier it makes one feel than to hate. Love begets love, and this means happiness.

As long as the weather has any disagreeable or desponding effect—not referring to heat or cold—on a person, there is some physical discord present. So, if one is easily depressed or discouraged by trials, there are spiritual discords present. Physical health makes man positive to barometrical depressions, while spiritual or soul health makes him positive to the petty aggravations and disturbances of mortal life. In either case a forgetfulness of self—devotion to others, love for humanity, etc.—aids in the cure. Self love is the root of all so-called evil.

If Spiritualism is a fraud Christianity is a worse one, for it preaches of a heaven with golden streets while returning spirits deny this and tell that heaven is as natural as this world. Whom are we to believe? The unproven assertions of a priesthood, or those who know whereof they speak? If spirit return is not true to-day, it was not true in bible times, and Spiritualism and Christianity can congratulate each other on its united fraudhood. But we have one advantage over Christianity, and that is that we can prove our assertions now, which they cannot do.

NOTICE.

New Thought has merged into THE BETTER WAY, but in consequence of the non-arrival of the mailing-list in time, we could not supply our new readers with this issue. Should their be complaints to that effect made to any of our readers, they will please explain. More Anon.

A MESSAGE FROM HEAVEN.

A plate made of the finest gold, containing inscriptions in the Tamil and Telegu languages, fell from heaven, and was found in the temple grounds at Benares by the person who saw it fall. The inscription is as follows: "From the month of June, 1890, G-d Himself will rule as Emperor of Hindoostan, incarnating himself in human form. From that time forward there will be justice all over the world, and the munis (sages) will be worshipped by the people. All the diseases of men will be cured, dogs walk and talk as they do, and man, whose life is now established at seventy years, will in the future have it extended to 125 years."—Hindoo Patriot.

[This is pretty good news, only many would object to the dogs talking, for they might tell the good wife in the morning at what hour the good man tiptoed over the front door sill.]

WHAT CONSTITUTES A PERSONAL GOD?

A century ago man regarded all the operations of nature that he could not understand as the displeasure of the Deity. To-day many of the calamities with which nature confronts humanity are arrested or under his control. As man unfolds in intelligence, he becomes a god in himself, and like the author of his being becomes a governing power, controlling matter or the forces of nature in ratio to his advancement. It is the control of mind over matter—the aim of human life, and which continues in the future life, the spiritual, throughout eternity—the higher spirits not only governing the destiny of individuals, but of nations, and undoubtedly of planets as well. This fact no doubt gave rise to an intuitive belief in a personal god and gods—now known as our spirit guides or guardian angels.

HEED THE WARNINGS.

There are two great political parties in this country. One is composed of what was once known as the Republican and Democratic parties, but now constitute the Moneycrats. The other is the People's party, composed of farmers, mechanics, tradesmen, laborers and honest people generally. The former rule the country while the latter ought to rule it. And the former will rule it as long as the latter permit them to do so. And the former will rob the latter by salary grabbing, contracting, etc., ad nauseam, until the latter organize for the purpose of clearing our Temple of Freedom from the money changers that infest it and are dragging it down to Monarchism. When money begins to rule there is trouble ahead; for republicanism is dying. Let the people arise to a sense of duty, ere it is too late. Or, is this lethargy an indication that they are already overpowered?

RATIONALISM ONLY CONVERTS.

A gentleman thought it very strange that Spiritualists who "professed" to believe in a future life should be so very godless as to deny a personal deity or the divinity of Jesus.

It was soon made manifest that said gentleman, though a "good" Christian, did not believe in the return of spirits to-day, but like other ignorant orthodox, that the days of "miracles" were passed; and to crown this had unfortunately struck up with one of our merciless radical thinkers—a man who though well-read and a humanitarian in every respect, could tolerate anything but blind faith or faith founded on tradition or the say-so of another. The consequence was a surprise to our uninformed friend, and a conclusion by him that Spiritualists were all "infidels" or something worse.

Though a case that will make a rational Spiritualist smile, there are some that will condemn it as unpatric or harmful to the cause to stir up a good Christian in such an indelicate manner. But there are cases of an antipodal nature to the above. This is where the young Spiritualist, just from the Christian ranks, will frighten the materialistic thinkers by presenting Spiritualism to him in a christian light; i. e., in a sentimental instead of a practical way.

Now, these two cases should be reversed. Let the former work among the materialists and the latter among the Christians, and none will be shocked by their respective sentiments. Spiritualism per se lies between these two poles, to which all will swerve after they have been convinced through the one great fact that upholds Spiritualism and on which it is founded; namely: spirit communion or the proof that man is immortal. Be rational, if you wish to make converts.

"CONSERVATISM."

A reader thinks that conservatism is wrong policy in Spiritualism, but that radicalism is the incentive to loosen the bonds of superstition and churchism.

Yes, when preaching to creed-bound mortals or to those who are yet too materialistic to see that mind is not an evolution of matter. But not when preaching to true Spiritualists. By continuous radicalism we acknowledge that Spiritualism is not yet an established fact, but still needs welding to pound into shape. It is established—if but on one fact, one tenet, and that a belief in the immortality of the individual.

An established fact needs a conservative policy to prevent disintegration. It needs a centre of gravity to revolve on.

In Spiritualism we have it in our spirit communion and the teaching coming from this.

Does Christianity prove a future life for mortals, except by the records of an inconsistent book? Does materialism prove it by evolution? But Spiritualism proves it without the aid of either. Is Spiritualism then not an established religion, philosophy or science, as it suits the individual to term it? How could we be established if we did not have something we could claim as our own? And holding fast to this fact, with its beautiful philosophy, is a conservatism in itself, when compared to where we once were, and where a large number of our converts still are—either clinging to the church or to materialism. But such are not yet Spiritualists. A little radicalism either way is not out of place when addressing these. But remember, there are Spiritualists now who do not need anymore of it. They constitute the conservative element of the whole as a revolutionary movement, and want spiritual light—purely spiritual teachings, so-to-say, and those they can only get from mediums who have outgrown both Christianity and Materialism.

"OVERCOME!"

Socrates, once upon a time, finding himself in a great emotion over a slave, cried out to him: "I would beat you if I were not angry!"

Socrates was a philosopher—a reasoner on human nature, including self as the centre of attraction, and on whom he based his truths or knowledge of facts. He knew that no man could be master of another until he was master over himself. He knew that mental force was naught in anger, and thus governed himself accordingly.

Would that all men and women could take a lesson from this by remembering the words of Socrates when in anger. It would not only save them from much to regret, but finally free them from this ugly emotion—his ungentle and unspiritual impulse of the spirit. Not of the soul, but of the soul's envelope, that semi-angelic and semi-animalistic covering and body which the soul needs in the future life to manifest through, and just as it needs a physical body for the same purpose in material life.

The soul, of course, gives the spirit life or motion, but it partakes of the physical nature of man as well, and our combat here is to overcome animalism and permit the soul nature to gain the supremacy over the spirit body. But by giving way to anger, jealousy, envy, hatred etc., we infuse the spirit body with these emotions, and when we awaken on the other side we find ourselves a spirit with all the mortal attributes, propensities, weaknesses etc.

Thus overcome, and thereby prepare for the soul a spirit body or mansion in which it will be able to dwell comfortably, and one that is freed from mortality or animalism—one that has been trained to vibrate in accord with the soul nature, or one that is filled with a divine impetus thus making soul and spirit one at the close of material or physical life.

CONSOLATION FOR THE OPPRESSED.

Persons often ask why it is that the lawless, the arrogant, the selfish, the hateful, are not made to suffer, but flourish and are prosperous, while the spiritual minded, the charitable, the benevolent, the weak and humble, the conscientious remain poor, restricted and acutely sense the least transgression on the laws of nature or are punished for the least wrong done their fellow mortals—even when committed but in thought.

In the first place we are living in an age in which matter rules, figuratively speaking. That is, the healthiest, the strongest, the one with the most animal will, and the least sensitive to occult or spiritual influences rules the day; the spiritual minded or those of a sensitive nature, whether Christian or Spiritualist, being yet (or at present) in the minority, and unable to cope with his more materialistically inclined brother. The spiritual minded of earth (the church) ruled a decade ago, but became fossilized by creedism and consequently retrograded or came to a standstill, and allowed materialism to overrule them. How long this will last, will depend on the progress the liberal minded churchman in company with Spiritualism makes. Creedal Christianity is dead. Spiritualism is the new motor—the newly arisen cause that has taken its place, and if not fettered by bonds wrought by itself, will grow and become a power in the land. This power will be a psychological one. Mind will control matter—individually and collectively. The first by and through the moral elevation of the man himself, and the latter by virtue of the unity of the masses—organization on a spiritual or moral basis. Not by a declaration of principles, but by a common and simple brotherhood based on the facts of immortality—a brotherhood as it is brought about among men for a season after a common catastrophe in which all suffered more or less. But the tie which will bind believers in immortality will be an effect of persecutions, individual trials in combatting for the rights claimed by such believers, and mutual sympathy in consequence, and from which a trinitarian motto may be adduced in the form of Purity, Justice and Love—if we will still then be disposed to, or have any animus left for sentimentality, which however, is doubtful in this practical age and that to follow.

Briefs and Personals.

C. A., may send to this office for a letter.

New Thought has merged into THE BETTER WAY. Further particulars in next issue.

The young Emperor, William, of Germany, is endeavoring to reconstruct the German government for the benefit of the people. Would we had a William in this country.

We are informed that the American Health College, Dr. Campbell, president, has at present, a large scholarship studiously battling for a diploma to practice the Vitapathic system of cure.

Mr. and Mrs. James A. Blood, of Carpenteria, Cal., celebrated their golden wedding in that city on the 29th inst., with great éclat. Many mediums were present to give these good Spiritualists their sympathy.

The Union Society of Spiritualists extended an expression of thanks through THE BETTER WAY to all the ladies and mediums who so kindly assisted and contributed in every way toward the success of the 42d anniversary.

Mrs. Brigham with other mediums assisting, will give a literary entertainment at the Union Society Hall on Wednesday evening, 23d inst. All are invited. In addition to the above Mrs. Brigham will give character readings.

wishing portion of humanity to-day are the sufferers.

The specific reason is that sensitiveness creates a desire to get away from matter; to rise above it; to remain in a higher and purer sphere of life; and to do this, man withdraws from the grosser conditions of human affairs. He does this intuitively, and so delights in his new condition that he dislikes to return—in fact, cannot, after he has donned the spiritual for the material. To return means suffering, and in midst of suffering no being can accomplish anything acceptable. Either he must work in Uz—materialism—altogether, or he must take up a profession compatible with his new condition. This does not exclude material labor though, only he must have surroundings that are in harmony with him—away from that positive (materialistically positive) element that is without sympathy and only regards money as the God of Happiness. A lonely farm life is more healthful to a sensitive than a banker's life. The common laborer or mechanic does not belong to the positive element. Their avocation makes them naturally sympathetic, and is a substitute for sensitiveness—placing them with the latter in a higher spiritual condition, and thus, like the sensitive, repelled by the heartless mammon worshippers. History repeats itself. The spiritual minded seek relief from the Pharisees and Scribes, now the dollar grabbers and office seekers, by mingling with the humble of earth's people and of course, with them, suffer deprivation, poverty and other inconveniences which accompany this class.

Now, would you become prosperous and materially happy, return to Uz—if you can. But you cannot. It would prove a veritable hell on earth. The conventional, worldly ceremonies, heartless etiquette and dull customs of society would become a burden more severe to contend with than all the other trials of life combined. The soul that has taken one step towards spiritual happiness cannot return to mental slavery; for society of to-day is nothing less. The soul wants to remain free and independent to think, feel and act as nature prompts, and thus the saying "Once a Spiritualist, always one," virtually meaning, once free from the bondage of human conventionality or its narrow limits, there is no desire to return to it.

The selfish do not suffer, because they are built that way, feeling as comfortable in their element as the maggot does in a decaying carcass. But the time will come when every soul will be touched by the spirit, and the later this comes, the harder will be the struggle to work out of its material darkness, whether on this side of the veil or on the other. The trials in spirit life are said to be harder to bear than in earth life, because the spirit is more exposed to the laws of nature and no money to purchase temporary relief as it can be done here. And without sympathy developed through trials, the spirit is without force or energy to travel, thus being confined to localities, and constitutes the "Spirits in prison."

Spiritualism frees man from this sort of slavery or enchantment, and we hope this has answered to some degree the above question.

Lack of energy is often due to a lack of authority. The parent who keeps his child in selfish bondage or psychological control cannot expect much voluntary labor from such a child—and which may be kept up until old age if they are not separated by some fortunate accident for the latter. Mental slavery robs the incarnate spirit of its animus for both material and spiritual progress. A wilful boy may be kept in check, but never rob him of the credit due him for the good he has done. It makes him careless and void of self respect besides being inactive. Appreciate the good he has done for you, and he feels like one who has some rights in the world. This feeling of authority leads to success that will be beneficial to both in the end. A little authority is what lends spirit or "backbone" to a human entity.

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How can they, who know it all, expect to get anything more by attending seances? Spirits only bring light to those who are desirous of knowing more than they already do. These are the "conditions" needed to obtain "tests."

The "Farmers Alliance" promises to be a powerful organization of well meaning people who will ere long have a word to say in political affairs. May it be kept pure, and its aim be a patriotic one. We need a regeneration badly.

Judge John A. Collins, a prominent Spiritualist of San Francisco, passed over to the immortal shore on the 27th ult. in above city in his 80th year.—A. P. Boston, another aged Spiritualist also passed over during the same week.

Our "Sketches of Cincinnati Mediums" will undoubtedly be read with interest. They are being compiled by Rev. J. L. Owens, a recent convert to Spiritualism from the Methodist church. This gentleman was convinced through his own mediumship as an inspirational speaker and is now a laborer in the spiritual vineyard.

Mr. and Mrs. J. B. Aston, friends and advocates of our cause, assisted by a large circle of friends, celebrated their silver wedding last week at their pleasant home in Madisonville. They were the recipients of many handsome presents. Social chat, interspersed with excellent music, was indulged in until a late hour. A bounteous repast was served.

Lindsay's great picture "Hydeaville" or the home of the first spirit rappings has been handsomely chromed and will be offered as premiums to our agents or those sending us a number of cash subscribers. See advertisement next issue. Persons wishing to purchase said picture can obtain them by sending orders to this office. Framed \$5.00; unframed \$3.00.

The Carrier Dove has returned to its original magazine form, and as a monthly. We are glad to note this; for a good Spiritualist monthly was wanted in our category of publications, and the Carrier Dove has always been ably represented as such. The price is now 25 cents single numbers, or \$2.50 per annum, but it is fully worth the price, being a 40 page magazine. We sincerely hope that it will be sustained now, and bring glad tidings of great joy to many people and for many years to come. Mrs. Schlesinger, its editor, is an estimable lady and worthy of the respect and support of any class in society she may represent.

The Commercial-Gazette of this city of 7th inst. had the following notice concerning our cause: "The Spiritualists of Cincinnati are growing in numbers every year. A well posted medium said last night that there were thirty thousand Spiritualists in the cities of Cincinnati, Covington and Newport. The Cincinnati Spiritualists hold numerous seances every night in the week. They are of various sorts—slate writing, materializing and test. Every Sunday night five or six hundred people sit on hard wooden chairs in the assembly-room of G. A. R. Hall, on W. 6th St., between Vine and Race, and listen to addresses from noted mediums. Last night there was scarcely standing room. Many prominent people are Spiritualists. The most devoted believers are women."

Mrs. Brigham's discourse on Sunday last at the Union Society's Hall were, so far as the purely spiritual thinker was concerned, extremely interesting, instructive and pleasing to hear. Mrs. Brigham does not possess that magnetic force needed to hold a materialistically inclined audience, as the majority of them are to-day, but in place, possesses that sweet, soothing and more spirituelle of life, that can only be appreciated by sensitive people, and which belongs to the future rather than to the present. Her thoughts are in accord with her spirituality and purely spiritual in nature. That is, she teaches the purest Spiritualism that can be taught to-day, and while the masses may prefer more radical lectures, her words will stand the test of ages to come and will be read and reread as we now read over some of our old philosophers who taught truth pure and simple as it exists in nature and as it ever will exist. Her evening subject "What and where is G-d" will appear in the next issue of THE BETTER WAY.

The divining rod, as a means of finding a good supply of water, stood a very successful trial at Oundle, Northamptonshire, England. Mr. W. Todd, a landowner requiring a well on a portion of his property sent for a diviner, a man named Pearson. There has lately been some considerable difficulty in obtaining water in this town, and the Commissioners have spent £83 in trial borings. Although these trials were conducted by a professional man they proved futile. In the presence of a number of spectators drawn together by the novelty of the experiment, Mr. Pearson walked over the estate with the usual V-shaped hazel twig. The rod was visibly agitated in several places, but the diviner kept on until it almost bent itself double in his hands. At this spot he indicated with confidence that a good supply of water would be found. A well was accordingly sunk with the result that at 17 feet deep, water was found in such abundance that it rapidly rose to within three feet of the surface, at which height it has since remained.—Western Mercury.

Mr. Moses Hull who has been traveling the Pacific state, says of Summerland: "Summerland is all that it has ever been

represented to be. Mr. Williams is, in every sense of the word, a gentleman. We went to Summerland expecting to see a flat rather wet pancake kind of a place. Judge of our astonishment when we found it as much above the water as Mt. Pleasant Park is above the Mississippi, and again when we made the discovery that it is quite as undulating as Mt. Pleasant Park. It is, indeed, a most beautiful place; warm in the winter and cool in the summer. The ocean lies to the south and the mountains to the north. The mountains always keep the bleak north wind off and every day in the year the south and west winds blow.—Brother Williams' home, just out of the village, is a perfect paradise. His mansion, for that is about what it is, is by the side of one of the most beautiful purling streams we ever saw, a stream that flows spring water as clear as crystal, three hundred and sixty-five days in the year, water enough to supply a city of twenty thousand inhabitants. His home is on one corner of his thousand-acre ranch. We have just returned from a walk over the improved part of the farm. There are oranges, lemons, limes, guavas, walnuts—English walnuts, almonds, figs, dates, palms, rubber, pepper, eucalyptus and other ornamental and fruit trees in great abundance, to say nothing about apricots, pears and other more common fruits. It is a sight worth a three-thousand mile journey to see, especially in the winter time."

L. in Cincinnati Enquirer writes the following concerning clairvoyance: "I notice that a clairvoyant physician up in the Northwest has been convicted of using the mails for fraudulent purposes and sentenced to a severe punishment. He advertised that he would diagnose cases of disease for a certain small fee, and that applicants by mail could be as effectively treated as those who were personally present. A large business was the result, which led to jealousy on the part of regular physicians, and hence, I suppose, the prosecution. I do not know whether this clairvoyant was a good doctor or not, but some clairvoyants have performed wonders in healing the sick. Several years ago, at Waretown, N. Y., the father of a family had been given up to die. His physicians said that there was no hope for him, and members of his household were at the bedside in momentary expectation that he would breathe his last. Suddenly a stranger entered and began to minister to the patient. However much surprise might have been felt by the family, none was expressed and no one interfered. In an hour the man seemed to improve, and next morning he was decidedly better. The clairvoyant, as we learned this stranger to be, was constant and untiring in his work, and on the third day his patient was able to sit up. In less than two weeks he was well. The stranger lived some ten miles from Waretown, and claimed to have been entranced and guided to the sick man involuntarily while in that condition. He also claimed that he was constantly entranced while treating the man, and that he was entitled to no credit for the cure, because it was effected by an agency he did not understand. What if such a healer were to diagnose disease by mail—ought he to be prosecuted?"

Literary.

Euteric is, as usual, interesting, and replete with matter adaptable to mental culture. Address 478 Shawmut Avenue, Boston, Mass. Single copies 15 cents.

The Truth Seeker comes regularly to our table and is filled with thoughts that are calculated to free the enslaved mind and enlighten it on things that are good to know.

Hall's Journal of Health for April, is as usual, interesting and instructive, giving good advice on the preservation of the health, etc. Sample copies to cents. Office 266 Broadway, Room 11, N. Y.

Light for March is very interesting. A portion of its contents are: Look for the Good; The Aim of Christian Science, etc. Published monthly by the Equity Pub. Co., 9 West 14th street, New York. Sample copies 12 cents.

Psychic Studies for April contains a galaxy of articles entitled Justice, Charity, Sympathy, Will, from the pen of its brilliant editor Albert Morton. Sample copies 10 cents. Address 210 Stockton street, San Francisco, Cal.

Home Stories for Children. By Mary L. Baldwin. Equity Pub. Co., 9 West 14th street, New York. These stories are intended to infuse children with the moral principles of the day by interesting them with home subjects. Address as above.

The Anthropologist. A Journal for Thinkers. Devoted to science and philanthropy. Published monthly by the Buchanan Anthropological Society, Boston, Mass. Subscription price 50 cents per annum. Address A. N. Abbott, 30 East Brookline street, Boston.

Gilbert Haven, late bishop of the Methodist church, appeals to the Methodists.—This little tract of 16 pages was written through the hand of a mechanical writing medium—a lady. She is well known to the publishers, who vouch for her as a good medium. Price 5 cents per copy. Star Publishing Co., 93 Sherman street, Springfield, Mass.

Fair Young Creature (after some recitations)—Do you think I would do for a Juliet?

Manager (anxious not to hurt feelings)—Um—er—well, you'd look very pretty in the tomb.—New York Weekly.

CORRESPONDENCE

San Jose, Cal. Mr. H. L. Bigelow writes that they have a fine Lyceum in San Jose, with sixty-four children on the roll. The exercises open at 7:30 Sunday morning, and are of the usual order. This is a good exhibition for San Jose.

St. Paul, Minn. The cause of Spiritualism is flourishing here in St. Paul. Our meetings are well attended. The anniversary exercises were a success, closing with a social dance Monday evening.

Dexter, Ia. We have never before, we believe, asked for an opportunity to see ourselves in print. We write to say that Mrs. M. T. Allen came here last week and remained five days, delivering two public lectures and was kept busy the balance of the time giving private sittings. Mrs. Allen made many friends during her short stay who will be glad to welcome her back at any time.

Haverhill, Mass. Prof. W. F. Peck lectured for the First Society on April 6th and 13th. Subject: "The Sabbath," "Soul and Future Life," and "Life and Occupation in the Spirit World," and "Is Marriage a Failure." The discourses were very instructive and interesting. Mr. Peck aims to find his listeners, and succeeds. He is also a fine vocalist and sang very acceptably some beautiful songs. A social and musical entertainment was given for the benefit of the society, and Mr. Peck assisted by songs and humorous readings, which was a pleasant treat.

Battle Creek, Mich. Dear Sir: I write to let you and the readers of your paper know that Battle Creek is not yet quite dead to Spiritualism. We have been holding meetings for the past two years in a hall in the Stone block. Sunday, April 6th, closed our second year, with the election of officers for the third year. E. C. Manchester, who has been a color bearer for nearly forty years, was elected President; Mrs. C. P. Estell, Vice-President; D. W. Dixon, Secretary, and D. C. Powers, Treasurer.

Atlanta, Ga. Again our hall was filled to overflowing by an intelligent and appreciative audience, last evening, to listen to the lecture under control of G. P. Co by, of Florida, which proved instructive and entertaining. Mr. Co by's manner under control is graceful and pleasing, his guides being complete masters of the situation, and an easy flow of language, clear and comprehensive, strikes the ear without a jar—rich in thought, beautiful in sentiment, which leaves a happy feeling with the audience long remembered. Other mediums are now with us, and Atlanta still presses forward in the march of progress.

Bartow, Fla. Spiritualism is something almost unknown in this section of the country. The first spiritual meeting ever held in Park county, Fla., took place March 16th, in the Bonnie Lake school house, five miles west of Bartow, the county seat. Dr. S. N. Gould, of West Randolph, Va., a gentleman prominent in our cause in the North, and who was one of the founders of Queen City Park, paid us a visit, and we utilized his presence by appointing a meeting. There are but three Spiritualists at Bonnie Lake: Mr. J. E. Smith and his wife, Mrs. H. J. Smith and Mrs. E. B. Duffey.

Raleigh, N. C. It is learned that a great sensation exists at Tarboro on account of the spiritualistic demonstrations which have been reported from there. Hundreds of people daily witness exhibitions of the marvelous power of Miss Shaw, the fourteen year-old medium, who has developed a wonderful gift in her past few days.

New York, N. Y. Miss Jennie B. Hagan spoke for the First Society last Sunday morning on subjects given by the audience. Mrs. Williams presided at the afternoon meeting and delivered the opening address. Dr. Bruce spoke on Hypnotism, which he considered to be proved a certainty, and Miss Hagan followed with an inspirational poem on the subject of "The Music of the Soul."

Indianapolis, Ind. G. W. Kates and wife are lecturing and giving tests here during the month of April. They have attracted large audiences so far, and made a good impression. Their presence has aided an impetus to an oft expressed desire for a fair and festival. Such a stage upon our resources has been inaugurated and is being energetically worked. A large number of committees are in the field of activity. There will be much to eat, much to see, much to enjoy; good music, dancing, some elocution, tableaux, etc. All will be meritorious and good fellowship. We must cultivate the social side—and we must look after ways and means to prosecute the work of the spirits and not expect spirits to supply both brains and money. Everybody from everywhere are invited to the fair.

ple will believe in a mere statement, and will not receive the demonstrated truths of Modern Spiritualism, and could only ascribe it to human prejudice and ignorance. Spiritualists are foremost among the people who are engaged in pushing forward the hands of progress.

Chicago, Ill. The Peoples' Spiritual Society service held at 2 p. m., 11th. at Bricklayers' Banner Hall, of Peoria street, was attended by an interested audience. Mrs. S. E. W. Bishop delivered a lecture on "The Science of Life."

Buffalo, N. Y. Mr. A. M. Glading is talking and giving good tests and good satisfaction to our people. She will occupy our platform all the Sundays of April. She would accept a few week day evening engagements in the towns adjacent to this city during April.

Brooklyn, N. Y. On Tuesday evening, April 1st, a select audience assembled at Broadway Hall, 290 Fulton street. Mrs. Stinson Smith gave her experience from orthodox to Spiritualism. Mrs. Jennie C. Blake then gave an hour's address, describing spirits of the friends present, also giving words of encouragement to depressed mortals, and how they must learn to overcome.

Watertown, N. Y. The Spiritualists of Watertown had a very enjoyable time at the temple the evening of March 31st. After an excellent supper, which was a financial success also, the exercises commenced with music by the orchestra, after which Mr. John G. Ford delivered the opening address, speaking substantially as follows: Brothers and sisters—We meet to celebrate the anniversary of Modern Spiritualism. Doubtless the occult telegraph has been operated upon in the heavenly spheres in all ages, but mortals first heeded the signals forty-two years ago this day.

Brooklyn, N. Y. On Friday evening the Independent Club had one of their social entertainments at their rooms, 61 Fulton street. Their unions seem to give pleasure, judging from the large attendance of its members and friends. All spiritually-minded people, independent of creeds, are cordially invited to these meetings; also to become members of the club.

New Orleans, La. Interest in spiritual manifestations in the Crescent City has been awakened after a long sleep. With the coming of Brother Ladd and Mr. and Mrs. Aspinwall the work has been pushed before the public, who are slow to appreciate the genuine medium, having been imposed upon too often by the loud-mouthed and large-advertising rascals who make this their headquarters, especially during the winter season.

Sumnerland Notes. Immediately following our grand feast of reasoning our free public school was opened in the Public Library building, and will be held there until our school building is completed, the lumber for which is on the ground. By hard work we had the library building completed for the anniversary meeting. We are proud of it, and proud of the building, which will favorably compare with public halls in large cities.

Lookout Mountain, Tenn. The Southern Association of Spiritualists observed the forty second anniversary of Modern Spiritualism here, on March 25th, 26th and 27th. The occasion will long be remembered by the fortunate participants as one of rare spiritual profit.

Dr. S. E. W. Bishop, of Worcester, Mass., a well-known clairvoyant and trance medium, gave us a most delightful surprise by arriving several days in advance of the anniversary. The doctor is an old friend of ours, and it has cheered us greatly to have him with us. As one happy event is many times quickly followed by another, we were again treated to a new welcome surprise by the arrival of Mrs. Elizabeth Ruffo, of Cincinnati, and Mrs. Lydia F. Dankeles of Boston, Mass., widow of the late William A. Dankeles. They are enroute for New Orleans, and intend to travel leisurely, taking in Atlanta, Mobile and Jacksonville during their stay.

letters, such is not the case. I have never received a cent directly or indirectly for them. I write that our friends may know how the movement is progressing. Where it is possible to buy lots in a town building up rapidly, and the price of land is high, it could be had for before the erection of a single building it proves the proprietors statement that it is a movement for the cause of human and mortal alike happy. New curtains for the parlor and about fifty choice potted plants were among her gifts.

The closing meeting of the Progressive Spiritualists at Bricklayers' Banner Hall, at 7:45 p. m., Sunday, 14th inst., was attended by a large audience to witness the various and interesting exercises upon this occasion, presided over by G. W. Van Horn, test medium, who for the last six months has been engaged in this city in his duties as a medium. Two vases of beautiful flowers decorated the platform. Prof. Van Horn's subject was "Spiritual facts versus popular theories," and met the wants of every one. He concluded with spirit messages, which were duly acknowledged.

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Ruffo also well known as a generous donor to the cause of Spiritualism that it is important for me to include in adjectives of approval when mentioning her rare, womanly worth and unselfish devotion. With open purse she aided us in decorating for the forty-second anniversary having spirits and mortals alike happy. New curtains for the parlor and about fifty choice potted plants were among her gifts.

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must be clothed when we shall have crossed the mystic stream of death, and that to make others happy in forgetfulness of self is the greatest pleasure which men and angels know. My friends, I must not detain you longer, but must congratulate you before I close that through the kindness of our beloved friends, Mr. and Mrs. Davis, who have erected a monument which will perpetuate their names for many generations, we meet to-day in this beautiful temple. May all good intelligences enable us to walk in their footsteps so far as in us lies, that when the great change comes to us we may pass fearlessly down the valley, no longer dark, but illuminated with spiritual lights and be welcomed by beloved ones on the evergreen shore, and become good citizens of that country whose currency is not base gold or silver, but loving deeds, ever remembering that

The seeds which these few and fleeting hours. Our hands unsparring and unyielding sow. Bustle deck our graves with amarantibus flowers. And yield us fruit divine in heaven's immortal bowers. Music here followed, and then Miss Winnie Smith, a young lady of thirteen years, very gracefully presented a beautiful banner, speaking as follows: My dear friends, members of the First Spiritual Society of Watertown, be assured, kindly permit me in behalf of the Woman's Progressive Union to present to you this banner, beautiful in design, far more beautiful in its spiritual significance; trusting it will be received in the same spirit in which it is tendered and given a place upon the walls of this temple and serve to make the same more attractive to all, who in future days shall labor within its walls, for the attainment of the higher truth, for

To which Mr. Gifford responded in a beautiful and heartfelt address. Then followed a song by Miss Frankie Morrison and a reading by Miss J. Annale, a song by Miss Mollie Lepper, a recitation by Miss Winnie Smith and the reading of a poem by Mr. Oscar A. Edey, entitled "Mr. Display," all of which was interspersed with music. The efforts of these young girls would have reflected credit on those twice their age. They were heartily applauded, and every one was delighted with the first celebration of the Spiritualist holiday by the infant society. The exercises closed with the benediction: May white-robed peace, charity which suffereth long and is kind, and love which, like a golden chain binds man to man, and all to heaven a high throne by with us and remain with us all evermore. Amen."

Many Thanks. Dear Sir and Brother:—Your Mailed Pebbles Spectacles received, and a real perfect fit. Many thanks. I recommend your new clairvoyant method of fitting eyes to all who wear glasses fitted to perfection. P. C. MILLS, Fairmount, Ark.

MRS. LILLIE'S GREAT BOOK. Two Chapters FROM THE BOOK OF MY LIFE. WITH POEMS. BY MRS. E. SHEPARD LILLIE. This book contains the experiences of the author as a medium, including a selection of her poems, about eighty in number—varied in style and subject, and replete with inspirational truths. Price only \$1.25; postage free. TO BE HAD AT THIS OFFICE.

Divine Secrets, RULES FOR SOUL CULTURE. As Applied to the DEVELOPMENT OF MEDIUMS. BY R. S. LILLIE. PRICE 10 CENTS. For sale at this Office. No postage stamps accepted for Books.

GENUINE IMPORTED DEVELOPING MIRRORS. Development of Lucidity & Clairvoyance. Partly wishing to develop their Lucidity and Clairvoyance can now do so by the use of the Genuine Mirror; Imported by P. Davidson, Jr., Louisville, White Co., O.

MRS. C. A. FIELD. Medium For Psychometric Readings. BUSINESS & MEDICAL SITTING. At home or by letter. Send own handwriting, or lock of hair, age and sex. Address of Call at 210 4 1/2 Street, N. W., Washington, D. C.

DR. J. C. PHILLIPS. Psychometrist. Clairvoyant and Magnetic Healer. Business advice a specialty. Give name, age and address of a specialty. Three questions answered 25 cents. Six questions answered 50 cents. Full reading one dollar and three-cent stamps. Address 315 W. Van Buren street, Chicago, Ill.

J. W. DE HOOG, Magnetic Healer, 21 E. Tenth St., Covington, Ky. Will give Treatment on Monday and Friday Evenings from 7 to 9 o'clock free of charge.

A. WILLIS, MATERIALIZING MEDIUM! 88 W. 21st St. Ave. 3, CINCINNATI, O. Will hold seances every evening at 8 o'clock, Thursday and Saturday evenings excepted. Afternoon seances at 2 o'clock, Monday and Saturday excepted. Private seances will be held by arrangement. Only such investigators and non-Spiritualists will be admitted to his seances who hold a recommendation from avowed Spiritualists.

MISS M. A. SAXON, Medium for Independent Slate Writing, Trance AND TRUMPET, 234 East Fifth Street, Cincinnati, O. Sittings daily from 9 o'clock until 4 for business and social information. Evening seances by arrangement either at her residence or that of patrons.

PROF. J. D. LYON, BUSINESS & TEST MEDIUM SITTINGS DAILY. Letters by mail, photographs or lock of hair respectfully dispensed. Circles Sunday at 2 1/2 and 7 o'clock. 189 Richmond Street, Cincinnati, O.

MRS. J. H. STOWELL, TRANCE MEDIUM, No. 468 BAYMILLER STREET, Cincinnati, Ohio. Sittings Daily for Information and Tests from 8 a. m. to 4 p. m.

GEO. P. BENSON, ELECTRO-MAGNETIC HEALER AND—Healing Medium. Correct diagnosis given. Chronic Diseases Treated Successfully. 281 Tchobynski Street, New Orleans, La.

MRS. S. SEERY, Trumpet Medium 990 Central Ave., CINCINNATI, OHIO. Sittings daily from 9 o'clock until 4 for Business and Social Information. Evening seances by arrangement, either at her residence or that of patrons.

A LIBERAL OFFER. Send two-cent stamps, your name and age, and a lock of your hair, and I will send you a clairvoyant diagnosis of your disease, free. Address J. C. BATDORF, PRESIDENT MAGNETIC INSTITUTE, GRAND RAPIDS, MICH.

AN ASTONISHING OFFER! Send three-cent stamps, lock of hair, name, age, sex, one leading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, Maquoketa, Iowa. PSYCHOMETRY. Consult with PROF. A. B. BEVERANCE in all matters pertaining to practical life, and your spirit friends. Send lock, or handwriting, and one dollar. Will answer three questions free of charge. Send for Circulars. Address 185 Fourth street, Milwaukee, Wis.

A LIBERAL OFFER By A Reliable Clairvoyant & Magnetic Physician. Send from 2 cent stamps, lock of hair, name, age and sex and I will diagnose your case free by independent spirit writing. Address, DR. J. S. LOUCKS, Worcester, Mass. WALTER S. ELDRIDGE, M. D. Of Boston, Mass., Is Located at 123 West Ninth St., CINCINNATI, OHIO. Ask Your Druggist for DR. SYKE'S CURE FOR CATARRH. It is a regularly educated and legally qualified Physician, and for most successful in his specialty as his practice will prove. Send to Dr. J. S. LoUCKS, a book "Falls and numerous testimonials." They will cost you nothing. Address, W. STEEN'S CURE CO., 250 East St., Cincinnati, O.

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Ladies' Department.

The Children We Keep. The children kept coming one by one. Till the boys were five and the girls were three...

secretary and a treasurer, to hold office for one year, or until their successors are elected. Sec. 3. The Executive Committee shall have the power to fill all vacancies...

depression, he followed her and found her at a questionable place, sitting on the lap of a strange man, smoking a cigarette and drinking champagne. His wife, who had exacted the most correct conduct on his part, even to the extent of selecting what books he should read...

MEETINGS. Cincinnati, Ohio. The Psychic Research Society meets every Sunday afternoon at 3 o'clock in the parlors of 6th and Walnut streets, at 3 p. m. Admission free; strangers cordially invited.

STARTLING FACTS. MODERN SPIRITUALISM, DR. N. B. WOLFE. Fine English Cloth, gold back & sides - \$2.25 FOR SALE AT THIS OFFICE.

VITAPATHY. THE RISING SUN OF this progressive age, and like the sun, shines for all people, and heals and cheers and blesses all.

LOOK ON THE BRIGHT SIDE. BY M. A. R. We often feel sorry for the weary life mourner who only sees the dark side of every picture, and loses the beauty of today's sunshine in anticipating the storm clouds of to-morrow.

RESOLUTIONS. Resolved, That it is essential to the life of the republic that the purely civil character of the government be maintained, and that church and state be forever kept separate...

Upon the mind the lady sat, Beside her lay her dainty hat, All crumpled; She looked the picture of distress, So dusty was her pretty dress.

Columbus, O. First Spiritualists Aid Society hold their meeting at Masonic Temple, on Third street, Wednesday evening, Harry Cist, President, 219 S. 3d st.

FREE. OUR NEW FREE. The book is now on sale at this office, and besides being a choice and appropriate gift for the parlor of every single person in the land, will be found a suitable gift for friends.

ALMOST FREE. Cut out and send this or tell what paper you are in, together with 60 cents in stamps or postal notes to W. E. TOLEDO, O. in the next 30 days...

Oh, For a Man! Oh, for a man! the clear voice sang, And through the church the echo rang. Oh, for a man she sang again— How could such sweetness plead in vain?

Resolved, That every church is the enemy of liberty and progress, and the chief means of enslaving woman's conscience and reason, and therefore as the first and most necessary step towards her emancipation we should free her from the bondage of the church.

Wife of the Grand Old Man, was a Miss Glynn half a century ago. At her marriage she brought her husband Haverden castle. She is the mother, as her illustrious husband puts it, of a quartette of sons and a quartette of daughters.

Philadelphia, Pa. First Association hold their meetings every Sunday morning and evening at their hall, 810 Spring Garden st., Lycom, 2-12 p. m. J. Wood, Pres.

THE TRUTH SEEKER. The Leading Journal of FREETHOUGHT AND REFORM. LARGEST, CHEAPEST, BEST. The Enemy of Superstition: The Friend of Humanity.

SEDGWICK FARM FENCE. Best Fences and Gates for all purposes. Free Catalogue giving full particulars and prices. Ask Hardware Dealers, or write SEDGWICK BROS., RICHMOND, IND.

The Woman's National Liberal Union held a convention for organization on February 24 and 25, 1890, at Willard's Hall, Washington, D. C.

She Spanked Her Husband. Because his wife sent him to school, spanked him when he was bad, and locked him in the attic when she wanted to go out, Wm. Beeler, of East Providence, appeared in Court in this city yesterday as petitioner for a divorce.

Brooklyn, N. Y. The Brooklyn Progressive Spiritualists hold their weekly meetings at 11th street, corner Bridge and Willoughby streets, on Saturday evening of each week, at 8 o'clock p. m.

Chicago, Ill. People's Spiritual Society meets at 938. Proria st. every Sunday at 4:30 p. m. All are made welcome who visit Chicago. G. L. B. JAMES, Pres.

DO YOUR OWN ELECTRIC LIGHTING. IF 25 LIGHTS OR LESS WOULD DO IT HOW? WHICH WILL THE CIRCULAR BEAM IN YOUR HOUSE OR SHOP?

GULLETT'S GIN. The Foremost Standard Cotton Gin of the world. LIST PRICE of GIN reduced from \$3.50 per SAW to \$3.



Peter's Present. 'Twas the night before Christmas in Kingdom Come, The saints were in bed and their harps were all dumb.

As the saint hurried off in undignified haste, He was overheard muttering, "Confound bad fate!"

Written for The Better Way. A DOG SEES A SPIRIT.

In THE BETTER WAY of March 23, Allie Lindsay Lynch has a short article in which she speaks of dogs being "gifted with intuition and clairvoyance."

Suddenly a sound loud as the report of a pistol broke the stillness. It sounded toward the ceiling and nearly over my head. I started from my chair and then sat down again.

Science in Soap Bubbles. There is scarcely anything in the world which seems more utterly outside the realm of law than a soap bubble.

The atmospheric pressure on a bubble six inches in diameter is over 1,500 pounds, and yet the fragile film lies safely between the opposing forces of nature.

This is, of course, the merest commonplace, and yet it is one of the commonplaces of nature, which, however well we may know them, never cease to be wonderful when they are in any degree realized.

The Main Point. The small boy had a dog that was rough, as most small boys' dogs always are, and a young girl who lived next door had a kitten, sly as all cats are.

Written for The Better Way. NOT THE SAME. BY H. W. ROZER

Descend being a factor in the present condition of society, legislation in connection with Spiritualism brings confusion of ideas.

The prosecution of these cases have no occasion to involve the mediumship of the accused; as the professed object is only to prove that the mails are used for advertising that which is not furnished as advertised.

Science, in the days that are to come, will reveal the existence of the spiritual world.—J. Clegg Wright.

What one of you by taking thought can add one cubit to his stature? Therefore, if ye cannot do this thing which is least, why take ye thought for the rest?—Jesus.

To understand Jesus, the Christ, one must become a Christ as he was. Just as it takes a mathematician to understand mathematics—an astronomer to understand astronomy.

The spiritual world is in us and around us. And we are just as much, and in reality, spirits to day as we ever shall be.

The Woman's Relief Corps of Marysville recently got up a benefit for the Soldiers' Home, and intrusted the management to a Mrs. Wright, who took the \$33 net proceeds and purchased a silver punch bowl for the soldiers and sent it to them.

The Old Tale. Bro. E. A. Walbridge sends to THE BETTER WAY the following extract from a private letter to him.

The letter reads as follows: "I have not lost my interest in Spiritualism, though there is little here to keep up one's interest."

As for the advice, we would simply say, never allow a spirit to become violent or handle a medium roughly.

Clairvoyance. Clairvoyance is only clear seeing, and those who are in that land will see clearly.

Written for The Better Way. Excerpts of Truth. BY THOMAS COOK.

Science, in the days that are to come, will reveal the existence of the spiritual world.—J. Clegg Wright.

Like attracts like, therefore the discontented draw to themselves disappointments, but the path of the contented is a path of peace.—Alexander.

Man has as much control over the rising and setting of the sun as he has over the heating of his heart, digestion of his food or circulation of the blood.

"If there weren't so many dull fools in the world," said Schnorpske, "how much easier would it be for us all to get along," and then fell to wondering what could be substituted to relieve the monotony of dull care or everlasting sunshine.

The spiritual world is in us and around us. And we are just as much, and in reality, spirits to day as we ever shall be.

A new party has arisen entitled the "Nationalists," who propose to reach perfection by purifying the government.

Robert G. Ingersoll erroneously says: "Man's greatest need is liberty;" whilst neither liberty nor love can bless the soul of man without wisdom to know how to use them.

Written for The Better Way. If a Man Die, Shall He Live Again? A. HUSSON BARTER.

There is no death; the poet sings, What seems so in transition, And change of form, to spirit brings A more refined condition.

By what authority of law, common decency or honesty does a government issue bonds to borrow money from people that would be placed under arrest if they attempt to make money to loan to the government.

Clairvoyance. Clairvoyance is only clear seeing, and those who are in that land will see clearly.

You will know the children, for they have watched you all the way, and as soon as you stand in their presence you will know them in a moment.

It is a beautiful thing to think that you will know each other there. We have said in the old likeness you would know them, because, although this blossom has been cultivated, it is a rose yet, although the pansy has been developed it is still the pretty heart's ease.

Christian Superstition. A ghastly story comes to us from St. Petersburg. It is not to be dwelt upon, and its details are best hidden.

A Remarkable Phenomenon. At the meeting of Psychic Research which was held in Götting, Sweden, the 24th of January, 1890, a wholesale merchant, by name, Matthew Fidler, related his spiritualistic experience at Newcastle, England, among other things the following:

The clean newspaper has, in the long run, the most permanent circulation and patronage. The paper which goes into the homes and is read by the families is the paper which counts its subscribers by the year instead of depending upon the fluctuating sales of the news companies, and it is, after all, the family paper which swings the power.

In a country that guarantees man liberty, a Sunday law that takes away his liberty has no place. We must stand for our rights on Sunday. A large number of people can keep the sabbath better in their own way than after the manner prescribed by Moses.

CHICAGO AND ATLANTIC. In conjunction with the Erie System operates fast daily vestibule trains to the seaboard.

PISO'S CURE FOR CONSUMPTION. THE ONLY PULLMAN PERFECTED SAFETY VESTIBULE TRAIN SERVICE.

THE FINEST ON EARTH. THE ONLY PULLMAN PERFECTED SAFETY VESTIBULE TRAIN SERVICE. CINCINNATI, INDIANAPOLIS, CHICAGO.

QUEEN & CRESCENT ROUTE. 94 MILES THE SHORTEST, 110 MILES THE SHORTEST, 7 HOURS THE QUICKEST.

8 HOURS THE QUICKEST, CINCINNATI TO NEW ORLEANS, Time 27 Hours. 110 MILES THE SHORTEST, CINCINNATI TO JACKSONVILLE, Fla., Time 28 Hours.

Over One Million Acres of Land in Alabama, the Future Great State of the South, subject to preemption. Unsurpassed Climate.

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Just One Word of Information TO THE BUYERS OF FINE STOCK. All Parties coming to Kentucky to purchase will save time and expense by taking KENTUCKY CENTRAL R.R.

THE ONLY LINE BLUE GRASS REGION. 3 FAST EXPRESS TRAINS. Elegantly Equipped.

THE PSYCHOGRAPH OR DIAL PLANCHETTE. Of Especial Use in the Home Circle.

RELIGION OF MAN; AND ETHICS OF SCIENCE. BY HUDSON TUTTLE.

THE ORIGINAL FIVE-CENT Soap for all purposes. A Beautifully Colored Picture Book free for Ten Wrappers mailed us.

FREE EYE MORE. The following cut gives the appearance of it reduced to its original size.

FORTY-SECOND ANNIVERSARY. Concluded from Page 1.

against her life. But Saul stoutly de- nied this, and swore by the living God that no evil should come to her, where- upon the woman was induced to give them the coveted sitting.

Then Saul asked her to bring up Samuel, who came as if out of the ground, and the woman knew that she had been deceived, and she charged it upon Saul, calling him by name. And Saul perceived that it was Samuel who appeared, and they talked together face to face, and Saul unburdened his heart of the affairs that lay heaviest upon it.

In what essentials, let me ask, does this bible account differ from the materializing seances which many of you have witnessed in our day?

Surely it would seem to be a truism that "there is nothing new under the sun."

For more than a thousand years ago, the word was sacred to religion. Five hundred years before the Christian era Pythagoras, the most eminent philoso- pher of his period, announced the spher- ical form of the earth and its revolution round the sun. Had he lived fifteen hundred years later and openly voiced the same sentiment, the Catholic Faith- ers would have tortured him into its retraction, or burned him at the stake.

In old Egypt's famous capitol there had been gathered under the fostering care of the Ptolomys, the accumulated learning of the civilized world. There history told its marvelous tales; science displayed its accomplishments; art ex- plained its methods; and poetry and song held familiar court. There, too, the pyramids, those architectural giants that rise from the level sands, to hold companionship with the clouds and look forever down on the Nile's eternal flow, explained their sacred mysteries.

There were of these literary treasures seven hundred thousand volumes, necly catalogued and arranged in their vast receptacles, when the priest of an en- forced religion, no less arrogant now than then, touched them with flame, and they were no more. That day the light of knowledge went out and left the world in darkness.

Was it not here, too, under the same rule and instigated by the same policy, that Hypatia, the famous Greek maiden and lecturer, was dragged from her car- riage and brutally assassinated for no other reason than that she taught a system of philosophy distasteful to the Romish hierarchy?

In the face of occurrences like these a thousand times repeated, is it to be wondered at that Spiritualism, whose life essence is knowledge, should be madly assailed?

Worst of all, are the assaults of its pretended friends; those who, in its sacred name, denounce as untrue many of those sublime evidences of spirit presence and power which are continu- ally being manifested.

There stands in Rome to-day the most notable statue in the world, for it represents at once the ignorant folly of the past and the enlightened liberality of the present. Let us rejoice that on the very spot where less than three hundred years ago persecution raged with fire and faggot, surrounded by mocking priests and slavish minions of religi- ous intolerance, the murdered Bruno is master.

All honor to Italy—the redeemed. Let us stretch a friendly hand across the mighty waters, for she has set her seal upon a declaration of human rights that shines like a glory in the heavens.

If it be asked at this late day, "Of what good is Spiritualism?" Let the answer come from the many bereaved homes where its sacred altar has been set up, around which the family are wont to assemble in the peaceful hours and hold sweet commune with its translated ones, whose chairs seem no longer vacant, and whose love is felt to be imperishable. Have we not enough to be thankful for if this, indeed, were all? But no. Every day brings some new delight from that eternal source, whose every gift is a blessing.

Mrs. Brigham then closed with a few appropriate remarks, and wound up with the following improvisation:

We stand to-day before your earnest faces; We stand to-day and read your faithful hearts.

And lo! The clouds have melted from their places, The cloud from human life at last de- parts.

We stand beside these radiant, blooming flowers; Roses, lilies, by their kind hearts given, And have their fragrant breath repeat these words of ours, Giving unto you this thought of heaven.

We know to-day upon your city's streets Shreds and pieces of palm are taken; We know the words the old time faith re- peats

When human hearts by doubts and cares are shaken.

We stand not amid the fragrance of the palms— Dead palm leaves, blessed by priests with softened voices;

We stand amid the living, growing palms, To-day the victory! Our cry in growth re- joices.

This is our palm Sunday, and our hearts Awaken in the light of love's joyous sun, And lo! Within this golden light the gloom de- parts,

And joy and peace are given to our vision,

Take home the messages of love to-day, Like seeds now dropped within the wak- ened spirit. And let them grow from doubt and wrong while here, And blossom in the hopes your hearts in- herit.

Look upward from your gloom, light is above God bless you all, each in his separate place; And may the rose of everlasting love Bloom in each heart, and in each life find space.

Practical Religion.

To the Editor of The Better Way. Those who were present at the late Independent Woman's Convention, at Washington, must have observed that the speakers desired to purify religion from the corruption of the ages, rather than abolish it altogether, as some have supposed.

Will you allow one who is much in- terested in our moral and social rela- tions to suggest that there was not enough distinction made in the con- vention between the true religion, made by God, and the false kind, made by man, which was denounced by Jesus so often in such strong and plain terms? He urged that the foundation of the then prevailing religion should be changed from opinions and creeds to fruits and deeds as a test of true religion, and we read in the Acts of the Apostles that the church became very harmonious and successful by observing this standard.

It is therefore truly heartrending to contemplate how many millions of people have been destroyed by the con- tending sects in quarrelling over honest, but entirely useless opinions, and thus proving the wisdom of the advice of the great founder of Christianity.

It is, therefore, suggested to the clergy, who are about organizing for a revision of their creed, that it is not yet too late to embody this broad platform, recorded in Matt. vii, 20: "Wherefore by their fruits ye shall know them," and no longer continue to repeat the old foolish errors of history, accomplish- ing nothing good, but on the contrary spreading unhappiness over the earth by thus building on a sandy foundation.

The time has come for all honest peo- ple to insist that these different reli- gious systems, which are supposed to be in charge of the morals of the world, should agree among themselves what religion is, after meeting in conference and deliberating over their differences. To this mode of settlement they have been invited, but some have not yet ac- cepted this national way of bringing the millennium era.

Because of this unending conflict, the great army of progress find that in trying to make a brotherhood of human- ity, the chief obstacle they have to en- counter is the presence of a standing army which many nations require to keep the different religions from de- stroying one another.

It is also suggested to the more pro- gressive churchmen, that they entertain the elevating proposal of substitut- ing the God of love and kindness as taught by Christ in place of the imper- fect teaching of Moses to a barbarous people.

This God who is described in the 19th psalm is already adored by all scientific people, being the same yesterday, to day and forever, is in accord with the manhood of the world and is the God that Jesus worshipped. It is believed that if this suggestion were adopted it would result in the greatly desired unity among all denominations, which state of harmony must precede the time re- ferred to by the prophet when there shall be but one God, one faith and one bap- tism to enable the churches of every name to outgrow all inharmonious con- ditions. A MINISTER'S SON.

A Remarkable Cure.

Dear Dr. Dobson: It becomes a duty, as well as a pleasure, to make due ac- knowledgment to you of the benefit my husband has received from your treat- ment. For six weeks previously he had been sick with pain in the head, face and eye. We used such remedies and appliances as are usually adminis- tered, but without effect. Finally he grew so bad we called in an allopathic physician, the best in town, who used his medical skill to no purpose in the case, as he steadily declined. He main- tained that our eyes must be removed to save the other, etc., but his remedies only made him worse. Husband him- self, friends and the doctor all despaired of his life, as a steady decline at his age (sixty-nine years) terminates usually at the grave. But I and one other faith- ful friend would not give it up yet. So upon his suggestion I wrote you. A perfect diagnosis was given; remedies sent promptly and treatment begun. He had not been using your medicine and magnetized paper four days till a change for the better was manifested, and his improvement was such that now, after two months, he considers himself well—better in fact than for twenty five years. He has some hopes that sight may be in some degree re- stored to his eye. Whether it is or not, you and your band of healers have ac- complished great things for him and we are truly grateful. He might have been saved much suffering had we employed you sooner. Blessings attend you.

F. E. P. MALCOLM, N. MALCOLM.

Glidden, Iowa, July 12, 1888.

P. S.—My husband's recovery is a great surprise to his family and neigh- bors, and they cannot account for it; but to me, a Spiritualist, it is no mys- tery. You are doing a noble work. Continue working in harmony with nature's laws. People should be taught what those laws are and how they op- erate. Truly, F. E. P. M.

NOTE—Having carefully copied the above from the original and read it by copy, we can testify to its correctness. We can also testify as to the truthful- ness, honesty and intelligence of Mr. and Mrs. Malcolm.—Ed N. T. See ad in another column.

Boston, Mass.

Well, we have had our anniversary, like the rest of the places all over the land. It seems to be generally celebrated and growing more so every year. The first time it was celebrated was in 1828. It was in this city; Dr. H. F. Gardner, an active leader in Spiritualism in those days, suggested it and ably conducted it. It was a very enjoy- able affair and creditable to the cause. It was the first, but every one seemed to be impressed with the importance of it, and it was evident from that first event it would be a yearly affair after that; not only in the city of Boston, but it would be catching and spread every- where, and it has. Every year from that time to this—the 42nd—it has been more and more noticed, until now it is general all over the country. Just as Dr. Gardner and others concerned in the celebration of 1828 would be the case, and it is a celebration which will continue to grow, both in local attention and in manifested interest, and will yet be as world-wide as Christmas and Easter are.

In this city, which is now almost the Hub of the world, as well as the Hub of the universe, as our city is facetiously called, and although there may be a great many clubs, or centers, I cannot help thinking that the second voice of any aspiring Hub would favor this one of Boston. I have always wished that the various Spiritualist societies in this city would combine on this anniversary day of the cause and have a union celebration, instead of a granulated one. The general effect on the outside world would be a great deal better, and then each attendant also could take it all in, which is impossible when it is celebrated in a small way in several dif- ferent places in this city, as has often been the case, and was especially so on the 42nd occasion.

We have had in the past some grand ce- lebrations, and these have always been when some special effort had been made to get up a good one. I could name some of such occasions, and even then there was one or more side ones, but insignificant by the side of what would be called the celebration. A union celebration was tried a few years ago, and it was the best one held here or any- where, where all the societies joined in one, which was held in the Tremont Temple. It was a very creditable affair, well attended by even outside people, and respectfully re- ported by the secular press. At these anni- versaries the Spiritualists from towns in the vicinity as well as from a distance make it a point to attend, and on this occasion the hall (seating 3,000) was packed, and made a more imposing appearance, as well as in marked prouder of being a Spiritualist than I was on that occasion. The new temple society was not in this union celebration. I was told by Mr. Ayers, the president of that society, that he would have joined if the admission could have been free, but the several soci- eties had rather pay \$15 for the Tremont Temple and charge an admission fee. These several societies preferred to scoop what money they could in the division of the spoils. It cost some money to run meetings, and they seemed to do so, and these anni- versaries to help them out financially. I understand that the reason why union ce- lebrations were not continued after the one of which I had written, was the division of the spoils. The Ladies Aid Society, which is quite an old institution, did not feel as though it had got it a share, or as much as it would if it had celebrated on its own hook; and they seemed to calculate upon these anni- versaries to help them out financially. It is quite an old institution, did not feel as though it had got it a share, or as much as it would if it had celebrated on its own hook; and they seemed to calculate upon these anni- versaries to help them out financially.

On the present occasion of the 42nd anni- versary a special celebration was thought of and suggested to Mr. Ayers to have it in the new temple, all the societies joining and having all the meetings free, which seemed agreeable all round, but when Mr. Ayers and they seemed to calculate upon these anni- versaries to help them out financially. I understand that the reason why union ce- lebrations were not continued after the one of which I had written, was the division of the spoils. The Ladies Aid Society, which is quite an old institution, did not feel as though it had got it a share, or as much as it would if it had celebrated on its own hook; and they seemed to calculate upon these anni- versaries to help them out financially.

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Mrs. H. S. Phillips has been giving tests of spirit presence at the meetings of the Key Stone Spiritualist Association at southeast cor- ner 10th and Spring Garden street, Philadel- phia, Pa. and will be at Trenton, N. J., 515 Market street, on and after April 16th. Open for engagements. Address 550 Spruce street, Camden, N. J.

Oscar A. Edgally having closed a two months engagement with the Spiritual So- ciety of Waterbury, N. Y., is for the present month engaged with the First Spiritualist So- ciety of Barre, Vt. He will be at Casper, Wyo. to take engagements for the first two weeks in May. Home address, 62 Washington street, Newburyport, Mass.

Moses Hull speaks for the Society of Pro- gressive Spiritualists in San Francisco, Cal., during the month of May. He can be addressed at 28 Stockton street, San Fran- cisco. He returns to Chicago by the middle of May, after which he and Mrs. Hull are open to engagements, either separately or together in the central and eastern states.

Mr. Edgar W. Emerson's engagements for April, May and June are as follows: Worcester, Mass., April 6th; Marlboro, Mass., April 13th and 14th; Lowell, Mass., April 20th and 21st; Fitchburg, Mass., April 27th; Spring- field, Mass., May 18th and 27th; West Win- chester, Conn., May 22nd; Cincinnati, Ohio, June 1st.

G. W. Kates and wife served the First Church of Spiritualists, of Pittsburg, Pa., with their usual successful results. They held meetings in Columbus, Ohio, April 2nd and 3rd; in Barre, Vt., April 3rd; and in Casper, Wyo., April 4th and 5th. They will lecture and give tests each Sunday in Indianapolis, Ind. They may be addressed during April in care of D. A. Hamilton, 12 1/2 N. Delaware street, Indianapolis, Ind.

Dr. W. A. Hale, President of the Echo Spiritualist Society, Boston, Mass., has the last two weeks of July, also the months of August and September open for camp meet- ings and engagements. April they will lecture and give tests at one of his offices, 40 Russell street, Charlestown District, Boston, Mass.

Mrs. Clara A. Field will answer calls to lecture for the season of 1890 and '91. Would like to make engagements in the South; either New Orleans or places along the route from Washington to New Orleans or Florida; or would like to engage on the Pacific Coast and enroute. All correspondence should be addressed here at her home, 210 1/2 street, N. W., Washington, D. C.

Obituary.

Passed over at his home in Lincoln, Neb., March 13, 1890, L. O. Parker, in his thirty- first year.

Brother Parker was a member of the Spir- itual Society here, and originally of Unitar- ian belief. We miss him, but know that he has found broader fields of research than were open to him here.

His extend our sympathy to his family. He was a teacher in one of our suburban schools

Geo. E. Palmer, President of the North McGregor Society of Spiritualists, died in Mason city, March 23, of apoplexy. He was a true Spiritualist, and one that did all in his power to advance the cause of Spir- itualism. He was one of the oldest loomo- tive engineers on the Chicago, Milwaukee and St. Paul route, a man honored and respected by all who knew him. His funeral was conducted by the Brotherhood Locomo- tive Engineers. In his death our society has met with a sad loss.

Also: Imano George, aged thirty-seven years, after hours of suffering from a man- gled leg.

He was reared a Spiritualist, and was a worker in the temperance cause, and an honest outspoken citizen. He leaves a wife who almost refuses to be comforted, as they had not a child to cheer her.

The aged parents realize that the silver stream so near their feet is giving out sweet music, as the bright ones come and go, and the brothers and sisters feel that there is not the mystery of the grave and sting of death of which we were once taught. May the brother and his band of workers with us and soothe, especially the lonely sister, in my prayer.

From earth life on 6th Inst., Dr. James Jennings, of Camden, N. J., formerly of Brooklyn, N. Y., then of this place for many years, corner Chestnut street and Valley ave. The funeral services were conducted by Mr. Remor, of Philadelphia, who said:

"I am not speaking at a poor man's funeral but a rich man's, for he was rich in spiritual knowledge as well as scientific."

Dr. Jennings became a convert from the theology in New York, attired with the Old girls when they first came there, 40 years ago; afterwards married Mrs. Mary L. Wil- lings a medium of large gifts, and never were two spirits more sacredly devoted to each other than they were.

For many years they have been holding public circles in Camden, the doctor being also a medium. He was 81 years of age. RILEY N. ADAMS.

At Marshall, Mich., March 21st, Hon. Geo. R. McKay, one of the early converts to Modern Spiritualism, passed to the spirit world, at the age of seventy-one years.

He was a native of Livingston county, N. Y., and removed to Michigan about twenty- five years ago. In his adopted State he held various positions of honor and trust, and for one or two terms represented his district in the Michigan Legislature.

In company with six other persons, of whom he was the writer of this notice, was Mr. McKay devoted two days and two evenings suc- cessfully, in December, 1849, to the investi- gation of spirit rappings at Rochester, N. Y. No one of the company ever doubted the phenomena of its spiritual source after that investigation while they remained on the earth. All of the number have gone but the one who pe is this article.

From the first Mr. McKay became an ac- tive working Spiritualist. For a long time he was the President of the Marshall Asso- ciation of Spiritualists, and he was always ready, in public or private, to give a reason for the faith he had in the religion. He never there was life beyond the grave. He no more denied his belief in Spiritualism for forty years than he denied his earthly existence. A good man—a faithful and consistent Spir- itualist he went to his rest, and fall to be a blessed existence in the summerland. R. D. J.

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Mrs. H. S. Phillips has been giving tests of spirit presence at the meetings of the Key Stone Spiritualist Association at southeast cor- ner 10th and Spring Garden street, Philadel- phia, Pa. and will be at Trenton, N. J., 515 Market street, on and after April 16th. Open for engagements. Address 550 Spruce street, Camden, N. J.

Oscar A. Edgally having closed a two months engagement with the Spiritual So- ciety of Waterbury, N. Y., is for the present month engaged with the First Spiritualist So- ciety of Barre, Vt. He will be at Casper, Wyo. to take engagements for the first two weeks in May. Home address, 62 Washington street, Newburyport, Mass.

Moses Hull speaks for the Society of Pro- gressive Spiritualists in San Francisco, Cal., during the month of May. He can be addressed at 28 Stockton street, San Fran- cisco. He returns to Chicago by the middle of May, after which he and Mrs. Hull are open to engagements, either separately or together in the central and eastern states.

Mr. Edgar W. Emerson's engagements for April, May and June are as follows: Worcester, Mass., April 6th; Marlboro, Mass., April 13th and 14th; Lowell, Mass., April 20th and 21st; Fitchburg, Mass., April 27th; Spring- field, Mass., May 18th and 27th; West Win- chester, Conn., May 22nd; Cincinnati, Ohio, June 1st.

G. W. Kates and wife served the First Church of Spiritualists, of Pittsburg, Pa., with their usual successful results. They held meetings in Columbus, Ohio, April 2nd and 3rd; in Barre, Vt., April 3rd; and in Casper, Wyo., April 4th and 5th. They will lecture and give tests each Sunday in Indianapolis, Ind. They may be addressed during April in care of D. A. Hamilton, 12 1/2 N. Delaware street, Indianapolis, Ind.

Dr. W. A. Hale, President of the Echo Spiritualist Society, Boston, Mass., has the last two weeks of July, also the months of August and September open for camp meet- ings and engagements. April they will lecture and give tests at one of his offices, 40 Russell street, Charlestown District, Boston, Mass.

Mrs. Clara A. Field will answer calls to lecture for the season of 1890 and '91. Would like to make engagements in the South; either New Orleans or places along the route from Washington to New Orleans or Florida; or would like to engage on the Pacific Coast and enroute. All correspondence should be addressed here at her home, 210 1/2 street, N. W., Washington, D. C.

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