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THE BETTER WAY.

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THE ROSTRUM.

FORTY-SECOND ANNIVERSARY OF THE ADVENT OF MODERN SPIR-ITUALISM 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 after- condition of Ancient compared with noon, March 30th, to celebrate the Modern Spiritualism. There is indeed

bore no nearer relation to human becould communicate with a human betaken definite and tangible form. It is true there are one or two occur-

rences on record, such as the story of the transfiguration before Peter, James said to have appeared and talked, and one other which is said to have oc- and wiser people. curred on the isle of Patmos. These two stories were not believed at the time, and, judging from the place and have not been believed since.

Modern Spiritualism has swept all the superstition away and its permicious 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 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 Spirit ualism. While we speak of Modern Spiritualism and love it because it has taught us to-day we realize the fact as intelligent Spiritualists that Spiritual ism is as old as the birth and death of man. The president referred to the

cumbered with the most gross and de- tops of ignorance and superstition-and principle, born in the heavens of "peace explode and run all over, and you can means of converse as simple as the be in direct communication with the vating the soul to a higher knowledge man that was constructed for it - as the cannot be put into old bottles, or, in munion. gods or angels and archaugels, and that of nature. Spiritualism has removed ear is constructed to receive melody, so other words, you cannot make a religthese angels were a special creation and the dread of death. Death! it is beautid is the soul constructed to receive that ion of Spiritualism. ful because it is natural, as natural as grand central truth by which indeed ings than did the gods. The fact that birth. Yes; death to us is the new birth pations must move and grow. The old

not die. It is eternal progress. We ness, by cruelty, by the oppression of ing in the mundane sphere had not should endeavor to assimilate all its woman and the persecution of children because it did not get the old bottles, in a maddening storm of persecution. truths here, that our heaven may begin and men. One man wrested power and because when they did the wine Others have been bunted like beasts below. It is the doctrine of Spiritualism from the others and sat upon a throne did not stay in them, because there was and driven into exile, while yet the to live according to the light, and if you that rested upon the neck of the people, no devil and because Jesus was not darkened centuries waited for the dawn. assimilate the knowledge given by the and was floating in the blood of the there embracing his company of lambs. The names of the glorious martyrs to and John, where Moses and E'las were spirit and spirit return and by its glori- masses. I find a very few newspapers you see that a reformation has taken truth stand out along the highway of ous philosophies, you will be a better of this class for which this school of place in yourselves, you see that you

influence they have had in Christianity, and as a science it is a philosophy, it is mately. There is a stamp of wrong man nature. And while you wre thus religion, it beautifies all nature and enables us to deal justly with one another, to love our neighbors and do we are taught by Spiritualism that we society upon that man or woman to you are invited to read is the book of must depend on our individual self, we crush him or her down. That is not nature, and when you have read '.nder are personally responsible for our deeds the way to build up, that is the way to this new light the philosophy of life At first they could only manifest their we have no vicarious atonement, but as men and women are stimulated by truth, as the foundation upon which we is, and how to earn here on earth a shall stand to look on and forever progress throughout this and the other life.

> Prof. W. E. Baldwin spoke as follows: "Mr. President, Ludies 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 engage-

ment. "While listening to the songs that interluded 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 boliest 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 Forty Second Anniversary of the Birth a vast difference, but we take it that of one. It is the occult power of good of Modern Spiritualism. The platform the difference comes from the fact that will. It seems to me that this idea that years ago. Has Spiritualism been quiet has been in the common language so and artists, and tastefully decorated are prepared as a people by your own long has lost its relative supremacy with palms, tropical plants and bou- intelligence, your own growth and by upon the mind. I see a man hunting there be now of the sixty odd millions find that the first business of Spiritualthe unfoldment of evolution to receive his fellow men but never find him very the science, philosophy and religion of successful. Ill will, alike occult and in-Modern Spiritualism understandingly visible, as all power is invisible without We have again come together to cele- as our ancient friends were not. We any exception-ill will disintegrates, brate the anniversary of the advent of do know that Spiritualism existed and destroys, breaks down, mars, defaces, Modern Spiritualism. Forty-two years has been handed down to us through puts a black mark upon every man who have come and gone since this great ancient history, especially through that gives way to it, recoils upon the man event came to the world, an event of known as Sacred Scripture, but the or woman who hunts his or her fellow more vital import than any which has Spirituallem of to-day, which is only men with an evil design. Ou the con- Forty-two years is not a long time to trary, good will is constructive. Ill will give to a human being, taking one view being destructive and disintegrating, of it. What is forty years to eighteen be a fanatio, running around and ask- ence between spirit and mortal in the good will is constructive. It is the builder of nations. What was our na- dred years has been spent in building whenever you find an opportunity de three men, a medium and a materialfar-reaching as their beneficial effects to day throughout your world, through- tional Declaration of Independence but an expression of good will to all man. bondage, in making authority for manfect of all these great improvements is will find altars erected to its recogni- kind, entitled to the same rights and kind to become obedient to and kneel for this knowledge. You are to be the small and limited when compared to tion. It is spreading, it is growing privileges? So that nations are built to. Pope, priests, cardinals, bishops, upon the centiment of good will; justice all the various classes and degrees of incorporated in the system becomes the authority both in the Catholic and doctrine of good will manifested in the Protestant churches have been laboring form of justice which declares that constantly to hold the human mind in mitted, and so universally respected. had this blessed knowledge cannot. We every man and woman has rights that bondage and not allow a man to think are to be respected before God and for himself. He must ask his minister, there has been so deep and profound an tionally, but claim that the most vital man. Never yet in the world have I he must conform to his church. But interest manifested in the subject, and fact is the demonstration of the soul's found a man successful who pursues his where are you to-day, after forty two of asking, waiting, hoping, there has ums in this and in other countries, as ophy known to you that has given us creeps into your house to steal gets your testing to know to what extent you are this fact or demonstrated this grand money. But that money is cursed from free. You do not know yourself until is indeed a spirit in his first crude state truth of the soul's existence and the the beginning, it has the mark of Cain you are tried. possibility of its return after death? upon it, it will recoil and bring him to You have heard the reference to the stons, and which cannot be repeated None, my friends. Hence you will all ruin. This I know, that in pursuing weak coudition of your two first medi too frequently. In the minde of many concede that for this truth you have the course of criminals, that though a ums. Those little gentle raps were philosophical truth. This doctrine of with but a living host of guardian and good will is at the basis of all growth gels. "Oh," says some one, "where are acknowledged by those who would, and progress, at the basis of all that is your experiences now?" Ah, how little teries. I think it will not require a very criti- with their selfishness and ignorance, desirable in soclety, that is desirable in such minds comprehend! how little the community, that is desirable in the they realize the discipline of the human conclusion that between Ancient and We know the power of Spiritualism to- home, all that is desirable in the inter- mind! R-member while some are Modern Spiritualism there is a vast day. Its influence will cause kings to course of men and women in this life climbing we have been tearing down, of unbelief. It remained for the little difference. Ancient, or rather all there lay aside their crowns, priests to dis- It is the basic law and principle, and You say it is time we began to build Fox sisters to open a hospitable door to was of Spiritualism, or had been to the robe, and show you that the toiling was declared by the augels in the olden up. Build up wha!? Are you not try- their knocking, and welcome them, with time of the advent of what is known as masses are slowly watching the sun- time, forecasting the birth of the blessed ing all the time to fill the old bottles a boldness inspired by innocence, to the

a human being in the spirit world which gives us eternal life. Spirits do sge of barbarism was marked by selfish Spiritualism has come to stay. The be extinguished,) but I never knew a of sinners. There are no sinners on the world has no need for rejecting it. It paper to get money by defaming those face of this earth, no evil people on it, is a fact; and as a fact it is a science; who were defenseless and succeed ulti- no bad spirits, it is all undeveloped hu-

> create oppression, distress, unhappiness, you cannot place religion on it. 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 contest is this and notio 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 Elmunds entered into spirit life he made a sort of estimate of how many Spiritualists there that has been nearly or quite twenty the whole human family.

grading superstitions. Mediums were this sunlight will be Modern Spiritual on earth, good will toward men." That not find two Spiritualists agreeing on ways of childhood, which to this day called prophets, and were supposed to ism, quickening the growth and culti- was the voice that spoke to the heart of the subject. So you see the new wine serves as the alphabet of spirit com-All great reforms which have turned

philosophy is distinguished, (it ought to are no longer deceived by these visions mark the boundaries of Empire upon it. The people feel it. It is the invited to come out and seek to undericonoclast's work and not the work of stand what you are, you have introthe human heart, which says, if my duced no religion, no doctii 9, no righteously. That which Jesus taught brother err let me help him, instead of creed, but you have the philosophy of man-made and man mended, are preso long ago seems to be forgotten, but bringing all the force of the opinions of life laid before you, and the only book sumptions, speculative and dogmatic.

> Spiritualism is only forty-two years old and has gathered and attracted the attention of millions of people in the persons, as they indeed were, before United States, let alone in other parts of they had antice their worth from my in the world. All over the civilized world accordance with the inevitable laws of the word of Spiritualism has gone, and progression.

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. Dues Spiritualism give any such sound? Not at all. If you estimate eleven millions twenty years ago in the United S'ates, twenty millions in the sixty odd millions now will be none too much, and I guarantee you will find these people rejbicing, and not only re-

joicing in their own experience, but were in the United States. I think he their hearts are bubbling over with estimated some eleven millions, and gladness and anxiety to carry this to period of two score years and call to To promote Spiritualism let the other herents are counted by millione; its

the current of opinion into new channels have had a slender beginning. Not But let us say to you that instead of unfrequently a single mind, farseeing, destroying Spiritualism has been con fearless, richly endowed, has announced. structing from the very first rap. But an important discovery, only to perish. progress, like mountain summits that

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,

Its ministers are angels of light, who come with "glad tidings of great joy." presence by sounds, as at Hydesville. Now they write and speak and make themselves visible to our outward sensee, in form and statue resembling

The intermediates for the accomplishment of these latter day wonders are meu 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 mind that in this country alone its ad-

was occupied by the principal speakers [this is a more intelligent age, that you quets of rare flowers.

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

of this century, the steam engine, the cepted as Modern Spiritualism. electric telegraph and photography, alwhen its claims were so generally adespecially to the wonderful class of immortality. phenomena manifested through medi-

There are many things which have to be repeated on these anniversary occa-Modern to Ancient Spiritualism. Some and it can give your souls rest. seem to think the difference is hardly worth talking about. This arises from a misapprehension of the facts involved.

at present.

preceded it. The great inventions of forty-two years old, is known and ac-

What has it done? It has grown though wonderful to contemplate, and stronger and marched grandly on until have been, yet in my estimation the ef- out every humble home almost, you the universal effect and influence of stronger. Because of your growth and Modern Spiritualism, and since its ad understanding you can accept it as a vent there has never been a period great truth. We as Spiritualists realize what it has done as those who have not Never has there been a time when acknowledge its benefit to us inspira

Is there any other religion or philos

Spiritualists there seems a misappre- got to come to Spiritualiem, seek there hension in reference to the relation of with a hopeful, trustful, clean condition eventually he fails.

It is moving the world to-day from centre to circumference. It may not be cal examination to bring one to the annihilate it, but it has come to stay. Modern Spiritualism, was heavily en- shine of the light rising over the hill- Jesus; it was a grand philosophical with new wine? But it will ferment, family circle. They, too, devised a

during that period? If eleven millions were interested at that time what must 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. creeds and holding the human heart in

world have an opportunity to do their work as they understand it. You will and its mediums are as numerous as the

ism to-day. I am asbamed when I hear people wishing for a new church

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 by Benjamin West, which faithfully truth you have got and be bold. Don't portrays the bible account of a conferhundred years? and that eighteen huu- ing people if they are Spiritualisis, but old patriarchal days. The actors are clare your experience. You little know how many hearts around you are aching ment might well be taken for a modern 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 fellow man with evil design. He may years free thinking? You are not all come an answer from the world of get his wish, just as the burglar who free, and it requires some pretty severe spirits, which opens wide the heavens, and declare there is no death; that man of conscious being, which, once begun,

never goes backwards. Not alone to the mysterious rappings at Hydesville do we attribute the beman be a thief and successful villian, made by the poor, poor girls who were ginning of the new dispensations, for it running against the prejudice of a is known that corresponding phenom-Now I believe it is because this is a world, helpless, homeless, friendless, ena had long before been observed in other lands and households, but they with him two of his dependents, and came and went as inexplicable mys-

> Many times, indeed, have our angel visitors signified their presence, only to be turned away with the cruel anathema

weekly organs number half its years, stars.

One word of mediumship, the sacredest of all offices vouchesfed to mortals. and a new religion. The philosophy of Pity it is for Spiritualism, and greater love is that every one of you may know pity for mediums, that they do not all as a fact that you have talked with and always appreciate their divine mission.

> There is hanging upon the walls of my room an engraving after a painting. ized spirit, and the complete presentmaterializing 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 medlums, 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 of the propheta and in dreame; 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 proceeding by night, presented himself before the medium; but she, being appreheusive of trouble, declined to subject berself to the requisite conditions, reminding her unknown visitors of Stul's persecutions, and how he had cut off those that disobeyed him, and made bold to charge them with laying a snare

Concluded on Page 8.

APRIL 19, 1890,

A DECKER

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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.

2

There are thlugs in my history which I besitate to mention, but it seems that useful lessous 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 affaire.

"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 plaus 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 coufer, and when the shadow comes look around for some other sun ny 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 bim 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 siflicted kind, will find himself unfolding in spiritual beauty and symmetry, possessing flowers within his coul that will in time bear rich fruit for his own instruction and support; and such a man may indeed pass through life undisturtel 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 avaric ious 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 ourelves 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 coul blossom with all the immortal sweetness of love and purity, tenderness and peace. And yet in these homes, all too often, the vanguard of selfishness holds back the eweet impulses of the heari: 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 pas ion 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.

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 G cat'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 per times. 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 sternal happiness: all fost march together up the great hill where all life's sorrows will change into the fullness of barmony.

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 seeing 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, refiuing, 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 it-elf, 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 thro' many ages of experience and growth, learning that man was not created per fect, but that he has, from age to age slowly unfolded his powers until he has arrived at his present beight 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 thro' suffering, that the race deve 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 eud of all, then judeed might we ju-stion an infinite goodness; then inleed 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 suffere gains streng h becomes tried and true through disci pline, gaining higher power and mak ing grander effort to accomplish and to become strong and heantiful and happy out of doors as well as elsewhere. -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 flud a higher plane existence, a grander field of labor, and more glorious achievements to attain Every generation brings some-thing higher, something grander, some thing 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 Spritualism is to educate and unfold the spiritual nature of man, to point out how happiness here and hereafter may by s-cured. Every mortal desires happiness; not the fictitious resemblance you hug to your tocome and find so empty and unsatis-fying when obtained, but the happiness that flows from a divine source, that irradiates your lives and brings you into harmony with the sniritual world. You may have some far off goal which you daily strive to reach, which will ulti-mately bring you the happiness you crave; while the mirage of happiness, that painted its seductive pictures upon the imagination, fades and vanishes into the cold reality of barren re-ulta. Success in worldly affairs may be achieved, but gnawing at the heart of it is ever restless anxiety. It is well to la-bor 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 wauted of the comforts of hife; 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 wiogs and fly away." Fluctuations in trade, depreciations, speculations, fire and flood may, in a single day, over-throw the labor and vigilance of a lifetime. When engrossed in sordid material cares the spiritual nature is so imbedded in the underlying strate of gross sensu-alism that only the plowshares of affliction can remove the obstruction. To the wise intelligences of the spirit world all the point and panoply of power, all]

The miasma drawn from the past 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 entrits and bear them to purer heights above the shock of worldly misadventure With shining hauds they beekon them to healing fountains and health hearing fields, where the whispers of hope fall upon the strained ear, and the cylin and ineffable peace enfolds the bruised and weary spirit.

We live not to be like so many trees of the same kind, all (x otly alike, but each one striving to be himself or herself, and looking forward to a grin ler 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 to n; othere luccious, ripe and sweet.

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

Every recognition of an evil, your consciousness of its signific ince is ad ncentive to you to conquer it. But If It has a strong hold upon your sym-pathles, affections and sentiments, though you may realize the importance of rising vistorious over it, your bat-tling will prove unavailing for a time But do not imagine that because it unavailing that it is a failure. Every resolution courts, 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 bye-and-bye.

Written for The Better Way. SKETCHES OF CINCINNATI MEDI-UMS. BY J. L O. No. I.

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 twentyfive years. He came to Cincinnati in 1879 and followed his trade uninterrupt edly until about three years ago, when he first became awars 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 to mortals of every grade." from it because of his spiritualistic proclivities. He expresses himself much gratified at the action of the courch in tion which such mediums at last attain expelling him, as he considers it a distinction to be no longer connected with such organizations. It is his unaber. able determination to never again attach himself to any church. His mediumistic phases are independent slate Brother Henderson well chooses, it is writing, trumpet and materialization: in all of which he is wonderfully suc cessful. 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 demon-strated that he can get the same results

Fritton for The Better Way, WISHES FOR LIGHT. BY HUDSON TUTTLE.

Mr. H. Henderson writes as follows submit to you this paragraph taken from an article in THE BETTER WAY of December 14th, by Hudson Tuttle: "The position which such mediums They have lost self control, the power of will, and are as megnetic needles trembling to every hill ence, good or If a spirit can entrance them and bad. make them utter its thoughts, it cau compel them to act as it desires. They may be carefully attended and guarde y good intelligences, and their friendmay 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 as ray and leave the medium a despised victim of the most degrading passions."

If the time must come in a trance me flum's life when the low, demorali zing 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 despised victim of the most degrading passions."

REPLY.

It is not strange that our brother is auxious on this subject, if he takes the paragraph quoted by itself, for it is pheitive 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 (mediumshir) cultivation: The first is what may be called the negative or passive, by which the medium is led to merghis identity in that of the controllug intelligences, and become a mere pupp-t to do their bidding. Astonishing results are often produced by this meth od, 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 en rapport with such, opens wide the portals for the approach of the low and depraved, and what is of more vital consequence,

It is of this class, those who are passive instruments, it is said: "The posiis one of greatest danger. They have lost, etc."

The paceogo is written for the purpose of expressing, in the strongest terms, the dangers which environ it, and as better "to d) 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.

Tue sensitive should not, because thus endowed, sit idly awaiting some intelligence to speak through them as a machine, saying, writing or doing as "im-

Itsported for The Better Way. THE FACTS IN THE CASE. THE PHENOMENA IN NEW YORK 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 manifestations. We noticed in your by the Board of Trustees of the First bright and interesting paper that a cor. Presbyterlan church.

MEADVILLE PA., Feb. 13 1890. Mrs Sarah E. Wilkins, Meadville, Pa. The session at a late meeting directed The second at a late in-child 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 S curday evening, February 221, st 7:30, at which time you can be fully heard. I am sincerely yours etc., A M. WHITE Clerk.

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

ANSWER

MEADVILLE, Feb 21, 1890. Gentlemen of the session of the Pres yterian church :- Your letter of the 13th inst., which summons me "to sppear before you on the evening of the 224 inst., to answer to the charge of holding and expressing views of relig- of the listener, as with a start beer. ious belief contrary to the doctrines of claimed : "How do you know that no the Presbyterian church," has been re. person knows what you have told me ceived and carefully considered. As it but myself?" We, being scate i near the will not be convenient for me to "ma terialize at your seauce" on that evening. I beg leave to say I am not aware things about you." After the whisperthat I ever assumed an obligation not ed conversation had ceased the doctor, 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 ended he earnestly requested the meyour church by letter from the M. E. dium to give him a private one at bin church, certifying that I was an accredited member, in good standing in one form and the medium at the same that church, which certainly was not time I will be convinced." So the time the best of evidence that I accepted, for the seance at his home was decided without qualification, all the religious upon, and a more wretched night could tenets of the "confession of faith." In. bardly be conceived. The distance was asmuch as I was not thus required to but with three faithful friends we faced pledge myself "Never to hold or express any religious views contrary to eight o'clock. We found the medium the doctrines of the Presbyterian and a few friends of the doctor siready church," I do not understand why I should be arraigned on su h a charge. utilized for a cabinet, and into which 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 otscure and unpretending female member of your communion, to answer to a charge that might be urged with gaged suddenly the medium appeared Equal force against the above named geutlemen. When "doctors disagree who shall decide?"

I came into your church, assuming effect. The doctor threw up his hand no pledge that I would not think or and exclaimed: "I know it must be my no pledge that I would not think or utter my honest thoughts. I came as one who had "not already attained," artist came, asking for paper and pendi but as a learner, a disciple in the school which was furnished and closely markof Christ. My only sin-if it be a sinis that I have larger, more exalted and creditable views of God and human on the paper. Amongst the forms that destiny. My faith has been strength- appeared was that of a man who appeared was tha ened by new evidence; I have added to companied the doctor into the adjunmy faith knowledge, casting no dis credit upon God's witnesses in past lowed, and looking through the part ages. I do not close my eyes to the ally opened door, saw the transforma-light, nor refuee to listen to the divine tion, the male form going down and the

A series of seauces have been given bere for the last few weeks by Professor Archer, of California, a young medlum of great promise, and it has been our good fortune to attend some of them respondent expressed the desire for some description of the phenomena for the perusal of those who have not the op.

BY ALEEN.

be closely connected. One evening a short time age a few friends assembled in the house of the medium for a seance. Amongst the number was a gentleman aud wife, strang -rs to all present. Everything proceeded as usual with such manifes tations, until suddenly a male form appeared and called for the gentlemm above mentioned. He gave the name of Harry Ingalla and was recognized, and what passed at the interview can only he guessed by the expressions of surprises that fell from the excited lips cabinet, heard the spirit say: "I am the spirit of your friend and know all for so he proved to be, returned to bis seat and appeared very troubled and uncomfortable. After this seance had own residence, saying: "If I can be the storm and arrived at the scene show waiting our coming. As it was an apartment house, a small bed room was the medium went, not, however, until he was divested of his linen and cobmitted his clothing to the examination of the doctor. Under these strict test conditions he entered the small room or cabinet, which served the purpose All conditions were harmonious and p-aceful; some spiri'ual aira were sung, the company joining in, and after the apse of a few moments a male form appeared, identically the same as at the former seauce, giving the name of In-galls again, and the doctor, b ing called to the cabinet, held quite a converse tion with the spirit, and while so esand stood side by side with the spiri. The astonishment of those present cannot be described. One lady burst into tears. Such direct evidence had its ed. When it was returned and the lights turned up, two or three needs executed in shadowgraph appeared up-

portunity to witness it. Ho we will give an account of two that seemed to

He is 42 years of age, weighs 160 lb3., and is six feet in height. He is rather a handsome man, modest and unobtru sive. Although reserved in his manners, all who know him will join with me in pronouncing "Ade" Willis a 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 gitts Mr. Willis has been transferred from his little shoe shop on Broadway to a heardsome residence at No. 33 Wow. to a handsome residence at No. 33 We lev 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 ex emplary citizen in every relationship of

Mr. Willis has had much to contend with in the way of calumny and oppoeition. Church mea.bers, and the newspapers to court favor with church members, seem to have combined in an effort to cripple S. iritualism, if pos-ible, through Mr. Willis; but every so called expose has collapsed before the truth; and, instead of injuring Spiritualism of 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 eought to injure him. In spite of all these attempts to crush him, the subject of this sketch is enjying much popu-iarity and prosperity; and it is the wish of every true Spiritualist that he may long remain on this side of life as an in-

strument through whom is demon-strated those facts that confound the theologist, silence the orltic 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 Tan 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?

pressed." 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 meamerist, one

lu whom they could rely. But if that control should be carried so far as to extinguish the selfbood of the sensitive, and substitute the operator's will, it would be reprehensible. As illustra tion, there have been sensitives psychologiz d and led to commit immoral actions and crimes, by the strong wills is one direction. Used as a means of mente?

elevation and culture, we flud 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 I sigh as one who dreads diment, assimilation requires positive character and a thorough culture of all the faculties conjointly and harmoniously with the receptive a sensitive state.

"Medjumship should be an exsited 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. Theyare 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 par-ishioners on meeting him on the road. "Gey weel, sir-gey weel," replied John cautiously, "gin it wasna for the rheu-matism in my richt leg." "Ab, weel, John, be thankful; for there is no mistake, you are getting old like the rest of us, and old age doesn't come alone. 'replied John; "I won'et Auld age, sir," to hear ye! Auld age has naething to do wi't. Here's my ither leg, jist as auld, an' it's quite sound and soople yet."

messages in the present age.

In the church where the council of Trent was beld this blasphemy against to the cabinet. Or the turning down the Holy Ghost has been engraved on a of the light a superbly illuminated form marble slab; "Here spoke the Holy came out and distributed roses (from Ghost for the last time." It seems to and moist) and lovely purple pausies to me that every creed or confession of all present. Two or faith which assumes to be final and ancients came; one robed in a flowery conclusive of all religious truths is but a dress of apparent silk guaze, which we repetition of that blasphemy. There-fore I do not believe that even in the hours the manifestations continued, and Presbyterian confession of faith the Holy Ghost spoke for the last time; and if not, why should I be arraigued before you for holding and expressing of selftsh and unscrupulous men. That religious views contrary to its state-

In conclusion I will quote the words of Whittler, as expressing my thought: "Oh, friends with whom my feet have trod The quiet sisles of prayer, Glad witness of your sial for God And love of man I bear, I trace your line of argument. Your logic linked and strong; 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 curse which overbrood A world of pain and loss I hear the Lord's beatitudes And prayer upon the cross.

"I long for 'household volces' 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 fich are weak To bear an untried pain The bruised reed He will not break But strongthen and sustain

"And so beside the silent sea I wait the mufiled oar. No harm from Him can come to ma Un ocean or on shore."

Yours respectfully, MRS. A. G. WILKINS, Meadville, Pa.

P S .-- I have this day received a letter of diamisal from the First Presby-terian church for "Holding and expressing religious views contrary to the doctrines of said church. Amen. Meadville Saturday Night.

female rising from the same place. She traversed the entire room on her return three scendingly it was indeed an evening to be loog remembered by those who were for tunate enough to be present; and now we will conclude this very long letter, having left still much unsaid, protably to be alluded to at no distant time.

Written for The Better Way.

A Vision.

BY C.

As Mr. F. R. Mattleon, of Watertown, N. Y., was going home to dinner from his work Friday noon, February 214 when on the bridge that spans Black river, he heard a scream, and on look ing down the river, he saw, about twenty rods below him, bauds and faces. The hands were thrown around in confu-ion as in the case of drowning and at the same time received the inpression that some one in connection with the shop some way would be drowned. At noon, just one week from the date, February 28th, they found the body of Wm. Parkarmer's wife in the river, having committed saidle the day before the 28th. This William Parkarmer works next to Mr. Matticon. so that brings it in connection with the shop. As soon as he saw the 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 — Aud what is his name? Mary—Mr. Cook. n.a'm. Madam—Ab, why then you'll be belter off than L Mary-How so? Madam-Wuy, you'll never be want of a cook. Spirite can no more teach us about

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laws of the universe than our intertևe tional powers can comprehend. But the soul manifests itself independently of the body it comes en rappendent universal intelligence, and obtain glimpses of the absolute individually. this being an effect of spiritual develop ment, or the control of mlud over ma ter.

THE LOGIC OF MATERIALISM To the Editor of The Better Way.

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 some of your readers are becoming uneasy position, that because matter is "indestruc position, that because matter is "indestruc tible," that it is, therefore, "immortal." question. It does not seem to turnish the kind of mental pabulum suited to their Neither do I think I am amenable to the taste. It is a pity that this is so, when so charge of throwing dust in the reader's eyes, to blind them to the real issue, as al leged in his first letter, because I endeavor | attractions. 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 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 application of the word immortal to matmanuscript I said dies, not dare. I did ter, than that it is indestructible; if he does not mean to question the courage of his convictions; I merely meant to say he did not succeed in his attempt to justify his There are sixty-four elementary substances use of the word immortal as applied to in matter; and perhaps more. eternal and indestructible, and yet be destitute of immortal life, as has been shown.

Mr. Peck refers to my denial, that ele mentary matter is living matter, as "extraordinary," and says: "I think the vast majority of thinkers will agree with me immortal or not, if it be not a living conthat there is no dead matter in the universe—that every atom is pregnant with life." It is doubtless true that the universe not follow that "it is pregnant and viized matter-never in atoms or mo'ecules. Two atoms of matter, as oxygen and hydrogen, unite by chemical affinity and be of the materialists are quite well settled in molecules, as such, ever become living en- not think this of Bro. Peck. tities; 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

in motion, it will continue in motion in arrested by some opposing force, over beasts and man, but man is not an elewhich 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 though there is a connection. Spirit is 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 the classification, 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 universebut the simplest material organism. Bro. Peck says: "Matter and force are co-existant and co-eternal." Well, suppose Anything that is matter must be matter all they are, what then? It does not follow the way through, from a solid to its most ter. Again he says: "It is impossible to "matter" is annihilated. Now, where can equally impossible to conceive of matter separate and distinct, which in my opionseparate from force." This is not admitted, ion it is? Why use two such words unless Our primary, fundamental conception of matter is separate from both life and force. It is of matter in a state of rest; condition of spirit, and can take cognizand there is, we believe, a force apart ance of that only which is not itself, 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 rose to 15 in 1817, and in 1888 the number out of matter just what he puts into it. out of matter just what he puts into it. "If force, energy, life, nature, God, per- numbers in all other countries brings the try; ninth, the machine manufacture of vade every atom of matter," then every total to only 1,269. 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. I a thousand years.

Whenever a materialist finds it necessary (as all do) to put energy, life and God into pretentious attitude. The subject matter other fatal mistake in the materialistic pretentious attitude. The subject matter office facts instance in the instance terialism. Unfortunately, by no act of forces and potencies, which do not belong his or mine, a quotation from his admir- to it. Chemical and cohesive affinity and able Cassadaga lecture, from the material-iatic standpoint, has been suggested as a peculiar sphere of action, and do not extext. It is not to be inferred that the plain the universe. Electricity, light, logic of that quotation is any more vul- 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

and impatient under this much discussed much remains unsaid. But I have as litthe leisure to pursue the inquiry as Bro. Peck, notwithstanding its demands and its

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 And I must still insist that his whole ar-gument turns upon making indestructible 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 not mean to infer an indestructible conscious living entity, then it seems to me his inference is without significance. As a conmatter. He now says his "object was to show the eternity of spirit matter, based upon the indestructibility of elemental matter." "Elemental matter" may be material essence; if he does not mean to such vigor, that the Abbot, who simply imply that there is a conscious living entity in any one or all of these sixty-four classes of atoms; then, with this under-standing, 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 scious immortality. An immortality without conscious life is a contradiction in

terms. 1 do not remember that I have ever met of matter, to the minutest atom, is the any one of the many writers in THE BETtheatre of ceaseless activities. But it does TER WAY on this subject. I could surely harbor no "grudge" against Sister Lynch or Bro. Peck; and if I have said anything brant with life." The forces, potencies which has been misconstrued to convey and activities, manifest in matter, are uni- such impression, I beg that their minds be versal and have life only in the sense that disabused. And, as to the "calm assurtheir source is in the infinite life. The ance attributed to me, a construction of the time and opportunity prevent me from lowest types—the most rudimentary forms stating more at length the grounds of that of life, manifest themselves only in organ. "assurance." But for dewnright certainty of conviction, which considers a question almost an impertinence, and which brooks no appeal to facts or reason, I think some come a molecule; but neither atoms or a state of 'calm assurance." But I do F. H BEMIS.

Written for The Better Way. It is and it Isn't.

NOVICE.

Is spirit matter? It is if the grape is wine, or the wine grape. Gross matter is of matter has no power to change its within our comprehension; spirit not state, whether at rest or in motion. If at wholly. The term spirit-to those who rest, it must so remain until put in motion have passed into what we term spirit life was led, through curiosity, to pay it a by some force outside of itself; and, if put -means the same to them as the word nature to us. Nature embraces all in this the direction it has been propelled until life-air, water, trees, flowers, insects, phant. 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 materfalization, but unquestionably there have been etherealization, and the two terms should not be confounded. Corn is not whisky, nor opium paragoric, alnot 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 lit-

THE BETTER WAY.

THE "SAND-BOX" CUBE. A long while ago there lived in the city Brother Peck refers to me as his "critic " matter, he demolishes and dissipates his of New York a man who doctored horses, I beg to be relieved of any such personal or own theory. He answers himself, An- 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 temedial 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 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 could feed as lustily on beef as you do. Alas! my weak and squeasy 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 pic ure of human fancy, but there is no wall there. I welved eround it and discovered 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.

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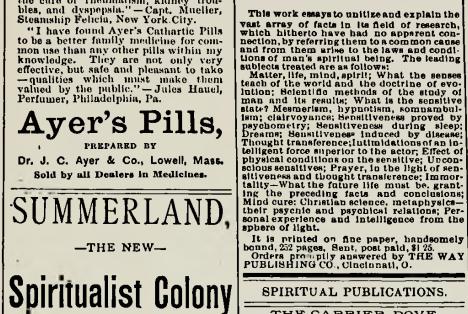
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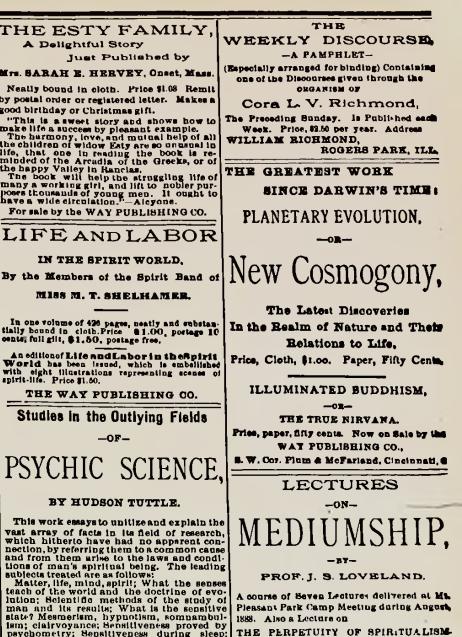
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Is it, or is it Not? To the Editor of The Better Way.

With regard to the question of whether matter is spirit or vice versa, it seems to me a single proposition can settle it. that matter is force, or that force is mat- sublimated condition of disintegration, or from its threshold his son, a midshipman conceive of force apart from matter, and "spirit" come in unless it is something treason and hung from the yardarm of the there is a fundamental difference between Sickles. Later, an assassin crept into its them? and any such difference ought to corridors and plunged a dagger into the settle the question. Consciousness is a namely, matter. C. E. SARGENT,

Crematories.

There are now 39 crematorles, 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 grass mower and reaper; fourth, the rowere 2 cremations, in 1876; the number tary press; fifth, navigation by steam; was 226; since 1876 1,177 cremations have

The oldest newspaper in the world is grain elevator; thirteenth, artificial icepublished in Pekin. It is printed on a making on a large scale; fourteenth, the large sheet of silk, and, it is said, has electric magnet and its practical applicamade a weekly appearance for upwards of tion; fiftcenth, the Mason cotton picker,

Yours truly, J F MCCALMONT.

Built During the Rule of an Evil Star. When Secretrry 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 cldest 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 in the navy, went forth to be tried for vessel in which he served. Through its door Philip Barton Key passed out to meet death at the hands of Daniel E throat of Secretary Seward. These may be mere coincidences, but they are suffi-cient to make half the world believe that an evil fate overhangs this old Washington mansion.-N Y. Mercury.

Inventions.

Great American inventions of worldwide adoption are: First, the cotton gin; second, the planting machine; third, the sixth, hot-air engine; seventh, the sewingmachine; eighth, the India-rubber indushorse-shoes; tenth, the sand-blast for carving; eleventh, the guage lathe; twelfth, the and sixteenth, the telephone.

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to the growth of all temperate and semi-tropical poducts, including bananas, onanges, lemons, figs, grapes and nuta-with straw-berries and garden products all the year,-can be bought or leased at a low price, and easy terms. A map of Summerland and the subdivis-ions of the Rancuo, with a pamphlet giving all particulars will be mailed to any address. Summerland faces the south and ocean, gently sloping to the latter, where as fine babbing ground exists as can be found anywhere. A fine beach drive extends to and beyond the city of santa Barbara. Back, and two and a hair miles to the north extends the Santa Inez rauge 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. The size of single lots is 25x60 feet, or 25x120 feet for a double lot, the latter fronting on a fine wide avenue, with a narrow atreet in the rear. Price of single lot \$30-\$2.50 of which is donated to the Colo-py. By uniting four lots-price \$120-a front-age of 50 feet by 120 feet deep is oblained, giving one a very commodious building site, with quite ample grounds for flowers and securing a front and rear entrance. Pure spring water is now conveyed to the entire tract from an unfailing source. The object of the Colony is to advance the cause of Spiritualism and not to make money sell-ing lots, as the price received does not equal the price adjoining hand (not so good) has

of Spiritualism and not to make money sell-ing lots, as the price received does not equal the price adjoining land (not so good) has sold for by the acre. The government of the Colony will be by its inhabitants, the same asother towns and citles. A prolibilory liquor clause is in every deed. Title to prop-erty unquestionable. Orders for lots in Summerland will be re-colved, entered and selected by the under-signed, where parties cannot be present to select for themselves, with the privilege of exchanging for others, withou cost (other than recording fee), if they prefer them when they visit the ground.

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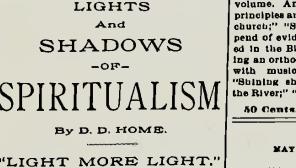
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THE LOGIC OF MATERIALISM. To the Editor of The Better Way.

under discussion is "materialism." Not cause of its exceptional strength. I do charge of throwing dust in the reader's much remains unsaid. But I have as lit charge of throwing dust in the reader's life leisure to pursue the inquiry as Bro. eyes, to blind them to the real issue, as al peck, notwithstanding its demands and its leged in his first letter, because I endeavor attractions. to show that his conclusion does not fol-

low. 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 funda mental predicate can be no "side issue." And I must still insist that his whole arnot mean to question the courage of his use of the word immortal as applied to matter. He now says his "object was to eternal and indestructible, and yet be destitute of immortal life, as has been shown.

Mr. Peck refers to my denial, that ele mentary matter is living matter, as "extraordinary," and says: "I think the wast sequence to a human soul whether it is majority of thinkers will agree with me immortal or not, if it be not a living conthat there is no dead matter in the uni-scious immortality. An immortality without conscious life is a contradiction in verse-that every atom is pregnant with life." It is doubtless true that the universe of matter, to the minutest atom, is the any one of the many writers in THE BET-theatre of ceaseless activities. But it does THE WAY on this subject. I could surely theatre of ceaseless activities. But it does not follow that "it is pregnant and vibrant with life." The forces, potencies which has been misconstrued to convey and activities, manifest in matter, are uni- such impression, I beg that their minds be versal and have life only in the sense that disabused. And, as to the "calm assurtheir source is in the infinite life. The lowest types-the most rudimentary forms of life, manifest themselves only in organ ized matter-never in atoms or mo'ecules. Two atoms of matter, as oxygen and hydrogen, unite by chemical affinity and be come a molecule; but neither atoms or a state of 'calm assurance." But I do molecules, as such, ever become living en- not think this of Bro. Peck. tities; 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 atoms and I will explain the universe. Well, please explain it. If an atom of 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 gether too much hodge podge and too litnow put the question in another form. If the classification, 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 universebut the simplest inaterial organism. Bro. Peck says: "Matter and force are co-existant and co-eternal." Well, suppose they are, what then? It does not follow that matter is force, or that force is matconceive 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 from matter which tips or lifts a table.

Whenever a materialist finds it necessary (as all do) to put energy, life and God into Brother Peck refers to me as his "critic " matter, he demolishes and dissipates his I beg to be relieved of any such personal or own theory. He answers himself, Anreasoning is, in tracing means, steps, pro-cesses, while it ignores causes, sources specially Mr. Peck's, but anybody's ma- and ends. It incorporates into matter terialism. Unfortunately, by no act of forces and potencies, which do not belong his or mine, a quotation from his admir-to it. Chemical and cohesive affinity and his or mine, a quotation from his admir-able Cassadaga lecture, from the material-istic standpoint, has been suggested as a text. It is not to be inferred that the logic of that quotation is any more vul-nerable because it is hir; on the contrary, it is to be presumed that it was chosen be-different functions in the confusions of matter, and are not affections of matter, bet and mechanical energy perform quite others, and are not affections of matter, and the confusion of matter, bet and mechanical energy perform quite others, and are not affections of matter, and should not be confusion of matter, bet and mechanical energy perform quite others, and are not affections of matter, and should not be confusion with it. it is to be presumed that it was chosen be-and should not be confounded with it. cause of its exceptional strength. I do You have intimated, Mr. Editor, that not, however, concede the materialistic some of your readers are becoming uneasy position, that because matter is "indestruc tible," that it is, therefore, "immortal." kind of mental pabulum suited to their Neither do I think I am amenable to the taste. It is a pity that this is so, when so

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 And I must still insist that his whole ar-1 matter is conscious, has nothing to do gument turns upon making indestructible with the proposition." I think it has and immortal synonymous as applied to matter. Through a typographical error, be, vehicles of ideas. Now, if Bro. Peck I am made to say, He "dare" not justify does not mean to infer any more in his his use of the word immortal. In my application of the word immortal to matmanuscript I said does, not dare. I did ter, than that it is indestructible; if he does not mean to infer an indestructible conscious living entity, then it seems to me convictions; I merely meant to say he did his inference is without significance. not succeed in his attempt to justify his There are sixty-four elementary substances in matter; and perhaps more. As a con-sequence, we may suppose there are as matter. He now says his "object was to many classes of atoms. Now, if Bro. show the eternity of spirit matter, based Peck means to say, 'Matter is indestruct-upon the indestructibility of elemental ible, and therefore immortal," only in its matter." "Elemental matter" may be 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 conterms.

I do not remember that I have ever met harbor no "grudge" against Sister Lynch or Bro. Peck; and if I have said anything ance" 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 some of the materialists are quite well settled in

F. H BEMIS.

Written for The Better Way. It is and it Isn't. NOVICE.

Is spirit matter? It is 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 the direction it has been propelled until life-air, water, trees, flowers, insects, arrested by some opposing force, over beasts and man, but man is not an elewhich it has no control. Matter is all I phant. We should define and classify as want, says the materialist. Give me its far as possible, in all things pertaining to this life, and also spirit life. How could we progress in the study of chemistry matter cannot move by any inherent without classification? In spirit life all is power of its own; and, if it cannot arrest or change its course when once put in change its course when once put in 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 matertalization, but unquestionably there have been etherealization, and the two terms should not be confounded. Corn is not whisky, nor opium paragoric, although there is a connection. Spirit is Built During the Rule of an Evil Star. not matter as we understand it, yet there is a connection. In speaking and writing -generally-of Spiritualism, there is alto-

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 poo pretentious attitude. The subject matter other fatal mistake in the materialistic dies 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 temedial 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 could feed as lustily on beef as you do. Alas! my weak and squeasy 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 squeasy 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 pic ure of human fancy, but there is no wall there. I walked around it and discovered 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 alter nate freezing and thawing the ice had reared up the bank a certain distance

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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 total to only 1,269. atom of matter is alive. Such matter, so pervaded, may well be equal to every emergency. It may build up a universe out the process of his own evolution. I a thousand years.

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 ter. Again he says: "It is impossible to "matter" is annihilated. Now, where can in the navy, went forth to be tried for "spirit" come in unless it is something separate and distinct, which in my opionion 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 force. It is of matter in a state of rest; condition of spirit, and can take cognizand there is, we believe, a force apart ance of that only which is not itself, cient to make half the world believe that C. E. SARGENT, namely, matter.

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 was 226; since 1876 1,177 cremations have taken place in Italy, while the combined

The oldest newspaper in the world is grain elevator; thirteenth, artificial icepublished in Pekin. It is printed on a making on a large scale; fourteenth, the large sheet of silk, and, it is said, has electric magnet and its practical applicaand evolve man, with a capacity to reason made a weekly appearance for upwards of tion; fifteenth, the Mason cotton picker, and sixteenth, the telephone.

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.

When Secretrry Blaine opened his new esidence 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 cldest 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 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 suffi an evil fate overhangs this old Washing-ton mansion.—N Y. Mercury.

Inventions.

Great American inventions of worldwide adoption are: First, the cotton gin; second, the planting machine; third, the grass mower and reaper; fourth, the rotary press; fifth, navigation by steam; rose to 15 in 1817, and in 1888 the number sixth, hot-air engine; seventh, the sewingmachine; eighth, the India-rubber Indusnumbers in all other countries brings the try; ninth, the machine manufacture of horse-shoes; tenth, the sand-blast for carving; eleventh, the guage lathe; twelfth, the

ail particulars will be malied to any address. Summeriand faces the south and ocean gently sloping to the latter, where as fine bathing ground exists as can be found anywhere. A fine beach drive extends to and beyoud the city of vanta Barbara. Back, and two and a haif miles to the north exiends the Santa Inez range of mountains, forming a beautiful and picturesque background. A most beautiful view of the mountains, forming a beautiful and picturesque background. A most beautiful along the coast, is had from all parts of the site. The soil is of the very best. The size of single lots is 25x60 feet, or 25x120 feet for a double lot, the latter fronting on a fine wide avence, with a narrow street in the rear. Price of single lot \$00-25,50 of which is donated to the Colo-ny. By uniting four lots—price \$120—a front-age of 50 feet by 120 feet deep is obtained, giving one a very commodious building site, with quite ample grounds for flowers and securing a front and rear entrance. Pure spring water is now conveyed to the entire tract from an unfailing source. The object of the Uclony is to advance the cause of Spiritualism and not to make money seli-ing lots, as the price received does not equal the price adjoining land (not so good) has sold for by the acre. The government of the Colony will be by its inhabitants, the same asother towns and clies, A prohibitory liquor clause is in every deed. Title to prop-erty onquestionable. Order for tois in Summeriand will be re-cived, antered and selece by the under-signed. where parties cannot be present to Belect for themselves, with the privilege of exchanging ior others, without cost (other than recording fee), if they prefer them when they visit the ground.

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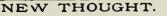
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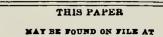
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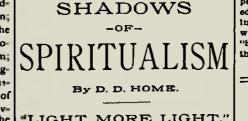
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To the fraud hunter all is fraud.

"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. Selfstudy 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 gods-now known as our spirit guides or him. In that event the biggest fool of the guardian angels. 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. Iournal.

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 with that gained by experience, and prinvipally through trials. Trials develop force of soul, and power is love, or love is power, either. Of such is God or nature -law.

cannot destroy anything. All things are eternal; for every fact; from the atom to the greatest of human creations or conatructions, 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.

NOTICE. New Thought has merged into THE BETTER WAY, but in consequence of the this. non-arrival of the mailing-list in time, we could not supply our new readers with they will please explain. More Anon.

A MESSAGE FROM HEAVEN. A plate made of the finest gold, contain ing 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 self in human form. From that time for ward there will be justice all over the world, and the munis (sages) will be worshiped 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 what hour the good man tiptoed over the

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. 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 continues in the future life, the spiritual, t roughout elernity-the higher spirits not self accordingly. only governing the destiny of individuals,

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 re-

publicanism is dying. Let the people arise to a sense of duty, ere it is too late. not with that gained from books, at least | 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 god

We may construct or mould, but we less as to deny a personal deity or the diinity of lesus.

THE BETTER WAY.

In Spiritualism we have it in our spirit wishing portion of humanity to-day are communion and the teaching coming from

Does Christianity prove a future life for mortals, except by the records of an inconthis issue. Should their be complaints to sistent book? Does materialism prove it purer sphere of life; and to do this, man that effect made to any of our readers, by evolution? But Spiritualism proves withdraws from the grosser conditions of 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 midst of suffering no being can accomplish fast to this fact, with its beautiful philoso- anything acceptable. Either he must of June, 1807, God Himself will rule as phy, is a conservatism in itself, when Emperor of H ndoostan, incarnating him- compared to where we once were, and compared to where we once were, and he must take up a profession compatable where a large number of our converts still with his new condition. This does not are-either clinging to the church or to exclude material labor though, only he materialism. But such are not yet Spiritualists. A little radicalism either way is mony with him--away from that positive not out of place when addressing these. (materialistically positive) element that is But remember, there are Spiritualists now without sympathy and only regards who do not need anymore of it. They

would object to the dogs talking, for they whole as a revolutionary movement, and than a banker's life. The common abormight tell the good wife in the morning at want spiritual light-purely spiritual er or mechanic does not belong to the teachings, so-to-say, and those they can only get from mediums who have out- them naturally sympathetic, and is a subgrown both Christianity and Materialism.

"OVERCOME !"

Socrates, once upon a time, finding himelf in a great emotion over a slave, cried Tc-day many of the calamities with which 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 him. matter-the aim of human life, and which self. He knew that mental force was naught in anger, and thus governed him-

Would that all men and women could but of nations, and undoubtedly of planets take a lesson from this by remembering as well. This fact no doubt gave rise to the words of Socrates when in anger. It an intuitive belief in a personal god and would not only save them from much to regret, but finally free them from this ugly emotion—this ungenteel 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 supremancy 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 law-

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 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 work in Uz-materialism-altogether, or must have surroundings that are in harmoney as the God of Happiness. A loneconstitute the conservative element of the ly farm life is more healthful to a sensitive positive element. Their avocation makes stitute for sensitiveness--placing them

with the latter in a higher spiritual condi tion, 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 conventionality, 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 nappiness cannot return to mental slavery; for society of to-day i 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 enchainment, and we hope this

How can they, who know it all, expect | represented to be. Mr. Williams is, in o 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 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 Sin Francisco, passed over to the immortal shore on the 27th ult. in above city in his 80'h year .-- A. P. Bonton, 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 in dulged in until a late hour. A bounteous repast was served.

Lindsay's great picture "Hydesville" or the home of the first spirit rappings has been handsomely chromoed 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 month'y. We are glad to note this; for a good Spiritualist monthly was wanted in our category of publications, and the Carrier Dove prosecution, 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 listen to addresses from noted mediums. APRIL 19, 1890.

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 found it as much above the water as Me Pleasant Park is above the Mississippi, and again when we made the discovery that it is quite as undulating as Mt. Pleas ant 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 moun. tains always keep the bleak north winds

off and every day in the year the south and west winds blow .- Brother Williams home, just out of the villiage, 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 a 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. Bere are oranges, lemons, limes, guavas, walnuts-English walnute, 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 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

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 Watertown, 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 h 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 trom Watertown, 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 W. 6th St., between Vine and Race, and while treating the man, and that he was entitled to no credit for the cure, because Last night there was scarcely standing it was effected by an agency he did not room. Many prominent people are Spir understand. What if such a healer were be prosecuted?"

Man needs less and less outdoor exervise 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 en 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 and think kindly of them. Once or twice overcome, you will be surprised to know how easy it is to love if you but 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 selfdevotion to others, love for humanity, etc. -aids in the cure. Self love is the root of all so-called evil.4.

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 individual. have one advantage over Christianity, and that is that we can prove our assertions tive policy to prevent disintegration. It now, which they cannot do.

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 orthod-oxen, 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 unpatriotic 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. pretend, but simply curb your ill-feeling 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 re-

versed. 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 common catastrophe in which all suffered mortals or to those who are yet too mate rialistic to see that mind is not an evolution of matter. But not when preaching of persecutions, individual trials in comto true Spiritualists. By continuous radi- batting for the rights claimed by such becalism 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, Justice and Love-if we will still then be and that a belief in the immortality of the disposed to, or have any animus left for

An established fact needs a conserva-

less, the arrogant, the selfish, the hateful, question. are not made to suffer, but flourish and are prosperous, while the spiritual minded,

ter.

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 ing. 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 clined brother. The spiritual minded of A little authority is what lends spirit or earth (the church) ruled a decade ago, but "backbone" to a human entity. became fossilized by creedism and conse-

quently 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 of 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 more or less. But the tie which will bind believers in immortality will be an effect lievers, and mutual sympathy in consemay be adduced in the form of Purity, sentimentality, which however, is doubt ful in this practical age and that to follow. evening, 23d inst. All are invited. In

tive policy to prevent disintegration. It Such is the general and most common addition to the above Mrs. Brigham will needs a centre of gravity to revolve on. reason why the spiritual minded and well- give character readings.

has answered to some degree the above

Lack of energy is often due to a lack of the charitable, the benevolent, the weak authority. The parent who keeps his and humble, the conscientious remain child in selfish bondage or psychological poor, restricted and acutely sense the 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 incar nate spirit of its animus for both material in which matter rules, figuratively speak- 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 cope with his more materialistically in- that will be beneficial to both in the end.

Briefs and Personals.

C. A., may send to this office for a let-

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 eclat. Many mediums were present to give these good Spiritualists their sympathy.

The Union Society of Spiritualists extend an expression of thanks through THE BETTER WAY to all the ladies and mediums who so kindly assisted and contribquence, and from which a trinitarian motto uted in every way toward the success of the 42d anniversary.

> Mrs. Brigham, with other mediums as sisting, will give a literary entertainment at the Union Society Hall on Wednesday

itualists. The most devoted believers are to diagnose disease by mail-ought he to 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 today, but in place, possesses that sweet. soothing and more spirituelle of life, that know. 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 God" 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 it self 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: Um-er-well, you'd look very pretty is "Summerland is all that it has ever been the tomb-New York Weekly.

Literary.

Esoteric 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

Hall's Journal of Health for April, as usual, interesting and instructive, giving good advice on the preservation of the health, etc. Sample copies 10 cents, Office 206 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 infase 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 Bast 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 youch for her as a good medium. Price 5 cents per copy. Star Publishing Co., 93 Sherman street, Springfield, Mass.

Fair Young Creature (atter some recitations)-Do you think I would do for a Taliet?

Manager (anxious not to hurt feelings)-



San Jose, Cal.

Mr. H. L. Bigelow, writes that they have a fine Lyceum in San Jose, with sixty-four children on the mil. 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 Spirituatism is flourishing here in St. Paul. Our meetings are well attended. The anniversary exercises were a success, closing with a social dance Monday evening.

Bishop A. Beals has been our speaker since last September, and has been well received, but I think he does not intend to remain with us much longer. H. H. KENYON.

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 busy the balance of the time giving private sittings. Mrs. Allen made many friends during her short stay who will be glad to Topeka, Kausas from here, we believe. We regard her as one the floest instruments in the hands of the angel world, and would recommend her to humanity everywhere. Yours in the cause of truth. E. B. MAULSLEY.

Haverhill, Mass.

Prof. W. F. Peck lectured for the First Society on April 6 b and 13th. Butject: "The "Sabhath." "Soul and Future Life," and "Life and Occupation in the Spirit World," and "is Marriage a Failure." The discourses and Broadway, on Friday evening, April duly acknowledged. were very justructive and interesting. Mr. Peck aims to fred his listeners, and succeeds. He is also a fine vocalist and sang very acceptibly some beautiful songs. A social and and musical entertainment was given for benefit of the society, and Mr. Peck assisted by songs and humorous readings, which was

by songy and numbers of the second se

Battle Creek, Mich.

Dear Sir:-- I write to let you and the readers of your paper know that Buttle Creek is not yet quite dead to Spiritualism. We have been holding meetings for the past two years in a hall in the Stowe 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. D xon, Secretary, and D. C. Powers, Treasurer.

We meet every Monday at 10:30 s. m. for vonference, and at 7 p. m. we listen to the words of inspiration as they fall from the lips of Dr. P. T. Johnson, who is a pribelpal speaker. It was resolved at said meeting that the proceedings be forwarded to THE BETTER WAX for publication

BETTER WAY for publication Yours respectfully, D W. DIXON, Sec.

Atlanta, Ga.

Again our hall was filled to overflowing by an intelligent and appreciative and ience, last evening, to listen to the lecture under control of G. P. Co by, of Fiorida, which proved instructive and entertaining. Mr. Colby'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 Allanta still presses forward in the march of progress. Home circles are abowing forth good evi-dences of spirit work and nower. Quite a number have developed sufficiently to dem-nominate the truth of "seek and ye shall that." Fraternally yours, A.M I.

ple will believe in a mere statement, and letters; such is not the case. I have never Ruffin is so well known as a generous donator must be clothed when we shall have crossed pic will believe in a micre statement, and will not receive the demonstrated truths of Modern Mpiritualism, and could only ascribe it to human prejudice and ignorance. Mpir-itualists are foremost among the people who are engaged in pushing forward the hands of progress. After an address from Mr. H. J. Newton. Mrs. Williams gave a number of descriptions of spirits present amongst the audience, that were invariably recognized. In the evening Miss Hagan spoke on the source of the Christian religion. "The Elter-neal Filtness" was one of the ambient for the spirits the audience, that wore of the Christian religion. "The Elter-neal Filtness" was one of the ambient for the audience of the spirits present of the spirits the audience of the source of the Christian religion. "The Elter-neal Filtness" was one of the ambient for the spirits present of the spirits th

nal Fitness" was one of the subjects for poetry, which was treated in her own infmitaole style. Miss Hagan will speak next Sunday morning and evening, taking sub-Jects from the audience. Fraternally,

PATERSON.

Indianapolis, Ind.

G, W Kates and wife are lecturing and and made a good impression. Their pressure has aided an impetus to an oft expressed desire for a fair and festival. Such a slege upon our resources bas been insugurated and is being energetically worked. A large number of committees are in the field of activity. There will be much to est, much to some electric of the state of t of the spirits and not expect spirits to sup-ply both brains and money. Everybody from everywhere are invited to the fair.

D A. R.

Musical Entertainment and Reception.

There will be a musical entertainment and reception given by and for the benefit of the First Society of Spiritualists of New York City at Adelphi Hall, Fifty-second street 25th, at 8 o'clock.

The musical program will be under the direction of Miss Lily Runals, who has been well o lied "the sweetest of living singers," and will be of the very best order and character.

Miss Runals will be assisted by Mile Berthe Broasil, the famous Bohemian vio'laist, who has played many times by special request before Queen Victoria and the crowned heads of Europe, Prof. Minor C. Baldwin, ou newsor Europe, Frof. Minor C. Baldwin, the distinguished pipe o ganist and pianist, and Mr. Carlos Florentine, so well known in England and his own country as one of the finest barltone singers in the world. The London Times distinguished him as "the greatest American barltone.". At the close of the program there will be a social reception, at which there will be mu-sic and dancing.

sie and danoing

The following are the committee on enter-tainment: tainment: C. P. Styles, K. H. Benn, C. E. Lum, Edward Meek, r. L. O. Robinson, J. W. Loveil J. W. Free, J. D. Bunce, Wm N. Winslow, L. F. Deming. Mrs. H. J. Newton, Miss Belle Cushman, Mrs. M. E. Wildlams, Mrs. L. O. Robinson, Mrs. Mary P. Bigelow, Mrs. C. Kelley. Mrs. C. M. Howe, Mrs. L. Allen, Miss F, H. Kimball, Miss Mary J. Britt.

Buffalo, N. Y.

Mr. A. M. Glading is talking and giving guod 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 eugagements in the towns adj.cent to this city during April.

Mrs. Adeline M. Glading is doing grandly for our Society; she is lecturing to crowded

sue is we'l liked by our people. Yours, J W. DENNIS, President.

Mrs. A. M. Glading occupied the platform here for the Spiritual Society Nunday afteroon and evening April 6th. The subject for consideration was the "Rise of Spir-tualism," an i under control of her guides gave many points of interest, illustrating the beauties present to enlighten those seeking spiritual the philosophy and rise o Anisitualism also the progress of same, and at the close of the lecture very forcibly demonstrated the audience; she being a stranger to all present. In the evening the principal subject was "Foot prints and finger marks, which was very ably discussed, as also a few subjects given by the audience, such as "Life and force, "Christianity," and "What is the dif-ference between theosophy and Spiritusi-ism," after which readings were given to different members of the audience, who ac-knowledged the correctness of the same. Mrs. Glading is a lady of very pleasing ad-drees, and also wins the close attention of ber hearers. COR. ber hearers. COR.

to the cause of apiritualism that it is superflue

Chicago, Ill.

The Peoples' Spiritual Society service held at 2. p. m., 13th inst, at Bricklayer's Banner Hall, 93 Peoria street, was attended by an inerested audience. Mrs. S. E. W. Bishop delivered a lecture on "The Science of Life." Mrs. Bromwell responded, under control. and spoke acceptably: also gave many paygiving tests here during the month of April. chometric and spirit tests. Prof. Van Horn They have attracted large andiences so far, being called upon by the President, Mr. Jaui-nd made a good impression. Their pressure fer, addressed the triends in an earnest tuanner, on the eve of his departure for other He ds. Many direct and positive tests were given to the inultitude of monange scekers, which were fully endorsed. Harry Tolman, organist, rendered musical selections appropriate. The meeting closed with the best of harmony. J.

The closing meeting of the Progressive Spiritualists at Brickisyers' Banner Hall, at 7:45 p. m., Sunday, 13th inst., was atlended by a large audience to witness the various and interesting exercises upon this occasion, tendered Prof. G. G. W. Van Horn, test medium, who for the last six months has been en gaged in this city in his duties as a medium. Two vases of beautiful flowers decorated the platform. Prof. Van Horn's aubject was "Spiritual facts versus popular theories," and met the wants of every one. He concluded with spirit messages, which were

cluded with spirit messages, which were duly acknowledged. The musical and literary exercises followed: ist, The sliver toned quartette, Messrs. H. Toiman, W n. Le Seur, Miss Toiman and Miss Alice Jenifer. Song, beautifut selec-tions, entitled "There is juy" and "The Sail-or's Return." Prof. Le Ruy Van Horn (the medium's brother) and Mr. Toiman rendered two instrumental duetts on flute and plano. Mrs. DeWolfe, Mrs. Bishop and Mrs. Brom-well each delivered addresses which met Mrs. DeWolfe, Mrs. Bishop and Mrs. Brom- Well cach delivered addresses which met will approval on the part of the audience, as expressive of good will and thanks for the good work done by the professor since his stay among the people of this city, and that relids of labor weetward, the bles ings of all socater and medium as they flushed. Mrs. Bishop described many beautiful scenes pre- sented by the spirits as they scattered floral wrestais in oken of love and devotion. The stay mong the people of jubice." Many wrest fish in token of love and devotion. The sented by the spirits as they scattered floral wrest fish of allory. The muscal exercises by singing "Hark, the song of jubice." Many hands clasped trot. Yan Horn's hand, with so ere reduced the talent that volunteered there greeted by round of apparates. Thanks were feeded by round of apparates. Thanks were feeded to the spirits as peaker of the sourd withes, bidding him adicu and safe re- were feeded the talent that volunteered there services upon this pleasant and long to be remembered reception. Mrs. Bishop, in addition as speaker of the close of her discourses. VERITAS. Brocklyn, N. Y.
 Brocklyn, N. Y.
 Source as the speaker of the Brocklyn, N. Y.
 Source as the speaker of the Brocklyn, N. Y.
 Source as the speaker of the speaker of the discourses. VERITAS.
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 Verifies that my pen bas grown very raity,
 Source as the speaker of the tale of t

Brocklyn, N. Y.

On Tuesday evening, April ist, a scleet au-dience assembled at Bradbury Hall, 290 Ful-ion street. Mrs. Stimson Smith gave her experience from orthodoxy to Spiritualiam, Mrs. Jennie C. Blake then gave an hour's se-ance, describing spirits of the friends preshouses. A regular revival is going on here, Mrs. Jennie C. Blake then gave an hour's se-and we feel eucouraged for the coming year. ance, describing spirits of the friends pres-Mrs. Glading's tests are good and true, and ent, also giving words of encouragement to depressed mortals, and how they must learn to over come.

The Woman's Conference held their regular Thursday evening meeting at 131 St. James place. We are happy to announce the recovery from sickness of Mrs. McCutcheon, the President. Good speakers are always knowledge.

out for me to indulge in adjectives of approvat when mentioning her rare, womanly worth and unselfish devotion. With open purse she aided us in decorating for the forty-second anniversary making spirits and mortals alike happy. New curtains for the the parlor and about fifty choice potted

plants were among her gifts. The partor, hall way and dinning room were beautifully decorated with holly, laurel, pine and flags.

Hunday was a day of good attendance. morning, afternoon and evening arrvices being held. Dr. Geo. A. Fuller was the speak. er of the morning. A piem by Mrs. Fuller, entitled "The Massengers," was read by Dr. Fuller, the same forming the subject for the discourse which followed. Mrs. Fuller presiding at the organ.

In the afternoon Mr. G+o P. Colby of Lake Helen, Fia., was the appaker. Bifore delivering his lecture he was controlled by the late"mother Talbert," a beloved worker in our ranks and a loyal friend to Lookout Mountain Camp Meeting. To those who knew her the control was strikingly real. Mr. Colby's guides then took their medium in charge and held the close attestion of the audience. Mr. Colby is out of the finest mediumait has been our pleasure to theet; his Indian control, "Senics," being remarkably nteresting.

In the evening a most enjoyable time was assed with the Indian controls of Mrs. Dunklee, Dr. Prentiss and Dr. Fuller. These lires mediums were controlled at one time and seemed quite as well pleased to be able to converse together as we were to listen.

Auniversary week has been one continuous spiritual feast. Thanks to the public mediums and beloved guides sent to help us in our humble efforts to celebrate the heavenly

leet that my pen has grown very rusty.

GROGIA DAVENPORT FULLER.

Watertown, N.Y.

The Spiritualists of Watertown had a very enjoyable time at the temple the evening of WITH POEMS, March 31st. After an excellent supper, which was a fluencial success also, the exercises commenced with music by the orchestra.after REPERSE which Mr. John Gifford delivered the opening address, speaking substantially as fol-OWA: 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 TO BE HAD AT THIS OFFICE. eges, but mortals first heeded the signals for ty-two years ago this day. As so often ocours, the small things of this earth were chosen as instruments to confound the mighty. Christianity was born in a manger, and when earth was so far enlightened as to heed the supernal message, it came not to a king upon his throne, or to the wise upon the earth, but to the humble family liv-As Applied to the ing in an obscure village near Rochester, N. Y., and happened 1800 years before the learned men of earth gathered at a lowly BY R. S. LILLIE. place to be confounded by what they asw and heard. PRICE 10 CENFS. For sale at this Office Time would fall, my friends, to recount the spread of the wonderful tidings that the sc-GENUINE IMPORTED called dead could make their presence known and felt to mortal sense. Communications were no sconer opened than the tiny -For theraps began to be heard and heeded elsewhere Development of Lucidity & Clairvoyance Immediately other phases were recognized; physical manifestation apparently confounding the known laws of gravity; clairvoyant, clairandience, and finally that unspeakable friends. Mrs. Jennie C. Blake again opened her spacious parlors to her many friends on Sun-day evening, at 23i Franklin avenue. The rooms were filed with anxious people walt ing patiently to hear from loved ouse gone to higher lite. Mrs. Stimson Smith opened the needings with a short address. Mrs. Blake then gave an hour's seance, clairvoyantly, clairaudiently and in a trance condition. This lady is doing a great work for the oatase. These meetings will continue during the month. All me invited who are looking for spiritual light. Mr. Henry Kiddle has prepared a remon-attance to tue State Senate against the bill prepared by ex Judge Daily against fraudu-ient mediums. Mr. Kiddle clearly status the to the protest. It has been generally re-marked that D illy sat on the fence too long who where to place hum. Poor Spiritual-iam, with big dry without and foes within-dan we woncer wry inediums were burned as witches by the deluded masses of the past. We of the ineligent contractions, and feel our caps-bility of thinking and acting for ourselves. DELETIER. DELETIER. DELETIER. mystery, the taking on by the spirit form of A. L. STANFORD, 76 Clinton Street, Cincinnati, O., Public circles every Thursday evening at a o'clock at No 432 West Seventh Street. Select circle every Tuesday evening at 8 o'clock at 76 Clinton Street. Maguelized Paper for heal-ing free. Send for it. Medium For Psychometric Readings. At home or by letter. Send own handwrit-ing, or lock of hair, age and sex. Address or Call at 210 41 Street, N. W., Washington, D. C. ment of the law." And, again, is heard in glad, earnest the song that smote the won-1000 The Southern Association of Spiritualists ob-observed the forty second aniversary of Mod-earth, good will to men." No more strife THOUSANDS TESTIFY THAT MY MELTED PEBBLE SPECTACLES name of the King of Peace, and no burnings at Rostore Lost Vision. the continuity of life is established, and that The Spectacles that I send are large eyes mounted in a FINE STEEL FRAME. Sent by mail to a nice wooden box - Loss or Breakage at my risk. State age and how long you have worn glas-nes; or send stymp for full directions how to be fitted by my New Method of Clairvoyant hight. Price of spectacles 11.1d. Address B. F. POOLE Clinton, Iowa. great terror, the fear of death, is no more. The giver of good be praised, we have now sister and attendant, so that the Spiritualist DR. J. C. PHILLIPS,

the mystic stream of death, and that to make others happy in forgetfulness of self. Magnetic Healer, 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 illuminsted with spiritual lights and be welcomed by beloved ones on the evergreen shore, and become good clifz one of that country whose currency is not base gold or sliver, but lov-ing deeds, ever remembering that

> The seeds which these few and fleeting hours. Our hands unsparing and unyleiding sow, Bhall deck our graves with amaranthine

flowers, Anu yield us fruit divine in heaven's im-mortal buwers.

Music here followed, and then Miss Win-

Music bere followed, and then Mins Win-ble Smith, a young lady of thiriten years, very gracefully presented a beautiful banner, apraking as follows: Mr. President, gentlemen and ladies, mem-beia of the First Spiritual Noclety of Water-town he a assembed, kindly permit mein behalf of the Woman's Progressive Union to present to you this banner, beautiful in de-sign far more beautiful in its spiritual sig-nificance; trusting it will be received in the same spirit in w toh it is iendered and given a place upon the walls of this temple and serve to make the same more attractive to 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,

"Truth crushed to the earth shall rise again, The eternal years of God are here, But error wounded, writhes in pain,

And dies amid her worshippers."

To which Mr. Offord responded in a befit ting and heartielt address. Turn followed a song by Miss Frankie Mor-rison and a reading by Miss J. Alnalle, a song

rison and a reading by Miss J. Ainsile, a song by Miss Mollie Lapper, a recitation by Miss Winnie Smith and the reading of a poem by Mr. Oscar A. Edwerly, entitled "Mr. Dis-play," all of which was interspensed with music. The efforts of these young girls would have reflected credit on these iwice their age. They were heartily applauded, and every one was delighted with the first celebra-tion of the Spiritualist holiday by the infant society. The exercises closed with the bene-diction: May white-robed peace, charily, which apf.

diction: May white-robed peace, charity which sof-fereth long and is kind, and love which, like a golden cusin binds man to man, and all to heaven s high throne be with us and remain with us filled the source of ELECTRO-MAGNETIC HEALER with us all evermore. Amen.

Mrs. Kate N. Mattison has resigned the Correct disgnosis given. Chronic Diseases Treated Succemfully. office of Secretary of the First Progressive Spiritual Society of Watertown, after per-294 Tchoupitoulas Street, New Orleans, La. forming the duties of the office from the incorporation of the society very ably and to the entire salisfaction of all, the members regretting that she did not feel that she could render the services longer, and Mrs. E. D. Moore has been appointed Clerk and F. N. Fitch Corresponding Secretary, by the Board of Trustees in place of Mrs. Matison, her realy only accepted at her request. **Trumpet Medium** resignation being accepted at her request.

Many Thanks.

B. F. POOLE, CLINTON, IA. Dear Sir and Brother:-Your Melted Pebble Spectacles received, and a real perfect fit Many thanks. I recommend your new clairvoyant method of fitting eyes to all who

want glasses fitted to perfection. P. C. MILLS, Fairmount, Ark.

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Bartow, Fla.

Spiritualism is something almost unknown in this section of the country. The first spiritual meeting ever held in Park county, Fia., 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, Vt., a genileman 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. Smith and his wife, Mrs. H. J. Smith and Mrs. E. B. Duffey.

Butfey. But public curiosity was sufficient to call out a good audience, who listen attentively to Dr. Gould's addresses, both morning and afternoon. The doo'or is a fluent speaker, and he sowed good seed in the minds of his auditors, which, we trust, may st some fu-ture day, spring up and bear abundantiv. Mrs E. B. i)uffey, formerly of Troy, N. Y., but now of Bonnie Like, assisted the doctor in conducting the meeting. This is the be-ginning of Spiritualism in Pols ecuty; who can foresee what the end shalt he? H. J. SMITH.

H. J. SMITH.

Baleigh, N. C.

It is learned that a great sensation exists at Tarboro on account of the spiritualistic taking time to digest or investigate. 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 he past few days.

She had a dream about a week ago, in which she was informed that the departed spirits wished to communicate with her. Next night n ysterious knocks were heard on the wall. Bbe was at first badly frightened, but her father prevailed on her to interrogate the spirit, and the intelligent answers given to each question.

She has been taken to the homes of severa Big has been taken to the nomes of several beighbors and strange rappings follow her whetbodist minister at Tarboro, made a test of Miss Shaw's powers at the school building at Tarboro in the presence of a large num-ber of people. All witnessed the strange demonstrations, but none could explain them.

demonstrations, but none could explain them. The rapping is generally in the wall and is as lond and distinct as the tap of the ham-tmer. All the surrounding conutry is greatly exercised about the affair.—X.

New York, N. Y.

Miss Jennie B. Hagan spoke for the First Society last Bunday morning on subjects given by the audience.

Mrs. Williams presided at the afternoon meeting and delivered the opening address. Dr. Bunce 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. Prof. W. MacDonald said that Spiritualism has attained a position when it becomes

necessary for some interested persons to as-

New Orleans. La.

Interest in spiritual manifestations in the Crescent City has been awakened atter s dium, having been imposed upon too often address. by the loud-mouthed and large-advertising rascals who make this their beadquarters, especially during the winter season,

The people are, indeed, hungry for spiritual food, but, like a famishing man, too often swallow all that is given them without

Like everywhere else the ory is "tests "tests," and too many of the older Spiritualists are still seeking the same evidence presented to them years ago, justead of cultivating the spiritual gifts which each one will be

ing the spiritual gifts which each one will be held accountable for in the next life. Many circles are held and doing a good work sitended by those who are afraid of being known as spiritualists, for business and political reasons. The younger mem-bers have only social reasons for not coming out boldly; but the spirit world is not idle, and in due season the workers will be brought forth from their hiding places. Hunday morning. April 6th, Mrs. Virgle C. Moon, fectured to a fair sized andience, at 10 St. Peter street in the evening Minerva Hall was well filled with an intelligent audience, who

In the evening Minerva Hall was well fin the evening Minerva Hall was well filled with an intelligent audience, who instened to Brother Ladd on "Resurrection." The genieman bad traveled all nig"t from Atlanta, and was rather tired, but I think be surpassed himself. At the close of the lec-tu e Mrs Moon and Mr. Ladd described sev-eral of the invisibles, who were promptly acknowledged by those who knew.

Summerland Notes.

Immediately following our grand feast of reasoning our free public school was opened held there untill our school building is completed, the lumber for which is on the ground. By hard work we had the library building rare spiritual profit.

completed for the anniversary meeting. We are provd of it, and proud of the building. which will favorably compare with public halls in large oitles.

Prof. J. S. Loveland was so pleased with adjoining it, and will move here this month with us. As one happy event is many times to live and make it his permanent home. A gentleman, well known in the cause, who treated to a no less welcome surprise by the pelled to amoud his creed as learning adnecessary for some interested persons to as-sail it. Christians say that we are all crazy and that they have the wise and the learned people; and yet, if we refer to the last chap-ter of St. John, which those people base their beliet upon, and for the establishment of which blood has been shed, we there get the best possible evidence that our claims are facts pure and simple. The speaker could not understand how it was that peop.

Oa Friday evening the Independent Club

had one of their social entertainments at power of spirit return by the correctness of their rooms, 84 Fulton street. Their unions tests and readings given to members of the seem to give pleasure, judging from the audience; she being a stranger to all present. 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. Baturday evening the Progressive Conference met as usual. The quarterly election of officers resulted in the unanimous re-election of the old board, who have faithfully plloted their ship to the harbor of harmony from the port of contention and discontent. This flourishing (ociety leads in the van in Brooklyn; its meetings are well attended, often only standing room being found by the late

comers. Notwithstanding no door fee is relong sleep. With the coming of Brother Quired their collections and subscriptions are Ladd and Mr. and Mrs. Aspinwall the all that is found necessary to meet expenses work has been pushed before the public, and leaves a balance in the treasury for fuwho are slow to appreciate the genuine me- ture use. Mr. La Fame gave the opening

> On Sunday Morning and evening Lr. J. Wm. Fletcher gave two superb lectures to the Brooklyn Spiritualists at Conservatory Hall. In the evening he closed with spirit descriptions and messages from their friends.

Mrs. Jannie C. Blake again opened her

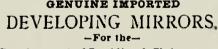
Lookout Mountain, Tenn

in the Public Library building, and will be ern Apiritualism here, on March 28th, 20th over words or dogmas; no more wars in the and 30th. The occasion will long be remembered by the fortunate participants as one of the stake, but heaven has kissed the earth,

Dr. S. S. Prentiss, of Worcester, Mass, a well-known clairvoyant and trance medium, gave us a most delightful surprise by ar- a religion, pure and loving; it comes not to riving several days in advance of the anni- sund the sword, but peace throughout the versary. The doctor is an old friend of ours, earth; it stands forth not the opponent of Summerland that he purchased two acres and it has cheered us greatly to have him science, needing to be reconciled to it, but its quickly followed by another, we were again is always ready for progress and nover com



RULES FOR SOUL CULTURE,



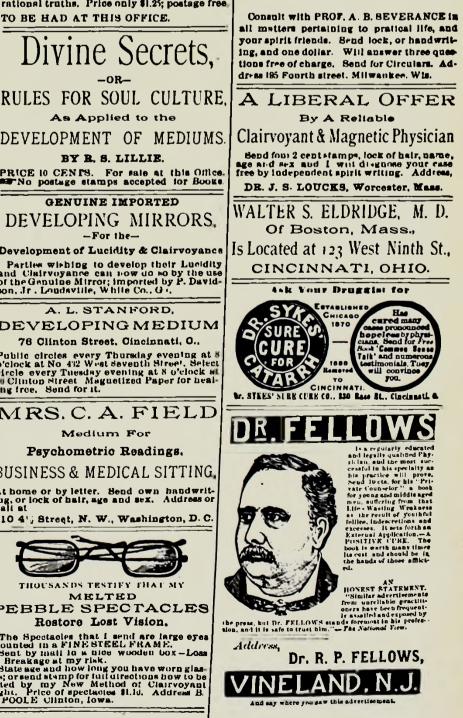
Parties wishing to develop their Lucidity and Chirvoyance can now do so by the use of the Genuine Mirror; imported by P. David-son, Jr. Loudsville, While Co., G.,



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What we know of Dr. Fellows.

6

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OBJECTS.

ment and the true basis of our laws.

in science and a theological myth.

RES)LUTIONS

of the republic that the purely civil char-

seperate; that the legal foundation of our

government is not any creed of Christen-

grown out of the church, but should out-

.

Resolved, That the centralization of

power, whether in the church or in the

towards such centralization, either in church

or state, must be constantly and firmly op-

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Susan H. Wixon, Fall River, Mass.

1726 N street, Washington, D. C.

Clara S. Fol'z, San Diego, Cal.

The Children We Keep. The shildren kept coming one by one,

Till the boys were five and the girls were

three, And the big brown house was alive with fun From the basement door to the old roof tree.

Like garden flowers the little ones grew Nurtured and trained with the tenderest

Warmed by love's sunshine, bathed in its

dew. They bloomed into beauty, like roses rare

But one of the boys grew weary one day, And, leaning his head on his mother's

breast, He said, "I am tired and cannot play,

Let me sit awhile on your knee and rest.

She cradied him close in her fond embrace, bhe hushed him to sleep with her sweetes SODS.

And rapturous love still lighted his face When his spirit had joined the heavenly

throng. Then the eldest girl with her thoughtful eyes,

Who stood where "the brook and the river meet,"

Stole softly away into Paradise Ere the river had reached her slender feet.

While the father's eyes on the grave were

bent The mother looked upward beyond the

aktes; "Our treasures," she whispered, "were only

lent Our darlings were angels in earth's dis-

The years flew by and the children began With longing to think of the world out-

aide; And as each in his turn became a man The boys proudly went from the inther's

The girls were women so gentle and fair, That lovers were speedy to wip;

side.

And with orange blossoms in braided hair, The old home was left, new homes to begin.

So, one by one. the children have gone, The boys were five and the girls were three; And the big brown house is gloomy and lone With but two old folks for its company,

They talk to each other about the past. As they sit together at eventide, And say, "All the children we keep at last

Are the boy and the girl who in childhood died." Written for The Better Way. LOOK ON THE BRIGHT SIDE.

BY M. A. B.

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. Let us rather catch the sunshine, and weave its golden threads into a fabric of life; and when the night of sorrow sheds gloom around us, these threads of treasured sunshine will make our sad ness less sad. It is morally and religiously wrong to cultivate the weeds of sorrow and discontent in soil which would so abundantly produce rich harvests of peace and happiness. If we would only look on the bright side of every day incidents, how much unnecessary trouble might be dispensed with? Especially should we lock on the bright side of human nature, for we are alike all subject, in a greater or less degree, to its many foibles, and in consideration of our own weaknesses, can well afford to veil the ersors of others with the beautiful mantle of charity. For, "while it is human to err, it is divine to forgive;" so while clumpy human nature is continually committing unwitting mistakes and error-, let the

Resolved, That we seek the truth, come heaven-born attribute of the soul, forgiv-

posed.

church.

secretary and a treasurer, to hold office for desperation, he followed her and found her one year, or until their successors are at a questionable place, sitting on the lap of a strange man, smoking a cigarette and SEC. 3. The Executive Committee shall drinking champagne.

have the power to fill all vacanci a and to His wife, who had exacted the most correct conduct on his part, even to the ex ent create such additional offices as may be deemed necessary to fully carry out the ob- of selec ing what books he should read, ordered him home and threatened to spank him as soon as she got home. But she did not trash him as he supposed she would. Matilda Joslyn Gage, president, Fzy-Instead she told him that henceforth she intended to follow her own course of living Josephine Cables Aldrich, vice-president, and that he might do the same. Since that to all. time they did not live together. The di Mary Emily Bates Coues, cor. secretary, vorce was granted.-N. Y. Mercury.

Woman.

Admission free. J. A. Sheltamer. Chairman. Boston Spiritual Temple Society, Berkeler Hall. -Lectures by able speakers Stundays at 10% A. M. Boston Spiritual Temple Society, Berkeler Hall. -Lectures by able speakers Stundays at 10% A. M. Boston Spiritual Temple Society, Berkeler Hall. -Lectures by able speakers Stundays at 10% A. M. Gillis, Treasurer: O. L. Bockwood, Corresponding and Excerding Secretary. FIBST SFIBITUAL TEMPLE, corner Newbury and Exceler streets-Spiritual Fraternity Boolety with hold public meeting every Stunday. The Temple Fraternity School for children meets at 10% a.m.; afternoon Bervices at 2%, and Wednes-day evening social at 7%. The following deserved tribute to woman Mrs. Mecca Hoffman, Enterprize, Kan. Eliza Archard Connor, 34 Vesey street, one person in each state territory, shall be appointed by the Executive Council and by the Executive Council. OBLECTN OBLECTN Deficition of the state territory and the spiring sentiment; for amid all the verying spiring sentiment; for amid all the verying scenes, temptations, struggles and hopes of existence, one star, brighter than all oth-ing at 7:80 p. m. Spirite afternoon hast Friday afternoon in each month. Mrs. A. Barnee, Pres., Boston Highlands. Notice the state scenes, the spirite and the state scenes, temptations, struggles and hopes of ing at 7:80 p. m. Spirite afternoon hast Friday afternoon in each month. Mrs. A. Barnee, Pres., Boston Highlands. citing energy has been the approving smile First, 'To assert woman's natural rights of woman. And I judge the influence is to self-government, to show cause of delay upon others. Gentle in her affections, yet in the recognition of her demande, and to mighty in her influence, her medium of rule promote fearlessness in the denunciation of is as powerful as the ballot bux. She has ruled from my boyhood with the soft and Second. To preserve the secular nature winning influence of her virtues and her of our government and the principles of beauty. I remember my love-my baby civil and religious liberty now incorporated affections at four years of age; I have been in the Federal constitution, and to arouse in love nearly every month since, save the public thought to the imminent danger of dark and rayless days and years which suca union of church and state through a proceeded the desolate hearth, and made the posed amendment to the constitution the heart, too, desolate. And never, sir, while object of which is to recognize the Christian I remember my mother, long since in her religion as the foundation of our governgrave-I remember the night that she died -never, while I hold the memory of one Third, To show that the real founda other-and her memory is all that is left to tion of the church is the doctrine of wo me-shall I refuse to give my influence man's inferiority by reason of her original and my vote for any measure necessary to sin -a doctrine which we denounce as false protect and cherish the weaker and better part of creation against the oppression, neglect and abuse of my sex." Resolved. That it is essential to the life

"Ab, ha," he cried, "what do I see?

Yonder beautious maiden winked at mel acter of the government be maintained I will respond. Now, watch me act and that chuich and state be forever kept with finished ease and graceful tact." "Here goes!" he shuts one of his eyes, With emphasis-"Ab, there, my size!" "Great Scott! what's that? She-she-ahem dom, nor any authority of the church, nor What under heaven made me think a divine revelation, but it is simply the con- I saw the pretty maiden wink. sent of the governed; that the state has not Ab, ha! I see the reason wby, She had a cinder in her eye." grow the need of any church, and be hence-

Upon the rind the lady sat, forth and forever independent of the church. Beside her my her dainty hat, All crumpled;

> She looked the picture of distress, So dusty was her pretty dress, And rumpled.

state, is dangerous to civil liberty and to "I can't get up," in fattering tone individual rights, and therefore all attempts She said. I thought that, perhaps, alone, She would not.

I picked her up; she was not hurt-'Twas but the tightness of her skirt-She could not.

Mrs. Catherine Gladstone,

Resolved. That every church is the ene-Wife of the Grand Old Man, was a Miss my of liberty and progress, and the chief Glynne half a century ago. At her marrimeans of enslaving woman's conscience and age she brought her husband Hawarden reason, and therefore as the first and most castle. She is the mother, as her illustrinecessary step towards her emancipation we oue husband puts it, of a quartette of sons should free her from the bondage of the and a quartette of daughters. Her hair is

texture, so carefully is it brushed over her esrs and under a snowy little cap of fine black and black relation that fill whence it may and lead where it will; with lace and black velvet loops that fall over

churches and established fifty schools.

The late Miss Susanna Warfield com-

posed the grand march played at the in-

auguration of President William Henry

Mrs. Humphrey Ward, author of "Robert

Elsmere," is fond of entertaining the aris-

tocracy of London. She likes to have at

least one duke at dinner, and always man-

ages to have a few baronets scattered about

Miss Pauncefote, the eldest daughter of

Sir Julian Pauncefote, the English miniater

at Washington, is the leader of the fashion

able walking brigade. She is tall and

graceful, and can outwalk any two of her

Mrs. Kendal, though in her prime, is one

of the veterans of the stage. Dre-sed in

her mother's old clothes, she played Dame

Miss Mary B. Russell, a sister of Sir

braggarts,"

Harrison.

in her house.

numerous admirers.

Cincinnati, Obio The Psychic Research Boclety meets every Bun-lay afternoss at Douglas Hall, northwest corner of 6th and Walnut streets, at 3 p. m. Admission free; strangers cordially invited.

MEETINGS.

The Bociety of Union Spiritualists, of Oincie-meth, hold meetings at G. A. B. Hall, 115 W. Sixth street, every Sunday morning at 10:45, and Sunday evening at 7:45; also Wedneeday scening of each week, to which all are made welcome.

The Lyceum for children and south meets at Q A. B. Hall, 116 W. Sixth street. Choinnati, avery Sunday at 9% A. M. All are cordially invited. DR. RHULES' FAMILY MEDICINES Spiritual Healing and Developing Meetings, with speaking and music every Sunday at helf-past 2 p.m. at the American Health College, Fairmount. Free

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BANNER OF LIGHT CIECUE-BOOM, No. 9 Bosworth street-meances are held every Tuesday and Friday afternoon at 5 o'clock promptly. Admission free. J. A. Shelhamer. Chairman.

Meatings at Twilight Hall, 780 Washington street corver of Hollis, Eben Oobb, Conductor.

The Indies Industrial Union hold their meetings each Wedneeday afternoog and evening at Twilight Hall, 789 Wash ugton -t., corner of Hollis. Circle at 4, supper at 6, musical and liters y ontertain-ment at 8 o'clock. All are welcome. Mrs. Ida P. A. Wultlock, Pres.

EAGLE HALL, 616 Washington street, corner . Essez-Sundays, at 2% and 7% P.M.; also Wednes days at 8 P. M. Able speakers and test mediums Excellent music. Dr. E. H. Mathews, Chairman

America Hall, 724 Washington street.-Bervices each Sunday Dr. W A Hale, Chairman. A Public Social Meeting will beheld every Thurs-day evening at 7½ in the office parlois of Rvans House, 175 Tremout street Eliza J. Benuett.

Chelses. - Spiritualist meetings are held in Pil-grim Ball, Odd Fellows Building, each Sunday eve-ning, at 7% o'clock.

Meetings are hold at Grand Army Hall, Sundays at 2½ and 7½ p.m. All mediums invited G.F. Night, Chairman.-The Ladies' Social Aid Fociety holds its meetings evers Wriday atternoon and eve-ning at 196 Chostnut street. M L. Dodge, Nec.

Cambridgeport, -- Meetings are held eve y Sunday evening at Udd Follows' Hall, 548 Main street. E. D. Simons, Secretary.

Columbus, O.

First S iritual Ladies Aid Society hold their meeting at Massuic Temple.on Third street, Wednes-day evening. Harry Cait, President, 24° S. 3d st.

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THE ALLIANCE defines a Spiritualist to be: "One

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

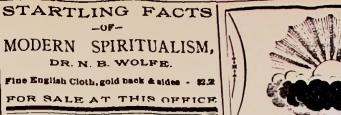
A General Conference will be held every Wednesday evening at 230 West 36th street, at the residence of Mrs. M.C. Morrell.

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

First Association hold their meetings every fun-day morning and evening at their hall, 810 pring Garden st. Lyceum, 21-2 p. m J. Wood, Pres. The Second Association of Spiritualists of Phila-

and a quartette of daughters. Her hair is gray but aburdant, and resembles satin in ning at 7.30. Dime collection.

the Greek Plato, we deem nothing so beau her neck in the back. She dresses always Sundry evening at 7 1-2 o clock at N. E curner 3rd



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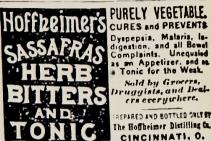
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The VITAPATHIC SANITARIUM, in connection with the College, boards, nurses, and treats all manner of disease with the mail. DR. J. B. CAMPBELL, Physicianmail. h.chief



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who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members. Henry J Kiddle, President. J. F. Clark, Cor. Secretary, 59 Liberty St., N.Y.

The Psychical Nociety meets every Wednesday evening, at 8 o'clock, at 510 6th avenue, hear 36th street. J. F. Sniyes. President, 4 6 Broadway.

Philadelphia, Pa.

Alphis hold spiritual and mediums' meetings every Sunday at 8 P. M. at the church, on Thompson Street between Front Street and Frankford Road, State free Public invited. T. J. Ambrosia, Free ident; L. T. Abbott Secretary.

New York. Publishers of Freelbought and

eness, be ever ready to reflect her heartfeeling smile on the tear of repentance, thus forming a rainbow of prismatic beauties around the shadowed brow of love or friendship.

Yes, look on the bright side. It bespeaks strength of will and character. This yielding to every frown of fortune dw+rfs the moral, intellectual and spiritual attributes of the soul, and to such life becomes one continuous scene of apprehension and dis trust.

The life is made up of hopes and fears, sunshine, shadows, smiles and tears; but At bass and tenor's wicked wink. let the bright side have the ascendancy. and never submit to seeing the rosy-tipped pinions of hope trailed in the dust of despair. In this bappy view life's sorrows brighten into joys, its tears vanish into To sing with all their might and main smiles, and hope illumines the depressed The fluis to the girl's refrain, spirit with the lamp of joy, crystalizing every woe, causing the sombre hue to give place to the sparkling radiance of delight. Meet adversity with a will determined to conquer; strike for the right, then let courage, patience and perseverance, attended by faith and hope, work out the problem of life's glorious aims in characters of success.

Yes, look on the bright side; for it is sweet to meditate upon truths we know and to paint with fancy's pen things which are probable. The world is teeming with examples of high achievements of success wrought from the very smallest beginnings. Perhaps it was not an even tide and smooth sailing all the way, but the word "fail" was canceled, and "Excelsior" was the watchword.

W.N.L.U.

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

The organization and plan of work are as followi:

SEC. 1. The management of the business affairs and plans of the Woman's National Liberal Union shall be vested in an Executive Council, consisting of nine persons.

SEC. 2. The following officers shall be elected from among and by the Executive

tiful as truth; with Hindu Mahrejah, we in black, and her velvet basques are made believe no religion can excel the truth; and very high in the collar and finished with a with the American Lucretia Mott, we ac lace ruche that reaches quite to the pointed, cept "truth for authority and not authority rather dimpled chin. for tru h."

Josh Billinge says: "Wimmin bi natur Oh, For a Mani are all coquets, and men bi natur are all

Oh, for a man! the clear voice sang, And through the church the echo rang, Ob, for a n aul she sang again-How could such sweetness plead in vain?

The bad boys grinned across the aisles. The deacon's frowns changed to smiles. The singer's cheek turned deepest pink

The girls that bore the alto part Then took the strain with all their heart; Oh, for a man, a man, a man-And then the full voiced choir began

Oh, for a mansion in the skies: A man-a mansion in the skies.

She Spanked Her Husband.

Because his wife sent him to school, apanked 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. His story was a singular one, and his wife, Mrs. Mary Beeler, flounced out of the court room before it

was half done. He is now but 19 and was Melnotte, mother of the sentimental led to the altar when 16, his wife being 28. From his testimony it appears that she possessed the master mind of the two, and she was 15. at once undertook the direction of the

household. After they had been married Charles Russell, the great counsel in The three months she insisted upon sending London Times conspiracy case, is said to be him to echool that he might become more the pioneer Sister of Mercy on the Pacific of a scholar than he was. He refused to go, coast. Sue went to California from Ireland

and was severely whipped for his disobedi. in 1855. She has at present under her ence. She was much the stronger of the charge a hospital, a Magdalen asylum and two, and he had to do as she said. A few schools near San Francisco.

months ago he became rebellious and un-Frances Berry Whitcher is scarcely ruly, and Mrs. Beeler had recourse to im- known by name to the present generation prisonment and frequently locked him in of American readers, yet she wrote one of the attic chamber, to the solitary occu- the most popular books of her time, "The

pancy of which she condemned him before Widow Bedott Papers." She was born in the honeymoon was over. One day he let Oneida county, N. Y., in 1811, and died himself down with ropes made from the there in 1852 In 1847 she married Mr. hold meetings every Sunday evening at 7:30 o'clock bedclothes, and when he sought his wife he Whitcher, an Episcopal clergyman, and it the honeymoon was over. One day he let | Oueida county, N. Y., in 1811, and died | found she had gone off to Providence to was the peculiarities of his flock which she

Council: A president, a vice-president, enjoy life. Wrought up to the point of portra, ed in her "papers."

Cleveland. CHILDREN'S PROGRESSIVE LYCEUM, NO. 1.-Meets every Sunday at 10:45 A. M., 1n G. A. R. Hall, 170 Superior St. Spiritualists and Liber-alists earnesiy invited to send their childret.

and the public cordially invited to attend The School for Pavchic Culture meets every Sun-day at 2:10 p.m. at Memorial Hall, 170 Superior street. Public Invited.

Mrs. Hettie Green, the eccentric woman of wealth, has endowed over one hundred Farnklin Avenue. Admission free.

North Metiregor, In.

The North McGregor Society of "piritualists mee every Sunday and Thursday evening. Geo. Palmer President; Geo. Ram-ey, Sec.

St. Paul, Mino.

The Spiritual Alliance meets in Waucota street Chapel, between Eighth and Ninth streets, every Subday ovening at 7:30. Mrs. M. C. Tu.tie, Sec. 327 East 8th street.

San Jose, Cal.

Progressive Lycoum most every Sunday at 10:30 i. m., at G. A. R. Hall, South First st. Program in i literary entertainment first Sunday in each wonth All welcomed. and literary

Watertown, N. Y.

The First Progressive Society hold Sunday me-t ings in their New Temple on Davis street Sunday afternoon at 280 and evenings, 7:30. Lectures tests and psychometric readings.

Ohicago, 111.

Peoples' Spiritual Society meets at 93 S. Proria st. every Sunday at 2:30 r. M. All are made welcome who visit Obleago. G. L. B. JENIFER, Pres., 220 W. Monroe stro t. Martine's Hall, Ada street. Morning 10 45; eve-ning 7 45. Mirs. Cora J. V. Richmond, apresker. Bill tualist' South Hide Suciety meets at 3 p. Spiritualist' South Hide Suciety meets at 3 p.

Claude, at the age of 18, and performed street.

Lady Macbeth to Phelps Macbeth before Banner Hall, 91 South Peorio street, at 7.45 p. m.

Brooklyn, N. Y.

The Brooklyn Progressive Spiritualists hold their weekly conference meetings at Everett Hall, cor. Bridge and Willoughly streets, on Saturday eve bing of each week, at 8 clock p. m. Good speakers and meliums. Beats free, Samuel Bogart, Pres. The Brooklyn Spiritual Union holds public meet-ings every Bunday evening at Fraternity Rooms, Bedford avenue and South second street.

The Women's Spiritual Conf-rence weet ever Thursday evening at the residence of Mrs. Starr 23] St. James Place. B. A. McUntcheon, Pres.

Pittsburg, Pa.

The First Spiritualist Ghurch of Pittsburg ha The First Spirituation of the desired of the second 12 m. at their J. H. Lohmeyer, Sec.

Troy, N. Y.

Progressive Spiritual Association No. 2, meets at Star Hall, corner of Fourth and Fulton streets, (en-, trance on Fulton) every Sunday.



It has just taken the "Highest Award-Gold Medal and Diploma," for "Light Draft, best Sample and General Utility," at the World Cotton Centennial Exposition, New Orleans, over all Competitorie Address GULLETT GIN CO., Amite City, La APRIL 19, 1890.



Peter's Present.

Twas the night before Christmas in Kingdom Come, The saluts were in bed and their harps were

att dumu. Their halos turned out (to economize gas), And their stockings hung up on the gateway of breast.

Said Peter. "I'll just run round for a min

ute To look at my stocking and see what is in it The good little angels are all fast asleep, And no one will know I have taken a peep.

And lof and behold! In the dawning light dim,

Elissiccking-apparently full to the brim! He took it down quickly, and there, if you please,

Was a little toy rooster that crows when you IQUEE S.

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

And somehow the story got round the next day,

And now he don't hang up his stocking, they say.

-Oliver Herford in Life, Written for The Better Way.

A DOG SEES A SPIRIT.

room. Bith bed rooms opened out of handed over to some medium of recent

"it sounded like a gun." Mr. C. heard medicine. You will note that the cus

The small boy had a dog that was rough, as most small boys' dogs always

are, and a young girl who lived next loor had a kitten, sly as all cars are. desultory conversation, he said; "You know my dog Barca and your cat Darling?

The Main Point.

"Well, my dog had a plece of meat

and he thought your cat was going to take it away from him." "Thought!" exclaimed the wise little

girl. "What makes you say that the dog though ? You know dogs don't think-fliey instinct." "Well," said the boy, "I don't care whether be thought it or instinct it,

but anyhow he killed your cat." Written for The Batter Way. NOT THE SAME.

by H. W. BOCZER Deceit being a factor in the present nection with Spiritualism brings confusion of ideas. To assist in clearing these away, the expression of any ones views may be of use.

in which she speaks of dogs being "gift of the accused; as the professed object have a Paycograph, but have not spent ed with intuition and clairvoyance." Is only to prove that the mails are used Walter and me, but shows no intelli-It brought to my mind an incident for advertising that which is not furn-gence as yet." which to k place several years ago Mr. Ished as advertised. The law is founded As for the advice, we would simply C. and family rented and occupied a on the external life; of spiritual things say, never allow a spirit to become viofarm belonging to Mr S; I was with it takes no cognizance. It stops at the lent or handle a medium roughly. them for a short time. One day Mr. threshold of the occult. So that its Either insist upon his leaving or stop S's dog-a shepherd which had been question is simply this: Did the adver- the seance peremptorly, though he releft on the place-weut to the front of tiser in receiving his money fulfil his turns a thousand times. A spirit that the house, and, sitting under a window, promise? It is not a question of the is so dull of comprehension as to not howled continuously nearly all that purchaser's satisfaction or dissatisfac- understand a request kindly given, is day. If we drove him away he would tion: if he received an answer which he too blindiy selfish to have either symsoon go back again. Mr. S, the owner claims to be such, the law absolves the pathy for a medium or consideration of the dog, was sick at a town about advertiser: if he gets no returns, the for anybody else, and will ruin a meseven miles from the farm. The last uase is clear for the prosecution. The heard from him he was reported a little instance of the medical advertisement come a nuisance to any circle. Meet better. After nightfall, in order to quiet is illustrative, wherin the so called downright selfimess in a spirit with the the dog, we kept him in the hou-e. practitioner, possibly an M. D., adver- same firmness and determination that Mrs. C. had put her children to bed and dises a medical diagnosis free--stamps lain down with them and dropped to only for the answer. The letter resleep. Mr. C went to bed in another ceived for psychometrization is

the sitting room, in which I was doing development, (or undevelopment?) who some sewing. It was nearly 10 o'clock. goes over from 25 to 50 such letters in a Suddenly a sound loud as the report day for a small consideration. This, of a pistol broke the stillness. It sound notwithstanding the best informed on ed toward the ceiling and nearly over the subject agree, tha' on account of the my head. I started from my chair aural sphere of a writer lingering with and then sat down again. The dog got the medium and mingling with the up, and for a moment looked toward next p-ychometrization, only from two the place where the noise came from, to four can be succe-sfully doue within then with drooping head came to my the 24 hours! With the physician's chair and crowded bim elf very close guess, from "age, sex and leading to me, shaking and trembing with symptoms," furnished by the patient, fear. Mrs C. woke up and called to and the medium's psychometrization, me, asking, "What was that noise?" I a disgnosis is made out, and with this said I did not know. "Why," she says, is mailed terms for treatment and

THE BETTER WAY.

The Old Tale. Bro. E. A. Walbridge sends to THE BETTER WAY the following extract from a private letter to him, in which all more or less perfected mediums and One day the boy came nonchalantly experienced Spiritualists may see theminto the girl's presence, and after some selves reflected in the past. We might give the information wanted privately, but as there are undoubtedly others in the same straight, we publish it with the advice for the benefit of the partners in misery:

The letter reads as follows:

"I have not lost my interest in Spiritusliam, though there is little here to keep up one's interest. We have a little family sitting often, but nothing but tips and a few raps as yet. Quite a cute Indian, calling bim-elf Wampoo, does the tipping, and no amount of coaxing will pursuade him to let any other spir-it communicate. We have been sitting a few times in connection with a young man who is so violently controled that once I was so frightened I promised myself if I ever saw him restored to condition of society, legislation in con-nection with Soiritualism brings con-blim again. I have been sitting several When he goes under coatimes since. trol he falls like a log to the floor. Once by motions we got a communication, the spirit purporting to be a friend of At the present time there seems to be his; told us where, how and when he more or less difficulty in analyzing a passed away. When he came out of the trance he said it was all correct; case of using the mails for obtaining and twice he has been controled by a money under false pretenses, and in clog dancer. The dancing was just money under false prefenses, and in comparing this with the prosecution of the materializing medium. I am a firm advocate of "free malls, free speech and a free press;" so that in re-cognizing a law which involves censorship of the use of the mails, I do so anything of that klud about him. He is a good, kind hearted young man, too In THE BETTER WAY of March 22 1, Allie Lindsay Lynch has a short article in which she speaks of dors being with

> dium if allowed to continue, and be the law would trest a miscreant. You may permit a little humor, but no trifling or that which is foolish or senseless.

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.

A Christ living is a devil, fool, dupe and what not. A Christ crucified becomes a God. "What a bedlamite is man!"-Jefferson.

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

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

A. HUDSON HARTER. There is no death; the post sings, What seems so is transition, And change of form, to spirit brings A more refined condition. But is it not a fairy tale? imaginations dreaming! Assuring us that death's dark trail On earth, is only seeming? Are not sad wallings for the dead Afloat on every breeze? and whither have our lone ones fied? Our broken hearts will tease. The query, norn of dark distruct, Doth even yet remain, if man shall die (as sure he must) Bhall he, then, live sgain? The Taimages and Ingersolis D soussing pro and con, Avail naught; the question calls, "Does life continue ou?" The answer (if it comes at all) Must come through demonstration; Our faith and hope in ruins fail Without this sure foundation.

Then welcome! All phenomeus, From raps to inspiration, The whole encyclopidia

Of psychic information.

Dare You Deny Them.

If the government can make a good bond, it can make good money. If the government can loan money to the banks, it can loan direct to the peo-

If it is right to loan to an association of ludividuals, it is right to loan it to an laublyibal.

If the government has to issue bonds to burrow money, how can it ever pay the bonds off in money?

If the government can make money and is the only power that can make money, why does it issue interest bearing obligations to get it back from the people? By what authority of law, common

decency or honesty does a government issue bonds to borro # money from peo ple that would be placed under arrest if they attempt to make money to loan to the government.

The above is for honest and intelligent people to think about -- Fort Scott Globe.

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, and all the long days of watching and waiting will have vanished in a moment when we stand in the sweet light of loving friends and fear no grave between.

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 dethat you knew in childhood, so there you will know these glorified friends that used to be in your arms here on earth, that used to walk at your side here; you will find them in the old likeness, only glorified and made ra-diant by their spiritual unfoldment. Christian Superstition.

Petersburg. It is not to be dwelt upon,

and its details are best hidden. But the

tious corpse sat up, and, lifting the cof-

flu lid, proceeded to "rise up slowly and

detach itself from the coffia" and claim

a persistent interest in this world. Peo-ple fled. The reputed corpse went

less and trembling" until he found an

open house. Then there arrived peas ants "armed with poles and stakes of

the condition of corpse from which he had temporarily escaped. - London

A Remarkable Phenomenon.

At the meeting of Psychic Research which was held in Gotenburg, Sweden,

"A Russian scientific learned man

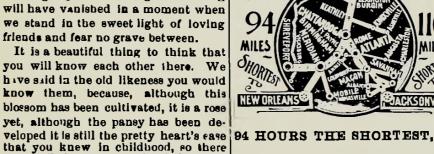
place at those seances, came purposely

WAY from the Norwegian spiritual paper for Mirch, 1890, by C. G.

L'ght.

Helleberg.

gator.



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THE PSYCHOGRAPH

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friends. t apt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psycho-graph) from many other friends, even from old settlers whose grave stones are moss-grown in the old yard. They have been lighly satisfactory, and proved to me that Spiritualism is indeed true, and the com-munications have given my heart the great-est comfort in the severest loss I have had of son, daughter, and their mother." Dr. Eugene Crowell, whose writings have mades us name familiar to those interested in psychical matters, wrote as follows:

Dr. Lagene trowell, whose writings have mades his name familiar to those interested in psychical matters, wrote as follows: I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I be-lieve it will generally supercede the latter when its superior merits become known. A. P. Milter, journalist and poet, in an edi-torial noti e of the instrument in his paper, the Worthington (Minn.) "Advance," says: "The Psychograph is an improvement upon the planchette, having a dial and let-recommunications. We do not hesitate to recommend it to all who care to test the question whether spirits can return and com-municate." Price \$1, postage free, with full directions.

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RELIGION OF MAN: AND

ETHICS OF SCIENCE BY HUDSON TUTTLE.

The past has been the age of gods; the present is the age of man. Not servile trust in the gods, but knowledge of the laws of the world, and belief in the divinity of man and his progress lowaid perfection is the foundation of the Religion of Man and sys-tem of ethics as itested in this work. It is divided into two parts, I. RELIGION AND SCIE VCE, THE ETHICS OF SC. ENCE. It will contain over 30 parcs flow y puried will contain over 30 pages, files y printed and bound in best s yie of musim binding. The price, mailed free to subscribers, will be \$1 (0. 1t will be published as soon as a suffi-cient number of subscriptions are received as guarantee. In the absence of any great lib-eral publishing house, publication by sub-scription is the most available method of circulating solutions and reform works. eral publicating house, publication by hits-scription is the most available method of circulating apiritual and reform works. Those who desire the book are thus enabled to obtain it less the publisher's profit, and give the au'bor direct essistance. I am induced to thus present this work by the cordian manner the friends met the an-nouncement of PSYCHIC SCIENCE, their generous support at once enabling me to place the M-, in the hands of the printer. Also by subscription FROM SOUL, TO SOUL; a selection of poems by Emma Rood Tuttle, containing all her best poems, eight pages of her song with music, heretofore only ob-tainable in theef form, and a fine englaving of the author. 200 pages, they bound, 11.00, mailed free; in elegant building, S2 50. The names of those wishing these books are solicited, the money not being desired until publication is anionneed. Audress, Berlin Heights, O. HUDSON TUTTLE. Berlin Heights, O. HUDSON TUTTLE.

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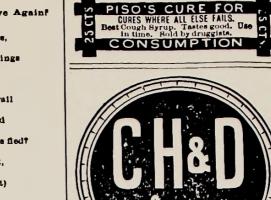
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garment I was sewing on, and I went at it. I compelled the dog to lie down in another place. As I became absorbed in my work I quite forgot the circumstance, but it seemed that quiet was all that was needed. Again the sharp report in the same place. The dog howled mournfully while looking toward the place whence the sound came; and then he came to me trembling as violently as before. The folks were again awakened, but that was a little more than 1 could stand, and I went to bed. Next day word came that Mr. S had died the night before at about the time the manifestations took place at the farm house, his old home.

Science in Scap Bubbles.

There is scarcely anything in the world which seems more utterly outside the realm of law than a soap bub ble. The delicate film, with its ex- and when jurors boldly avow a predequisite floating colors, its power of in stantly vanishing, leaving no trace behind, hardly seems as though it could sided. form a link in the inexorable chain of As we see it, the two cases are not law.

phere and the molecular forces in the film itself-so long as the bubble lasts. It is because of an exquisite adjustment of all the forces, physical and molecular, concerned in its existence.

This is, of course, the merest com-monplace, and yet it is one of the com-monplaces of nature, which, however well we may know them, never cease to be wonderful when they are in any degree realized. There are other laws governing films which are no less wonderful, though they are less familiarly known. A heap of bubbles blown while the pipe is dipped under the sur-face of soap water looks like a chaotic huddle of bubbles of all sizes and many the \$53 net proceeds and purchased a shapes; but, upon careful examination, silver punch bowl for the soldiers and it is found that never more than three sent it to them. Smart woman that films meet at an unsupported liquid meet at a liquid point, and that the an. edge or point at an angle smaller than 120°-one-third of a circle.

crezy." I was anxious to finish the flaw by which the law can touch the of his food or circulation of the blood. practitioner. As destitute of genuineues as may be his method, if his medicines are harmless and take the place of drug poisons, his practice doubtless often results in the patient's improvement, by giving nature a chance to work.

In prosecutions of the materializing medium, ins ead of the same being based upon the theory of the non fulfillment of the agreement, it is that the medium claims to do the impossible. With the former, testimony concerning the medium's capabilities do not count; for the question narrows down to simply this: Did you cheat this indi-vidual custo ner? With the latter it is: Did you receive money for the doing of the impossible? Now, when the prosecution is base I upon the latter theory, It is entirely consistent that the defense shall show through eye witne-sess that such so called impossibilities have been

done in the presence of the accuseo; termined opinion opposing any and all testimony, it is useless to waste ener-

cause and effect which we call physical the same. That which experience has determined for us as investigators is this: that there is no legal recognition The atmospheric pressure on a bubble of any evidence in the line of the occult six inches in diameter is over 1,500 that differs in any way from the evi-pounds, and yet the fragile film lies dence of things in the external life; safely between the opposing forces of not on the facts but mainly on a theory nature-the pressure of the outer sir, of pre knowledge by those entirely ig the spring of the enclosed cushion norant of the suiject on hand, a trial of within it, the down ward pull of gravity. a materializing medium in any and the upward push of the buoyant atmos. every instance, is but a repetition of the ignorance of a part age which said to a Galileo, "the sun do movel" It must be borne in mind that even the iron rigidity of the law yield, before puplic opinion. The latter is advanced

to a point of toleration for mind reading, clairvoyance and psychometry; but materialization is not only denied in toto by outsiders, but by many Spiritualists themselves.

The Woman's Relief Corps of Marys ville recently got up a benefit for the Soldiers' Home, and Intrusted the management to a Mrs. Wright, who took wonder if she didn't act on the advice how to use them. Therefore the great edge, and never more than four edges of her husband? It would seem that no and crying need of humanity is wisdom brain less ponderous than that of a man to know God the Father in all his ommeet at a liquid point, and that the an-gles are always equal; that is, films will not meet each other at an unsupported edge or point at an angle smaller than bet ten to one that Mrs. Wright's hus bet ten to one that Mrs band is fond of punch .-- Carrier Dove. follows the bud.

count for it, he said we were "all may have, and there is not a point or over the heating of his heart, digestion died or seemed to die. At any rate his

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? -Jeaua.

To understand Jesus, the Christ, one must become a Christ as he was. Just as it takes a mathematician to understand mathemathics-an astronomer to aspen wood," and they transfixed that understand astronomy.

"If there weren't so many durn 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 duli care or everlasting sunshine.

The spiritual world is in us and the 24 h of January, 189J, a wholesale around us. And we are just as much, merchant, by name, Matthew Fidler, and in reality, spirits to day as we ever related his spiritualistic experience at shall be; and we may just as easily Newcastle, Eigland, among other earn to know the truth, that we do the things the following: Father's will here and now, as to wait ten thousand years to learn it in the sohearing of the wonderful things taking called spirit world.

He whose light is opinion, or booke, tbither to personally investigate these matters. A nong other questions he asked the medium if her control could or custom, works in the shadow under the light; he whose light is ideal, inspiproduce a very rare bush which grows rational, Impressional, works in the only in southern climates. Within a few minutes the asked for bush stood shadow of the light; he whose light is himself, the Worker, God, being no before him with buds, on and after one longer under the light or in the shadow, hour the buds epread out in beautiful flowers."-Translated for THE BETTER works in the light as the light.--Alexander.

A new party has arisen entitled the 'Nationalists," who propose to reach perfection by purifying the government. Hardly. Davis says that spirit Galen said to him, in a very impressive manner, that "The church and state are two thieves, between whom truth is dally crucified." To purify, then, would be to exterminate and supercede both.

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

it plainly, but when we could not ac tomer gets returns, whatever value they rising and setting of the sun as he has outlines are these: A well to do farmer Cincinnati; To Jacksonville, Fla., friends set out to bury him. Just as the

Time 28 Hours.

coffin was being lowered the suppositi- Through Sleepers without change. The Short Lexington, Ky., Time, 2½ Hours Knoxville, Tenn., "12 " Atheville, N. C. "17 " Chattanoo ta, Tenn., "11 " Atlanta, Ga., "16 " Birmingham, Ala., "16 "

round the neighborhood "blue, breath-shreyeport for TEXAN, MEXICO and CALIFORNIA.

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poor unfortunate creature who had out Mountain. been buried and yet was alive, "with holy aspen stakes," pinned bim to earth, and effectually reduced bim to subject to press Over One Million Acres of Land in Alabama, the Future Great State of the Sould, subject to preemption. Unsurpassed Climate.

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and patronage. The paper which goes into the homes and is read by the fam-illes is the paper which counts its sub-scribers by the year instead of depend-ing upon the fluctuating sales of the news companies, and it is, after all, the family paper which swings the power. -Journal. In a country that guarantees man liberty, a Sunday law that takes away bis liberty has no place. We must staud for our rights on Sunday. A large number of people can keep the sabbath better in their own way than after the d. M. Evach. General Manager;

F. C. Donald, Gen. Pass. Agt OHICAGO.



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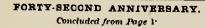
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8

against her life. But Saul stoutly de nied this, and swore by the living God that no evil should come to her, whereupon 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 beart of the affairs that lay heaviest upon it-In what essentials, let me ask, does this bille account differ from the ma-

terializing 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

eun." For more than a thousand years ig norance was sacred to religion. Five hundred years before the Christian era Pythageros, the most eminent philoso pher of his period, announced the spherical 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 Fath ers would have torfured 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 Piolomys, the accumulated learning of the civilized world. There history told its marvelous tales; science displayed its accomplishments; art explained its methods; and poesy and song held familiar court. There, too, the pyramide, 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, nicely catalogued and arranged in their vast receptacles, when the priest of an enforced 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 Hypatla, the famous Greek maiden and lecturer, was dragged from her carriage 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 of those sublime evidences of spirit presence and power which are continually being manifested.

There stands in Rome to-day the

Take home the messages of love to-day, Like seeds now dropped within the wak-

ened anirit. And let them grow from doubt and wrong while here

And blossom in the hopes your hearts in

look upward from your gloom, light is above God bloss you all, each in his separate

place; and may the rose of everlesting love Bloom in each heart, and in each life find

space,

Practical Religion.

To the Editor of The Botter Way, Those who were present at the late Independent Woman's Convention, at Washington, must have observed that he 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 interested in our moral and social relations to suggest that there was not enough distinction made in the convention 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 relig ion, and we read in the Acts of the Apostles that the ohurch became very barmonious and successful by observing this standard.

It is therefore truly beartrending to contemplate how many millions of people have been destroyed by the contending sects in quarreling over honest, but entirely useless opinions, and thus proving the wisdom of the advice of the great founder of Coristianity.

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, accomplishing nothing good, but on the contrary spreading inharmony over the earth by

thus building on a sandy foundation. The time has come for all honest peo-ple to insist that these different religious 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 accepted this national way of bringing the milennial era.

Because of this unending conflict, the great army of progress find that in try-ing to make a brotherhood of human ily, the chief obstacle they have to encounter is the presence of a standing army which many nations require to keep the different religions from destroving one another.

It is also suggested to the more progressive churchmen, that they entertain the elevating proposal of substitutpretended friends; those who, in its ing the God of love and kindness as sacred name, denounce as untrue many of those sublime evidences of spirit people.

This God who is described in the 19th psalm is already adored by all scientific people, being the same yesterday, to most notable statue in the world, for it represents at once the ignorant folly of the past and the enlighted liberality of that if this suggestion were adopted it the present. Let us rejoice that on the among all denominations, which state of harmony must precede the time reyears ago persecution raged with fire ferred to by the prophet when there shall and faggot, surrounded by mocking he but one God, one faith and one bapBoston, Mass

Well, we have had our auniversary, like he 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 selebrated was its twentieth. 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 enj syable affair and creditable to the onuse. 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 estebing and spread everywhere, and it has. Every year from that time to this-the 42ud-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 one of 1863 said 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 worldwide as Christmas and Easters are.

In this city, which is now almost the Hub of the cause as well as the Hub of the universe, as our city is facetiously called, and although there may be a great many Hubs, or centers, I cannot help thinking that the second vote 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 beiter, and then each attendant also could take it all in, which is impossible when it is celebrated in a small way in several different places in this city, as has often been the case, and was especially so on the 42nd oceasion.

We have had in the past some grand celebrations, and these have always been when some special effort had been made to get up a good one. I could name some of such oceasions, 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 anywhere, 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 reported by the secular press. At these anniversaries 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 platform talent, and I think I was never 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 societies had rather pay \$153 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 calculate upon these an niversaries to help them out financially. I understand that the reason why union cele-brations were not continued after the one of which I have spoked was in the division of the spoils. The Ladies Ald Society, which is quite an old institution, did not feel as in ough it had got i s share, or as much as it would if it nad celebrated on its own hook; so you see that in spiritual, as well as religi-ous matters, "money (or the love of it) is the root of all evil," which we will outgrow some day. On the present occasion of the 42nd anniseveral societies preferred to scoop what

root of all evil," which we will outgrow some day. On the present occasion of the 42nd anni-versary a union celebration was thought of and sngested to Mr. Ayers to have it in the new temple, all the societies joining and having all the meetings free, which seemed agreeade all round, but when Mr. Ayers consulted his spirits, they oil soled (said Mr. Holmes, of the Berktey Hall Society), said the time had not come yet. So that failing througn, there was no other way but as last year, for each society to celebraic by liself, which it has done very oreditably for that divided method. I have the greatest faith in Mr. Ayers, the man who has built this bandsome temple on the Back Bay, and in his devolion to Spiritu-alism, his generosity and self sacrifics to the cause, is evidence of that, and if his spirits think the time has not come yet to have the anniversary heid, the temple and the ser-vices free, I have no doubt they have god reason, for I am a believer in the spirit in-fluences of that temple. It was their sugges-tion that it was built, and it certainly is a credit to the cause, and I have great faith

Obituary. Passed over at his home in Lincoln, Neb. March, 18, 1890, L. O. Parker, in his thirty-

first year. Brother Parker was a member of the Spli itual Bociety here, and originally of Unita rian bettef. We miss him, but know that he has found broader fields of research than

were open to him here. Weextend our sympathy to his family. He was a leacher in one of our suburban schools

Geo E. Palmer, President of the North McGregor Society of Spiritualisis, died in Mason oity, March 234, of appoplexy. was a true Spiritualist, and one that did all in his power to advance the cause of Spiritualism. He was one of the oldest locomotive engineers on the Chicago, Milwaukee and St. Paul Railway, a man honored and respected by all who knew him. His fureral was conducted by the Brotherhood Locomo itv-Engineers. In his death our society has not with a sad loce.

Also: Isaao George, aged thirty-seven years, after hours of suffering from a mangled leg. He was reared a Spiritualist, and was

worker in the temperance cause, and an houest outspoken citizen. He leaves a wife who almost retures to be comforted, as they

who almost refuses to be comforted, as they had not a child to cheer her. The aged parcuts realize that the sliver stream so near their feot is giving out sweet music, as the bright ones come and go, and the brothers and slaters feel that there is not the mystery of the grave shi sling of death of which we were once haught May the brother and his band be often with us, and soothe, especially the lonely sister, is my prayer. DERYEE

From earth life on 6th inst., Dr. James lennings, of Camden, N. J., formerly o Brooklyn, N. Y., then of this place for many years, corner Chestnut street and Valley ave The fuperal services were conducted by Mr.

The fuperal services were conducted by Mr. Bemer, of Pulladelphia, w'o said: "I am not speaking at a poor man's finneral but a rich map's, for be was rich in spiritual knowledge us well as aclentific." Dr J-ninks became a convert from old theology to New York, sitting with the Fox girls when they first came there, 40 years ago; afterwards married Mrs. Mary L. Wi-liams a medium of large gifts, and never were two souls more sacredly devoted to each other than they were. - or many years they have been bolding public circles in Camden, the doctor being also a medium. He was 81 years of age. BILEY M. ADAMS.

At Marshall, Mich., March 21st, Hon. Geo. R. McKay, one of the early converts to Mod ern Spiritualism, passed to the spirit world

at the age of sevenly one years. He was a native of Livingston county, N. Y., and removed to Michigaa about twentyfive years ago. In his adopted State he fill d

Y., and removed to Michigia about twenty-five years ago. In his adopted State he fill d various positions of honor and trust, and for one or two terms represented his district in the Wichigan Legislature In company with six other persons, of whom the writter of this notice was one. Mr Mo Kay devoted two days and two evenings suc-cessfully, in December, 1849, to the invesu-gation of spirit rappings at Rochester, N. Y. No one of the company ever doubted the phenomena of its spiritual source after that is vertigation 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 clation of Spiritualists, and he was always ready, in public or private, to give a reason for the faith—or knowledge rather—that unere was life beyond the grave. He no more denied his belief in Spiritualism for fory years than he denied his earthy existence A good man—a faithful and consistent Spir-itualist has gone to what cannot fail to be a blessed existence in the summerland. R. D. J.

A bald headed woman is unusual before she is 40, but gray hair is common with them earlier. Baldness and grayness may be prevented by using Hall's Halr Renewer.

ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should al ways be used for children tee hing. It soothes the child, softens the gums, aliays all pain, cures wind collo, and is the best reme-dy for diarrhœa. 25c. a bottle Morning Service - - - 10:30 Evening Service - - - - 7:30

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very spot where less than three hundred priests and slavish minions of religi, us intolerance, the murdered Bruno is master. 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.

homes where its sacted altar has been whose every gift is a blessing.

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

- We stand to-day before your earnest faces; We stand to-day and read your faithful bearts.
- And lo! The clouds have melted from their places,
- The cloud from human life at last departs.
- We stand beside these radiant, blooming flowers,
- Roses, lillies, 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 paim 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 palma-Dead paim leaves, blessed by priests with softened voice; We stand amid the living, growing palms,

To-day the victory! Our cry in growth relolces.

This is our palm Sunday, and our hearts Awaken in the light of love's elyceum, And lo! Within this golden light the gloom denaris.

And joy and peace are given to our vision. See ad in another column.

A Remarkable Cure.

Dear Dr. Dobson: It becomes a duty, as well as a pleasure, to make due acknowledgment to you of the benefit my husband has received from your treat-If it be asked at this late day, "Of ment. For six weeks previously he what good is Spirttualism?" Let the had been sick with pain in the head, answer come from the many bereaved face and eye. We used such remedies homes where its sacted 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 feit to be imperishable. Have we not enough to be thankful for if this, indeed, were all? But no. Every day brings some to be thankful for if this, indeed, were only made him worse. Husband him-all? But no. Every day brings some self, friends and the doctor all despaired new delight from that eternal source, of his life, as a steady decline at his age (sixty-nine years) terminates usually at the grave. But I and one other faithful friend would not give it up yet. Sy upon his suggestion I wrote you. A perfect disguosis was given; remedies sent prompily 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 moths, 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 bealers have ac complished great things for him and we are truly grateful. He might have been saved much suffering had we employed The Religion of Man, and Ethics of Sciyou sooner. Bressings attend you. F. E P MALCOLM. N. MALCOLM. Glidden, lows, July 12, 1889.

P. S.-My husband's recovery is a great surprise to his family and ueighuors, 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 unture's laws. People should be taught what those laws are and how they ope-Truly, rate. F. E. P. M

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

finences of that temple. It was their sugges-tion that it was built, and it certainly is a credit to the cause, and I have great faith also that its mission is a good one, and the free preaching by talent d mediums and free reaching by talent d mediums and free reaching is reaching and influencing people that are usually beyond such rach. Still I feel, as I have said, that there anni-versaries should be united ones, for the sake of the general public effect; so I hope the time will come, as certainly the temple spir-its intimate, when such a union will take place. It is very well to have all these dif-ferent societies, for some like one and some like another; it gives a wide opportunity for lots of speakers to express themselves, but that can be done every Sunday in the year; but it does not give Spiritualism the hear-ing or the show that a union one would give. Bo we live in h p s. Each society has strained itself to do its best, and no one but has bad an attractive platform. There have been stars present at each, both oratorical an 1 phenomenal, and not a session on either day of any of the so-deties that was not both creditable and end

The Independent Club held their regular meeting, Tuesday evening, April 8th, and opened the exercises with songs by Mr. J. E. Wilson.

Mr. F. K. Rich made a few remarks, and, after singing by the audience, Mr. Frank Ripley spoke at some length of the personal responsibility of mediums to self and to each other, together with the power of helpfuiness that might be exerted by the public towards them, aiding them in bringing about the best results. Mr. Ripley followed with

the best faster of the audience with a Miss Fay favored the audience with a pleasing plano selection. Mrs. J. E. Wilson gave a humber of recognized descriptions of spirit presence. Mrs. I. G. Wellington read a poem, and Miss Jonuie Rhind closed the evening's entertainment with remarks and and resulting. C. B. F. and readings

ence.

BY HUDSON TUTTLE.

From Boul to Boul, a selection of the authors best poems, with eight page of songs with music (obtainable only in sheet form) by Emma Rood Tuttle.

A full prospectus of these books has already appeared in this paper, and I wish to express my thanks to the friends who have generously responded and for the words of encouragement their leiters contain.

The price of the volume will be \$1 each to subscribers, but after publication it will be \$1.50. My purpose is to supply the books to those who sesist in the publication at as low a price as possible. Those who wish to subscribe will confer a favor by sending their names as soon as convenient. The price is not desired until publication is announced. Circulars with contents sent on application. Berlin Heights, O. HUDSON TUTTLE

1. 1 ...

Henry H. Warner lectures in Haverbill April 20 h and 27th, and may be engaged as an inspirational and trance lecturer and test medium by addressing Box 740, Alleboro.

Moss. Mr and Mrs. S. N. Aspinwall, inspiratiou-al speak r and les' medium, leave Miane-apolle, Minn., in June for Eastern Camp Meetings, and will take engagements on the

Mrs. Muggie Stewart, platform test and clairvoyant medium, 264 East Main street, Piqua, O 10, can be engaged for the winter months oy societies in need of first-class talent. Address as above.

G. W. Kates and wife are lecturing and g ving tests in Indianapolis, Ind., during April. Address them there at 12½ N. Dela-ware street. They are engaged at At. Louis, Mo., for May, and Topeka, Kansas, June and July, They exp. of to remain West for the following season.

tollowing season. Lyman C. Howe speaks in Washington, D. C. during the month of April. He is yet free for May and June, 1800. He is sugged for Tuesday, Thursday and Sunday, July 20th, Sist and Aug. Srd at Cassadags; and from Aug 9th to 18th at the Iowa Camp Meeting. He is yet free for last two weeks of August. August.

August. Mrs. H. S. Phillips has been giving tests of spirit presence at the meetings of the Key Scone Spiritual 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 eng-geomenic. Address 556 Spruce street, Camdeu, N. J.

Camden, N J. Oscar A. Edgarly having closed a two months engagement with the Spiritual So-clety of Watertown, N. Y., is for the present month engaged with the First Spiritualist So clety of Saratoga Springs, N.Y. Would like to u.ake engagements for the first two Sun-days in May. Home address, 52 Washington street, Newburyport, Mass.

street, Newburyport, Mass. Moses Hull speiks for the Bociety of Pro-gressive Spiritualists in San Francisco, Cal., up to and including May 4th. He can be addressed at 38 lockton street, San Francis-co, 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.

In the central and easiern states. Mr. Edgar W. Emerson's sugagements for April, May and June are as follows; Wor-cester, Mass., April 6tb; Mariboro, Mass., April 7th and %n; Loweit, Mass., April 18th, May 4th and 11th; Haverbill, Mass., April 20th; Fitchborg, Mass., April 27th; Spring-field, Mass., May 18th and 27th; West Win-sted, Comp., May 22ud; Cincinnati, Ohio, Sun-days in June.

days in June. G. W. Kates and wife served the First. Church of Spiritualists, of Pittsburgh, Ps., with their usual successful results. They hold meetings in Commbus, Oato, April 2ad and 3rd. During April they will lecture and give tests each Sunday in Indianapolis, Ind., Ti,ey may be addressed during April in care of D. A. Ruiston, 12% N. Dolaware street, In-dianapolis, Ind. dianapolis, ind.

dianapolis, ind. Dr. W. A. Hale, President of the Echo Spiritualist Society, Boston, Muss., has the inst two weeks of July, also the months of August and September open for camp meet-ing engagements. Associations desting his services as a lecturer and test medium about address him at once at his office, 66 Russell street, Charlestown District, Boston, Mass. Terms reasonable.

Terms reasonable. Mrs. Clars A. Field will answer calls to lecture for the scason of 1880 and '91. Would like to make eng gements in the South; ei-ther 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 her at her bome, 210 4% street, N. W., Washington, D. O.

E. O. HARE, PRESIDENT. J. B. GROOMS, SECRETARY. No. 269 Freeman Avenue, Cincinnati, Obio



