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VOLUME 6.

CINCINNATI, MAY 10, 1890.

coutive, independent capacity.

NUMBER 19.

THE BETTER WAY.

at the Post-Office, Cincinnati, Ohio, as Second-Class Matter.)

INCLED EVERY SATURDAY.

THE WAY PUBLISHING CO., Proprietors

8. W. Cor. of Plum and McFarland Sts.

CINCINNATI, O. M. G. YOUMANS, President.

- J. H. WRIGHT, Treasurer.
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CINCINNATI - - - - MAY 10, 1890

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WONDER.

A Discourse by Mr. J. Clegg Wright, De-livered at Adelphi Hall, Before the First Society of Spiritualists, Sunday Morning, November 17, 1889. Specially Reported for The Better Way.

Give me your attention this morning

-in the religious consciousness is built world. In the spiritual world the doom dominated by them. Purely in an ex-l cent god. The same error was apparent light of my own reason." Protestantup in this realm of imagination, wonder of disappointment rests upon such. and mystery. Now, this realm of im- God can only be seen, can only be realagination, wonder and mystery we shall ized in the discovery of a new fact in all phenomena are relegated to provi- sonality expressing in himself the limited monarchical thought in reever have. There will always be mys the universe of being. We can never dential power, is a putting away, out creative totality of all phenomena-his ligion. I and thee; God related to my tery, there will always be wonder, and get nearer to God than when we discov- of their control, every action in indi- will is the order of the universe. It consciousness without a priest between. there will always be imagination; hence er a new truth in the objective or the vidual phenomena on the plane of phy- was a worship of absolute, personal sov- I, a subject, can supplicate the personof wonder; sentiment will fall into in the soul of man-God revealing himthis scientific consciousness-the dis Then the realm of the imagination, covery of a new truth.

of the religious faculty purely, is a Slowly the world will come to this. realm of mental creation; all that But you see the first article in this rethought which pertains to the religious ligion, in this new religion, in this studies. We manufacture our religions. that the highest expression of consci-The modification of organization, habit, ousness—of religious consciousness—is circumstances and adjacent surroundings, qualify, change and manipulate the surjective conditions of religious form. This has always been true, and tion of the laws of nature. Then if men worshipped that which brought forms of nature, life and government the force of education upon the human intellect is the force which is changing greatest religious sentiment, let us see which brought them calamity. The Jupiter. As I say, a greater misconthe subjective creations of the imagination of wonder and of mystery. These sentiment.

Enligtened wonder is the power in hypotheses of religious sentiment are in the scientific mind. What would make took an objective expression-that harmony with the system of knowledge. Let me illustrate this. Never a biologist bring his researches and dig which was beautiful he loved. Beauti- came out of the monarchic conditions It is this conflict in which you are toout of harmony with that knowledge. deep into the constitution of animated ful in desire, beautiful in order became of human life. Polythelsm was the A man's religiou is the highwater mark nature; enter into the precincie of or. The creations of the objective capacity. outcome of the patrierobal conditions of flict which is inspiring the world in of his knowledge and his want of ganism, affection and the impulses of Poetry, music, philosophy, literature, human life. When the world was which you live. That which was knowledge. The more knowledge of love, what would make him spend his painting, sculpture, the rites of religious ruled by the fathers of families, when begun in the worship of the artistic the phenomena of nature man possesses | weary hours in this way but this power and the more he sees his ignorance, the of wonder? What carried Humboldt by wonder. It is worship. Art is wor- try's life, then the powers of the mon- ization of humanity, practically, rather more he feels the necessity of know !- over the world, what made him ascend ship. Art is religion. The highest archic heaven were split up into planes, than Gid is that which is the edge, because mystery has magnified high mountains and study the habits of development of the religious conscious- and each plane had its representative cause of the inspiration in life and in his perception the vast domain of animal life? He could have spent his mystery. The astronomer, for example, time in the fascinations of pleasure in art of the primitive races is in harmony the religious character of the sentiment teenth century-this new phrase we sees more of the universe than he who the social world, he could have talked with their religious sentiment of devc- of wonder. has paid but little attention to the with delicate ladies in the drawing- tion and of wonder. Their divinities With the passing away of the patrispheres. His perceptive power being room, he could have lingered over the took form, and form in the vulgar mind archal form of government, came the bas passed away. But the sham pre-increased by the telescope and his latest passion of the fashionable novel, began to be associated with attributes monarchical form. That is to say, the rogatives live still in the realms of mathematical imagination being culti- he could have wasted his days with of power. Idolatry is the ignorant combination of political power of earth belief. What a strange thing religion

there will always be religion. But with subjective universe. It is the dawn of sical and conscious nature. "There is ereignity, a greater radical misconthe development of mental capability, truth, it is the dawn of utility, it is the not a sparrow falls to the ground with- ception of the constitution of What a majesty of power invested in a greater rational control will be exer birth of usefulness, it is the creation of out my notice," is an error, a creation the universe could not have pos the consciousness of man! What effect cleed over the imagination and the bias knowledge, it is the power of revelation of the religious wonder of primitive sibly been made. This Jupiter was had it upon art, upon literature, upon man. And this creation of these divin-believed to have in his hand the civilization? I will eketch it in a momore ready line, and the heat of the self in phenomena. It is the supremest lities outside of phenomena, the more disposal of the favors of state, the reward ment. Protestantism threw out the magination will be lessened, its wings power in the religious consciousness, infantile the understanding, the more and punishment, the foundation of genius of impersonation, which gave numerous will the powers be, more honor, the supreme power. Around numerous the division made in the him were lesser divinities in glory. fection and human life. It had been the demonstration of the forces of the uni-They ministered to him, they were life of the gods of heaven before, it had verse. Hence polythelam is the first messengers from him; they had powers religious form of the implanting of the delegated to them, planetary powers line is created by man's subjective great religion, the first article in it is religious sentiment of wonder in the and stellar powers; constellations were human mind. Men worshipped the under their authority; the earth, the stars when they did not understand clouds, vegetable life, the seas, the the acquisition of a new truth. It is astronomy; men worshipped the ani- rivers, the flight of birds, human life

what part wonder will play with that attributes of phenomena were made en- ception of the universe could not possitities to be adored and worshipped. bly have been created by human ig-With the dawn of reason the beautiful norance.

> It was a creation that necessarily conception of the beautiful stimulated plans dominated in the affairs of a coun-

in the worship of Ammon, the Babyism! Protestantism was the high mark, Now, this view of the universe, where lonian Jupiter. This Jupiter is a per- the high water mark, let me say, of the ality of divinity direct. What a growth! the capability to poetry to deliniate afbeen heaven before, the churches were adorned with the Madonna and the infant child; now it became the sentiment of the human soul that actuated the capability of the poet, and the genius of Spenser and Shakespeare in the worship of the growth of knowl mais of ferocity through fear when they health and disease, conditions of growth, England, illustrate the rising of poetry edge. It is the worship of the realiza- did not understand natural history; judicial capability, the differentiated from the absolute monarchical idea of the theological religious centiment. that be the highest religion, and the them pleasure and ease, in dread that were in the hands of this great monarch The devotion to human life in the poet's art.

We are marching on. Painting became emancipated from theological thought and the dream of liberty became a distinct idea in the social epoch. day, ladies and gentlemen, it is a consentiment, the emancipation, the idealness always dominates art. And the deity. Patriarchal conditions made thought and institutions of the ninehave in the religious sentiment.

Jupiter is dead. The form of divinity vated, he can realize more of the stellar funcies of art, with dramatio inspira- expression of the spiritual enthusiasm caused a bias in the world of thought, becomes when it is a fossil. What a

while I speak on the sentiment of wonder. Intellectual conditions are never completely stated when the sentiment of wonder is left out, for this sentiment has played a greater part in intellectual work than any other single sentiment.

Let me tell you what I mean by sentiment. Sentiment is not a thought creating faculty, it is an attribute of my conscious and unconscious self. My have been produced by the persistent of intellectual capacity. A sentiment differs from an instinct. An instinct is a faculty that does not improve by experieuce, but it does its work accurately. Instinct unerringly does a mechanical work, but seutiment does not. It is a continual wind, so to speak, blowing in duced by the long action of external circumstances upon the developing reason. It is induced by mystery, or by There are two sorts of sentiment which ity in the constitution of man, but there is always a moral sentiment. It has partly altruistic. "Do unto others as selfish sentiment. A truly altruistic chickens, the way a mother will suffer be benefited.

This sentiment, then, is a tendency, a blas, it is not thought-making power.

vated. The field of the unknown phechologist, who is seeking the elements

will not be so great.

studies in organization and capability. organic, constitutional relativity-wonmystery, realized by the cultured mind, effect of circumstances in the evolution that is the highest prompting of what I might call the scientific religion.

The eclentific religion is that supreme impulse which drives the scientific imthe realm of intellect. It is a bias pro- pature something new. Not for any joy ity.

that it will tring, but the fact of dis highest sentiment of scientific religion.

Sentiment or bias plays a part in the The expectation, the hope, the faith, are young the function of the imagina realm of religion. And what is the the devotion, the creations of religious tion is not understood, it becomes the brought into view. realm of religion? The realm of religion effort are all to be rewarded and to be wildest fountain of the a priori oreais the realm of imagination, of wouder made up to me by the religious power tions, and heaven, in the Bubylonian

phenomena than the man not so culti tions and frivolities, but wonder sat of religious poetry, and as we near the and with the coming of monarchic strange aspect to the cultured mind nomena is wider and grander and more dramatic power was the charm of na- it has been worked upon by Egypt, by outgrowth. Politics and religion are men in the pulpit, the teachers of sweet profound. So with the biologist, who is ture, the genius of the inner spirit of Greece and by Rome, we see a vast wedded together, what acts upon one morality, teaching absolutism side by seeking the elements of life, the psy- the mighty universe. That was a change in its quality, character and acts upon the other, what influences side with the highest ethical culture of of consciousness, profound subjects, that which is seen in the miserable to win the favor of the gods by sacrifice, ment, the subjective religious sentiment ness and folly and the institutions of

derful subjects-but still knowledge boldt or Bruno, if you choose-on one the god-and the glorification of god always. only inspires to larger conceptions of side bring your intellectual authuslasm lives at this day. The prayers in the universe, and the Pope on the other churches, are for the glorification of

light of the sun of eternal knowledge, excellence in the thought of finding in and the power of the Roman personal-

Let us look at the sentiment of relig'form of religious sentiment, when the of all ages. He who only understands glorification. have been dignified by the name of old forms of God are dead, the God of the thought of his own time is ignormoral sentiments. Morals have no fix the scientific mind will be the new ant. Sweep then, back, over written this, hence psalmody, the song, the men. truth that is shrouded there. Give it and unwritten ages. Away beyond the melody, were called into activity to to me, let me see it—for this mystery mountains of history, back beyond the But that is only a power in a few the glories of Egyptian genius and capasentiment, a sentiment that works ated upon the earth and earthly ideas- lon, a hierarchy of spirits and nomology to religious devotion. Religious devotion on a field where it always will work to-day puts God into the spiritual world while men are ignorant. It worked in tion is not adulation, but the discovery

upon his soul, the greatest charm of all states of religious consciousness when institutions, came montheism as its the nineteenth century presents. The grander expression of religion than idea. In the earliest ages man sought the one influences the other. The senti- the age, grafting into thought the darkpoverty of the Pope's religious consci- by humilation, by appeasing the ambi is wide and is working itself out into the the ages which are dead. ousness. Place on one side your Hum- tion of the god by the glorification of individual life and social expression

sentiments vary; they are habits which the sphere of mystery, and it is this seeking to know the mysterles of the Roman Catholic, in the Protestant we have the religious sentiment of for sin is the most gigantic error held side, bending before the superstitious god. The giorification of god is a sen- ization of Egypt. And what a beauti- of Nazareth was a personified expresideal of the creation of the imagination. Ilment of early man, that god could be ful civilization was that! The senti- sion of the creator to the universe in Bruuo's head was illumined with the propitiated by flattery. There is an ment of awe is the source of the power element of flattery in all worship. A of monarchic justitutions. Without that is appalling to an intellectual pulse along to new fields of discovery, the cre-cent was beautiful and majestic, slave may bend his knee before his awe what power could a monarch have? mind, appailing. That a man of cul-There is a relish, there is a joy, there is for he sees eternal glories, while dark master, but he may hate him in his It is awe that sustains a man when in ture, that a man of scientific logical an enthusiasm, there is an intellectual ness, death and ply shrivel the aspect soul. The element of flattery entered battle array he faces the foe-the into the religious sentiment powerfully realization of capability and power. believe or dare to tell the world to day, in the early ages, and not so much in When a soldler feels that the greatest that such is his condition, is a pitiable the ethical realm. Good deeds and captain of the world leads the army in degradation of philosophy and religion. covering something new, that is the ous wonder-how it has played its part good acts were not considered to be which he is a unit, he is awed, he feels In the development of civilization. A essentially pleasing to divinity, but the that victory lies at the polut of his And it is moving in some quarters fast difficulty, or by aspiration. Soutiment And that will be the last. When hu spirit must look at the world. The exaltation of the supreme consciousness bayonet. He is confident. Destroy the enough. The tide of progress can only can be selfish and it can be altruistic. manity has thrown off the prevalent wide intellect must take in the grasp of the divinity could be appeased by idea and the soldier is demoralized.

The end of pietry was controled by in his army than twenty thousand brain. A man may be very highly

The religious awe which stood at the basis of the monarchies of Epypt, how charm the ear of flattery in the subeen called by various names. This becomes the supreme power to move Roman world, back beyond the classic preme mind of Divinity. How sad it is does it teach awe? Awe is the charac- who was the instructor of James the moral sentiment is partly selfish and the consciousness of the scientific mind. forms of Greelan thought, away beyond to see this lingering in the forms of teristic of Egyptian architecture, awe is modern civilization. High art, the the characteristic of Egyptian poetry, Sixth, of Scotland, was once reproached you would have others do unto you," is, minds to day, upon the earth. It is the bility, lay the empire of Babylon. A art, the grand science, exalted poetry, music and sculpture. Great, massive when reduced to its primal elements, a power of the religious mind in the social state, an organized government magnificant music and the charms of forms of masonry, great square blocks spiritual world. When a soul-gradu- and aristocracy, a priesthood and relig- oratory, rising like fumes of adulation of stone, large structural devices, unbroken by tracery or projection. A to the ears of a vain Divinity. Wor purely for the good of another, may be when that soul comes into the spiritual of the spiritual world, existed when the ship in this sense is a worship which massive front. When we look at the the material I had to begin with." seen in the way a hen will care for her world and beholds and realizes for the foundations of thought, the spirit of belongs to ignorant and primitive ecclesiastical structures of Egypt we see first time that delty is removed, is still modern civilization was taking its rise. man. Mankind on the plane of equali- that awe was the deepest centiment in study religion from a physical, organic for her child-this is purely altruistic ahead, still beyond the ordinary religious This sentiment of religious wonder was ty spurns it, republican and democratic the realization of consciousness. When sentiment. Suffering that others may consciousness of to-day, it puts an end there, but how does it work? It works simplicity spurn it. With the rise of we look at their greatness the soul intellectualism the end of man's devo sighs-that is all.

With the coming of limited mon-- Our Father who art in heaven," the field of imagination. Where races of knowledge. By the removal of archy into the political consciousness, ignorance light and immortality are there comes a new sentiment into the religious heart that never came before.

Again, the religious sentiment being When awe stood its highest and was Nozaroue. There is more brain. Brain polytheistical, a radical misconception most tyrannical it said, "believe or be is the organ for spiritual force, and this and of mystery. It is founded, first, in the spiritual world. We shall see imagination, was built by ignorance, of the universe is apparent. This radi- damned." When monarchical insti- organ of brain must be properly, physiupon the faculty of the human mind to God, we shall see His Son, we shall see the authority which controled the phe- cal misconception of the universe is tutions came to grace the world with a ologically produced. The developcomprehend itself and the external the workers of righteousness sround nomena of the universo was divided by seen in the devotion of poetry to Jupi- small condition of liberty, man said, universe. The idea-not the sentiment | the thronc-is the hope of the Christian superior and inferior divinities and ter. Jupiter was a great and magnifil. "Yes, I will believe according to the

The theological Christie as dead as an elephant at the North Pole. The blood Then in this high monarchic form of the Lord Jesus Carist as a ransom wonder created, and it makes the civil- before the world to day. That Jesus his development is a theological error capability, should in his conscience This religious consciousness is moving kerp pace with the tide of intellectual An unbeaten general is a greater power growth. Knowledge does not give educated and still remain a fool. When knowledge is given soll to grow in it cau make a great man. Buchanan, First, of England, and James, the for the incompetency and weakness in the character of James, and in justifieation of himself said: "I think I succeeded well with the king, considering

The time has come when we must point of view. Religion must fill some new element in social and intellectual growth and act on me by education. How are they made? They are made by organic improvement. The general theological brain of men to day is more perfect than it was in the days of the

Concluded on Page 8.

BY MOSES HULL.

Some people are like clock pendulums, only in the center while awinging from one extreme to the other. I find in the ranks of Spiritualism many who, while in the churches regarded the Bible as containing the sum total of God's will-as a plenarily inspired revelation from God to man- who now feel it their particular duty to, on every occasion, "In season and out of season," denounce and show their contempt for it. Indeed I know many worthy Spiritualists, who regard their hatred for the Bible as a book, as a kind of evidence of superiority over the common herd of mankind.

Individually I belong to neither of these classes; I regard the Bible as neither better nor worse than not worship it as a kind of fetisch, I do not detest it as an abomination. I believe that, like all other so-called eacred books the Bible contains the best that that people and age could produce.

When the idea of the plenary inspiration of the Bible is gone, then the book as a book will do no harm; but, on the contrary, probably much good. The Bible, like any other book, should be used, not as a prison in which for its readers to confine their thinking, but as a key with which for them to unlock their thoughts.

When I wish to get my Christian neighbor to see the beauties of Spirita book, which to him is sacred. I rays of his own Bible, to the sunlight of them unless they can be turned against those who formerly used them, and made such effective weapons in battering down their ramparts.

IS THE BIBLE AGAINST SPIRITUALISM?

When a Spiritualist goes into a new place to present his views he is usually met with the idea that the Bible is against Spiritualism. The Spiritualist usually does not care whether the Bible is against him or not. He knows Spiritualism is true, and if the Bible is against it, so much the worse for the Bible.

I know the Bible is all on the side of Spiritualism, but I do not intend in this article to present the proof. All I now design to do is to admit all that the opponents of Spiritualism claim, and texts they suppose to be against it. In other words, to admit all the opposers propose to prove by the particular texts they quote, and then to work those passages in as proofs of Spiritualism.

In order to allow the objector the full weight of his objection, I will first in the Bible.

TEXTS SUPPOSED TO BE AGAINST SPIRITUALISM.

death.

The word necromancy is composed of two Greek words; the first is nekro or nekros, the English of which is, dead. The second is mastis or mantia which means conversation, familiarity. The idea is, if there be found among you one who deals with the dead-is familiar with the dead, or converses with the dead, you shall put him to death.

Now I submit that this is strong language-that if I had the writing of a law against Spiritualism myself I could not make it stronger than the one quoted in the texts above. They are against us; let us concede it.

THE OTHER SIDE OF THE QUESTION.

Now that I have conceded all the opposers of Spiritualism can ask, permit me to consider the other side of the question. As bitterly as these texts are thousands of other books. While I do opposed to Spiritnalism they are still more strong in its behalf. Indeed, if I were asked to find biblical texts containing stronger proofs of Spiritualism than any others the texts above quoted are the ones to which I would refer. The proof is so strong that no one can evade it without renouncing all the opposition there is in them.

This law originated somewhere; it is either man's law or God's law. If it is man's law it has no more business in this controversy than if it occurred in the code of Calua or Japau. Men have made many foolish laws, and this may be one of the places where law makers

have made fools of themselves. It is said that the framers of the old "blue ualism I do not commence by driving laws" of Connecticut made laws against him from me with my denunciations of mothers kissing their babes on Sundays. Such laws, supposing them to have had strive to guide him by the flickering a real existence, would never be quoted to prove that it was wrong for a mother spiritual truth. It is had policy to take kiss her babe on Sunday; but to show the enemies guos from them and spike what fools made laws for the colonies in former times; so, if the above was man's law, it may be only a proof that men made foolish laws.

But this is not the case. No opposer of Spiritualism ever quotes the above as man's law. They tell us, sometimes in the language of Dr. Taimage, that "God hates Spiritualism," and quote these texts as proofs. They say, "This is God's condemuation of Spiritualism." Very well. Be it so. Now let one thing be understood, that is, that inflnite wisdom never legislated against an ignus fatuus.

The law is proof that the law making power, be that what it may, feared that men would get knowledge from the dead; and the law was made to stop it. Paul says: "The law was added be cause of transgressions." Gal 3, xix. That then to prove Spiritualism by the very is, the law was added because the prinples in it were transgressed. This is true. The only reason for the law agalost murder is, men sometimes klll each other. The law is made to prerent it.

Now, if there was a law in nature against obtaining knowledge from the quote it as it stands in several places dead there would be no need of any himself; he was controlled, not by any other law on that subject. Men could of your small frye, but by Piato, Socra not go to the moon if they would. Do

you think, dear reader, that there would 1. When thou art come into the beany necessity for a law in the biole, to the bad a fool to deal with did just as thou. I when the Lord, thy God, giveth prevent people from getting knowledge thee, thou shalt not learn to do after from the dead, if it was as impossible to world. They sent him off everywhere and facts were correctly given. Much World caniantly makes a text for a serobtain knowledge from that source as it there shall not be found among you is to go to the moon? Thus it is demonany one that maketh his son or his strated that these texts are the most positive proofs that their author be that useth divination or an observer of lieved that people could be guilty of the asylum he went back into another times, or an enchanter, or a witch, or necromancy. Thus these scriptures become the most positive proofs of Spiritualism. If it were impossible to communicate with the dead surely these texts are the places in which to say it. Even the existence of the texts is proof

and consulting with familiar spirits, He must die for His own sins; but if but it says necromacers must be put to He dies for His own sins lie cannot die for the sins of the world, and the result

> is, according to Christian logic the whole world must go to hell, pugnis et cacibus On the other hand, if Jesus violated the law without sincing, it was no sin to violate the law; that being the case, we are not sinners even though we daily violate this law.

OTHER THINGS IN THE SAME LAW,

Now permit me to inform my Christian friend, who uses those texts as against Spiritualism, that they are parts of the old Mosaic law which the New Testament tells us in so many places was abol-Ished. (See 2 Cor. ill., vil:xill, Gat 3 xix:xxiv.) This is the same law that would not allow a minister to "mar the corners of his beard," to wear linen and woolen goods at the same time; or to eat cat fish or swine's flesh. See Lov. 19, xxvil., Lov. 11, vil:xli., Lov. 10, xix. WERE THERE LOCAL REASONS FOR THIS

LAW? No one who understands the genius of Spiritualism and the condition of the Hebrews at that time can come to any other conclusion than that this was a good law for those times and that people. On this subject I have reasons entirely too copious for this article. I will state only one, and that briefly. That is, that the Hebrews were not at

that time ready for Spiritualism I do not believe that Spiritualism is the religion for the whole world; far Spirituallem, if a religion at from it. all, might truthfully be said to be an aristocracy among the religions. It is a religion which requires the use of all the intellectual faculties; and, until they are developed, people had better let Spiritualism alone. Fire is a good thing, but don't put it in the hand of a three year old child, or of an idiot unless you want your house burned down

What intelligent Spiritualist has not been pained by seeing people embrac-Spiritualism, who were not intellectusly prepared for it Thers are peop'e who need a hell after them all ti e days of their life, to keep them out of hell There are thousan is of people who would soon bring up in states prisons if they did not think the devil was after then with a red hot pitchfork. I am glad there are salvation armies and other lunstics to give such people hell. They need it.

The spiritual philosophy is entirely beyond the intellectual reach of such persons. Teach your child numeration and notation before you attempt to teach him algebra.

There are people in this world with whom truth is no authority. Such need authority, that authority had better be raged up in stereotype plates and dead books, rather than turned loose in a living religion. If you must have authority you had better have a "Tnue saith the Lord," than thus saith a medium. No one can tell what medium you will i ext meet, nor what he of she will say to you. I could relate huudrads of lustances where mediums and spirits have sent fools on wild goose Chases.

I once knew a minister to embrace Soiritualism, who took the spirits exactly as he had taken the Bible. Both mediums and spirits were, in his estimation infallible. He could not be persuaded that either could ever make a m stake. He s on became a medium

tes, Jeaus Christ and Paul. You could not offend him more thoroughly than to question the authenticity of his con-1. When thou art come into the beany necessity for a law in the Bible, to tro is. Excarnated wags, finding they

EXTRAORDINARY SPIRITUAL MANIFESTATIONS.

Materializing, Slate Writing and Tests. To the Editor of The Better Way.

As you have invited those who have had remarkable experiences in their spiritual investigations to write them up, I will give your readers a few of the many convincing tests I have recoived.

I went to San Francisco a short time ago and at 2 p. m. I visited the rooms of Mrs. Fairchild's for the purpose of attending a materializing seance. It was the first time I had met the medium. A gentleman with whom I was acquainted was seated in the room when I entered. I whispered to him not to mention my name, as I desired to wait and see if the spirit friends would not call my name, as they had previously done at another place. Immediately after I had spoken to my friend Mrs. Fairchild came in and said to me: "You are a stranger to me, but Gracle says her papa is trying to fool you, but tell him he can't fool me" (Gracie). Gracie is my little daughter who passed to spirit life about eight years ago. After tures. all had arrived we were invited to examine the cabinet, which was a covered framework on rollers, and stood some four or five feet from the wall. The only openings from the front into the seance room were a window and a door, and when either was opened a flood of light was admitted. Another room wis connected by folding doors. The

sitters were so arranged that it would be impossible for any one to gain an entrance without being seen; in fact, in order to reach the seauce room they would have to force their way pass the sitters, who were so close together as it was possible to be. Soon after the seance opened my little Gracle materialized and approached me, calling her own name, and addressing me as papa. I stepped up to her and kissed her, and after a few words had been exchauged. she said to me: "Papa, I want to bring you a flower, but I will have to go out in the yard and get it; stay here and I'll cume back soon." I stood where I was near the cabinet door. She disappeared, and in ten or fifteen seconds returnel with a Cilla líly, with a stem about twelve inches long. These flowers grew in the yard, but none were in the room. I wish to say right here that the medium does not go in the cabinet. but is all the time walking about the

room in plain sight of every one. She only went into the cabinet twice, and then only for a few minutes to assist weak spirits to materialize. No form appeared while she was in the cabinet. Black Hawk, one of the cabinet controls called my name from the cabinet: this was the first time it was mentioned that afternoon. My spirit wife came out; gave her name (Coristins) and gave me one of the best tests I ever received in my life. She told me of a business transaction that I had no knowledge of whatever, and could not believe it to be so, and told her positively it was not the case, but upon my return home I found out every word she had told me was true.

I am very certain no one in San

cate this. I will give any one five quite a rage with the newspapers to re-hundred dollars who will do it and port the ages of old man with the laws show that it is done by any kind of trickery

The following day I had the most convincing slate writing test I ever witnessed, Dr Wood being the medium. Before I left home (Santa Cruz, nearly a hundred miles from San Francisco) took two of my own slates and securely fastened them together with screws, friend also did the same with two of his slates. I had two questions in a sealed envelope. The questions were addressed to my spirit wife, Coristina. Dr. Wood was an entire stranger to me, and was not known to him until the sitting had ended. After a trial of about half an hour the spirits rapped three times in answer to his question, "Are you done?" I took a screw driver and opened the slates in his presence. The first ques-tion was: "Did you and Gracie sit upon my knees and upon the lounge at 846 Mission street when I was last in San Franci-co?" The answer was: "Yes, Gracle and I were both there, and sat upon your knees and upon the lounge at 846 Mission." The record question was: "When shall I leave Banta Cruz, where shall I go, or shall I remain to Santa Cruz?! The answer was: "Don't leave Santa Cruz yel; soon I will direct you where to go; Christina." These were the questions, answers and signa-

I would have the readers of THE BETTER WAY bear these facts in mind: No one but myself touched these states until I went to the medium; they were never out of my hands or sight; the questions were sealed and never opened ill I returned to Sauta Cruz; no one else but the medium and myself were in the room at any time during the sit-Who will duplicate this and exting. plain the trick. The man or woman who will do it can have five hundred dollars.

We then took my friend's slates and obtained a message upon them, as was proven by my friend opening them himself after my return to Santa Cruz. The message was intelligible and purported to be from his brother, although bo name was signed. I al-o sat with L zzie Fulton, anoth-

er independent slate writer, and obtained three messages, written upon slates lying upon the floor. One of them was signed by six of my relatives. father, three brothers and two sisters; another was from my wife and daughter, in which appeared all of the colors of the rainbow, though no pencil or crayon is ever used by this medium.

These are some of the wonderful manifestations and tests I received. They are very interesting and instruc tive to me, and I hope will prove of some benefit to those whose faith and courage need strengthening. W. CAPPS M D.,

President First Society of Spiritualists, Santa Cruz, Cal.

Written for The Better Way. NOT MORE CHILDREN BUT BETTER. BY HUDSON TUTTLE.

The NewYork Sunday World caused a census to be taken by its reporters of the number of children under teu years belonging to 300 Fifth Avenue families and the number belonging to 300 Cherry Hill families, and also the num- father die in the blush of their youth ber of children born to each within the past twelve months. The former gave 91, with 6 births for the year; the latter 660, with 111 births for the year. Fifth Avenue is the abode of wealth and luxury: Cherry Hill is the resort of poverty and depredation, yet the latter is eighteen times more prolific than the former. For any child born in a home mitted through many generations. The where every want could be provided for there was one child, while eighteen Francisco could have known anything came to divide the pitiable crust that

port the ages of old man with the large number of their children. In a list given in a Philadelphia paper some of these octogenarians, who had three or four wives buried in the churchyard boasted of twenty and even twenty-free children. That was all they were noted for, their age and the number of chil. dren. Had any of their children arou above the level of commonplace? Not one. The struggle for existence of the crowding brood had taken all energy, and the father, who might have assisted two or three, was incapable of belping a full score! In the forceful phraseology of one of these patriarchs, "They had to shift for themselves." referring to the manner, in a new country, of turning hogs into the woods to root for a living, If there is honor in having a family of twenty five children and three mothen in the graveyard, I fail to see it. On the contrary, I would place myself on record by declaring it a crime, for which I have no words to fully express my loathing and contempt. A child received in the arms of love, and cared for by mutual tenderness by father and mother, and educated in the ways of right living, is an honor and a blessing. A score of children, more or less, for whom the mothers have been immolated; robbed of the inalienable rights and joys of life, ought to fix the brand of Cain on the forehead of the father, and make him the scorn of all right thinking people.

1 well know the plausible argument which will be brought forward. Often some one member of a large and neglected family will, by force of his own indomitable energy, gain honor and position. True; and for every such an one a thousand who struggle just u ambitiously go down in failure and despair. No one ever ascended a moun-tain the easier because the path had been made difficult. R-latively large families may have all the attention of a single child. The mother may desire and feel competent for the care of them -that has no relation to the present is sue. Nature, in her harsh way, doe all she cau to prevent the consequences of a surplus of the badly organized human beings crowding up from the bo b ds of iguorance and vice. She thim their ranks with the deadly inheritance of accumulated disease, and spares only the most vigorous. She is not partial to any class, and wealth affords no shield against her s'ern decrees. They who coutinue in disregard of the laws of well being, perish from the earth, and the one child of wealth may inherit the fruits of more violations than the dozen of poverty. If so there is no escape, and herein lies the awful sin of diseased parentage forcing into existe ice offspring whose inheritance is dis-e ice and pain; who, however bright the promise of their youth, exhaust their vitality early and perish, stained and soiled physically and spiritually. Call it providence that the children of this with tubercular disease, or their mother is doomed to weep for all her children in infancy; if there is comfort in a false support, receive it, but the providence which controls such events is the outworking of laws. The so called "indiscretions" of the father, or of ancestors, s visited on the children. The poison engendered by their immorality is eliminsted only by death, though transmother of the perishing infants perhaps may trace their weakly constitution to her own unhealthful habits; to hereditary taint, or contamination of a love that has absorbed the seeds of death.

hen mankind

the abominations of those nations; daughter to pass through the fire, or a charmer, or a consulter with familiar spirits or as wizards, or a necromancer; for all that do these things are an abomination unto the Lord. And because of these abominations the Lord, thy God, doth drive them out from among thee. Deut. 18, ix:xi.

2. Regard not them that have familiar spirits, neither seek after wizards to be defiled by them; I am the Lord, your God. Lev. 19, xxxi.

3. And the soul that turneth after such as have familiar spirits and wizards, to go * * * * after them] will even set my face against that soul, and will cut him off from among his people. Lev. 20, vi,

4. A man also, or a woman that hath as familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones; their blood shall be upon them. Verse XXVII.

5. And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God, for the living to the dead? To the law and to the testimony, if they speak not according to this word, it is because there is no light in them. Iss. 8. xix:xx.

Those who acquaint themselves with above scriptures will have a full list of the supposed biblical objections against Spiritualism. It is not my province to deny the weight of their objections, or seek by arts of sophistry to evade their force. They are against us, and Spiritualists may as well acknowledge it. They are more against Spiritualism than many who quote them know. Indeed there are few objectors who are able to bring out of these texts the full ineight of objections there is in them.

communication.

OPPOSERS CONDEMN THEMSELVES.

I now argue that there are two eldes to even these scriptures under examination, and I feel justified in quoting to those who use them against Spirituslism, the words of Paul in Rom. 2, i, Therefore thou art inexcusable, O, man, whosoever thou art that judgest; for wherein thou judgest another thou condemnest thyself; for thou that judgest doest the same things.

The law is very plain and forbade any effort to get knowledge from the so called dead. I acknowledge that I violate that law almost every day, and that if the law is binding I deserve to suffer its penalty. Now what is the -a schoolmaster. Spiritualism, in that duty of the one who quotes these texts day and age would have led the people suffer its penalty. Now what is the against me? Is it to hurl texts of scrip ture at me? No, "Thine hand shall be upon him," "They shall stone him with stones; their blood shall be upon them." The churchman's duty is clear, it is to stone Spiritualists to death. Chris-tlaus, will you do your duty? If not please say no more about our violating the laws of God.

DID JESUS VIOLATE THIS LAW?

The Bible informs us very positively In three places that Jesus held a communication with Moses and Ellas. See Matt. 17, filv, Mark 9, lilv, Luke 9, xxx:xxxil. Jesus, in that conversation violated that law or he did not. If he did not violate the law, then it is no violation to talk with the dead. If He did violate the law then Jesus was a The first of these scriptures not only sinner, or it was no sin to violate The first of these scriptures not only sinner, or it was no sin to violate the reasons for putting a law in the warns against divination, charming the law. If Jesus was a sinner, then Bible against Spiritualism.

on the most inconsistent fool's errands imaginable. The result was he finally brought up in a lunatic asylum; where he belonged before he ever thought of Spiritualism. When he came out of asylum yclept the church, where he belonged.

Such people have not the intellectual development to comprehend spirituality They need authority, and they will find it in the old mother or some of the daughter churches. The Jews were in Even the existence of the texts is proof that their author believed in spirit that same condition, and hence had and must say I have never detected better have had nothing to do with fraud, but I am certain I have seen Spiritualism.

The insect crawling up the Washington Monument beholding nothing but its microscopic irregularities, may, in the language of bugs, complain of its terrible mountaine, deep ravines and craggy reaches, while *bipcds* of the genus homo can stand off and, at one view take in, the whole superstructure. The monument looks different to the architect from what it does to the insect. So of Spiritualism; to the one who comprehends it in its magnitude it is grand beyond the power of words to express, while to poor short-sighted mortals who need spurs and goads to keep them on the track, it is a dangerous innovation. At the time the law under considera

tion was given the Jews were, for the most part in that condition of ignorance where they needed tutors and governors to idelatry. Abraham, Lot, Joshua, Maneah and all the Bible saints worshipped the angels who came to them. Even in the New Testament, Peter, James and John proposed to build three tabernacles, one in which to worship Jesus, another for Moses and another for Elias.

When an angel, a fellow servant with John, a prophet, a brother came to John in the very last chapter of the Bible. John would have wor-shipped him if he had not been re have worbuked. See Rev. 22, vill;x. With a belief in the infallibility of

spirits, and with spirit communication leading to idolatry, I submit that the people were not ready for Spiritualism. Now, if I had not already overstepped limits, I would show that the heathen gods and the Jewish Jehovah were all spirits of dead men. The fact that the God of the Bible was the spirit of a dead man, and that "the Lord, thy God, is a jealous God," may have been one of pleased to see some of those smart fel-

more that was interesting and convincing transpired at this seance which I will not take space to narrate. Some thirty-five or forty forms came out, but mauy were recognized.

The following day at 2 p. m. I attended another materializing seance held by Elsie R-ynolds. Sne has been accused of fraud, but I have attended some fourteen or fifteen of her seances, very many genuine materializations, and have known her to give the most convincing tests from the platform. I do not believe there is to-day a medium living who has greater medial powers than she. I know that through her mediumship hundreds have had the heavy stone of sorrow rolled away, and the dear angel loved ones have made their presence known and have given unmistakakable evidence of the truth of us present, all gentlemen and all ther bigoted nor prejudiced, and left the and conversed in German, his native tongue. Many forms came to us when the room was simost as light as day. Very many came; men, women and ohildren. Some walked around the room and shook hands and couversed with each of us. I got another remarkable test here. Little Effle, one of the cabinet spirits, called me, stating she had been in my pockets and found a letter there. She gave the address on the envelope, also the signature at the close of the letter correctly. It was a letter of introduction given to me by a

lady in Watsonville, a hundred miles from where we then were, to her brother, or, rather, hulf brother, of different names, who resided in San Francisco. The letter was at that time in my in-side cost pocket, and no one had seen it

World sapiently makes a text for a sermon, telling the wealthy what they country, exclaiming: "Is wealth an enemy of childhood?" How differently

things appear from different standpoints! It is because the wealthy are educated into self-restraint and do not follow blind impulses, that they are wealthy. They or their ancestors locked ahead and have not blindly, thoughtlessly followed their impulses. The floods and cyclonic winds for the evil denizens of Cherry Hill exhibit in their done by men; sweeping all before it recklessness of bringing numerous chil dren into the world for whom they can not care, and have no means of main taining, the heedless, thoughtless and instluctive habit of mind that has placed them where they are. There is no compulsion resting on any one to rear a family. It is entirely a matter of is this :-- If God is wreaking vengeance personal choice. The old command to on these people, do not our cliizens who multiply has been one of the causes of offer aid and would succor them, give of spirit return. There were only eight woman's degradation. It has been God cause to be angry again? in fact do taught in the name and as a part of re-they not set their wills up against Gou's. If He is doing this terror He Spiritualists except one, who was nei- ligion. Pure, noble, well-organized children are a blessing to the home. seance room fully convinced that he They bind together the existence of had talked and met with his relatives father and mother as no other ties can and friends, for a number came to him unite. They are treasures provided against the coming of age, and preserve the family name among men. How many? That is for wisdom, not iry to honor a "God of vengeance," and passion, to decide.

With the conclusions of the World we are diametrically opposed. The country is not in danger because the enlightened and wealthy rear so few children, are they to be enjoined or unforced to lucrease the ratio. The danger lies in too many children. Too many diseased and distorted children, thrust into existence, with less thought and feeling than the beasts of the field or birds of the air give to their offspring. The bird first builds a warm and comfortable nest, and both parents give their entire time and energies until the brood is able to care for themselves. The Cherry Hill child has scarcely a rag to protect its emaclated form, nor its worn lows who claim they can duplicate any-thing done by mediums try to dupli-restore her strength. There has been

instead of referring the ills of life to providence, and expecting atonement from the sacrifice of another, there will ought to do for the prosperity of the be a reform that will give the health of pure blood, the beginning of pure morality and refined spirituality; not more children, but better.

Written for The Better Way.

"God's Anger." BY ALLIE LINDSAT LYNCH.

According to orthodoxy God's wrath is being poured out in devastation and leaving hundreds crippled, homeless, starving, belpless. Laying waste vast regions of land and leveling houses of all descriptions to the ground. Many churches have been visited by his wrath, pastors slain &c. &c.

The question that arises in my mind must know His business Strange doo-trine that will lay all things to a per-sonal God, believing 'He doeth all things well," yet will allow their own hearts to lead them to do all they can to rescue those God is seeking to punish. "Consistency thou art a jewel." but scarce in the hearts of many who fail because of humane instincts.

Let us reason together and see if rea son cites us to such a belief of God. Let us see the fallacy of believing ourselves more just, more merciful, than God is to His people. Let us turn our attention to seeking causes aside from "God's anger" and find, in the elements, It is a reason for these dire disasters. It is time man should weigh these things by reason and let his religion be governed thereby.

"Go too, thou fool, who can believe thyself superior in kinduess to a Supreme being.

Light Wanted.

To the Editor of The Better Way.

I am anxious to procure some evidence of a future state as made known by Moses to the people in his day. Will some one take the trouble to write up a little sketch for the benefit of some was would like to know. Resp., W. D. S.

WHAT IS SPIRIT! To the Editor of The Better Way,

I have seen several articles in THE BET-TER WAY in relation to spirit, asking the question, "What is Spirit?" but I have not seen any that fills the bill to my understanding of the question; thus I would like to give a few thoughts and ideas from my should consider them worthy of a place in the columns of THE BETTER WAY, please give them to its readers for their considervery easily in the abstract way of answer ing it, that spirit is spirit, and matter is matter; but that fails to answer the question to my mind.

Spirit and matter are co-operative, and within those elements all things exist in prototype, prior to their unfoldment into the outer world, the world of effects. When a scientific man is required to dissect matter and tell what its constituent properties are composed of, he gives the names of different gases and their proportions, but he fails to tell the constituent part of each primate before they were compounded to produce those gases, whether spiritual or material; thus we have gained nothing in relation to the question to help us out of our dilemma; thus we will be obliged to answer it ourselves to our understanding of it; hence I will give my idea from my standpoint of observation-

Spirit is the inner life of all elements that have the appearance of materiality in any condition of life, seen or unseen, embodied or disembodied, that is necessary for the growth and development of the soul in any condition of life, the soul seeks to gain knowledge and wisdom in a finite condition of life, whether upon this planet or any other, the soul is obliged to enter to complete its knowledge and wisdom-to fill the requirements of the oversoul, which is from God, or Being, and as being all and in all, throughout the realm of spirit and matter, seen or unseen.

We are informed by spirits from spirit life that we are in the spirit world as much as we ever will be; allowing that to be a fact, all that is here is beneficial for the growth and development of the soul in this condition of life, it being the rudimental school of our lives, in a finite condition upon this planet; and as it is a requirement for every soul to gain, unfolded upon this planet, to learn all properties. their proportion and their application to all elements used in the outer world, and their correspondencies to the unseen or the spirit world, and if not learned while in the body, we are obliged to learn them in some other condition, unseen to us now, but nevertheless they are to be learned, to fit and qualify the soul to receive higher lessons in other conditions of life, before it is qualified to receive lessons from another planet. If a spirit uses a gross body, (which we all do more or less) it seeks its level when it enters the spirit world, and I have no doubt but what it will find it in that life, to correspond exactly with the requirements of the spirits there, as well as it did in its life in the body in the outer world, for there must be the spirit in growth and development in the unseen world as well as in this.

conditions, as a duality of its being; hence the correspondence between them must exist throughout the realm of their being

and no soul is prepared to enter the realm of spirit if left in its innocence and purity to take its pilgrimage in the outer world, first premise somewhat. Every new truth until it has gained knowledge and wisdom to qualify it to put all grossness under foot, and the last is its own selfishness; then, and not until then, is it qualified to standpoint of observation, and if you fill its higher responsibilities-to enter into its nativity of innocence and purity with knowledge and wisdom adequate to all requirements upon this planet earth. ation. The question can be answered that is, or ever has been or ever will be. CORYDON PRATT,

SPIRIT MATTER ONCE MORE.

To the Editor of The Better Way. Please allow me space for a few final

words upon this question. Bro. Bemis' last article indicates that my position is not clearly comprehended. He seems surprised that I admit that matter is permeated by a vitalizing principle--God if you choose to call it so-whereas that is the very point I emphasize, only I do not admit its existence apart from and independent of matter. Neither in my lecture nor in my communications have I denied the existence of this infinite and divine energy, but I deny that it is a power spart from the material through which it mani fests itself-a ruler controling the universe as a general controls the movements of his army from some overlooking eminence. I think, too, that more matter has been introduced into this discussion than really

belongs to it. The only question properly involved is this: Are the bodies of our risen friends composed of matter?

It seems to me there is a great deal of unnecessary sensitiveness in regard to this question of materialism. From the manner with which the title of Materialist is bandled, it would appear to be regarded as a term of reproach, just as the word infidel is regarded by the orthodox Christian. I have been too long inured to the former title to care much about a name: the fact is what I am after. Now let us consider calmly this question and ask ourcomposed of sublimated matter. What is there about the elements which compose by science, is so inconceivably small that

it has never been revealed to mortal eye. A spirit might be composed of innumerable millions of such atoms, and yet be intangible to our earthly senses.

Let us be sure of our foundation. We know that matter exists. We do not as hydrogen, nitrogen, oxygen and carbon, know of any substance which is not mat- and as these effect man and things in nater. Why, then, complicate the question | ture, as they are used and their uses for by an unnecessary assumption? I know good or evil, so I will say that love, wisit is considered necessary to assume the dom, goodness and truth, or the perversion existence of a non-atomic substance, or of the latter, have their effects upon spirit "swattrement of the soul." but that is mind, the man, according as they are used not only inconceivable and unthinkable, Thus I feel confident that love, wisdom but entirely unnecessary, or so it seems to goodness and truth are substances and me. To affirm the immateriality of spirit qualities. The loves of the good and the bodies and the spirit world, is to cut loose true with intelligence moulding and formfrom all moorings and launch out upon ing the face of man or woman into somethe ocean of speculation, without chart or thing sweet, beautiful and intelligent to compass-with neither land or star in look upon, according to the inward love, a correspondence to meet the demands of sight: a proceeding entirely unnecessary knowledge and intelligence of the possesso far as I can see.

o far as I can see. Through spirit phenomena I am con-rinced of the existence of a life beyond the poet say: bornes and endoy social and spiritual com-bornes and endoy social and spiritual com-munion under the most favorable conditions for health, pleasure and development. A railroad station, post office and express office are now established here; a public incord in the poet say: vinced of the existence of a life beyond the poet sav: element, the inner elements that are the grave, and it is not only reasonable "The soul is form and substance and doth the but a pleasure to me to believe that would a real, tangible world, that we shall clasp our loved ones' hands, feel their hearts it, for the inner elements of the outer here beat against ours, their warm lips pressed I see nothing in Bro. Bemis' article to the sun of our world, the center of our so cause me to change or modify the views I lar system.

IS SPIRIT MATTERS

To the Editor of The Better Way.

Dear Sir:-With your permission I will add my views to the above, but I must has to be seen in its own light; the last one hundred and fifty years in the arts and sciences is the proof of that. The perception or knowledge that man is a spirit, in form a man, and that there is a spiritual, substantial world, in which man Thus the inner life to all is the spirit of all as a spirit in the flesh now lives, is a new truth not yet acknowledged by orthodoxy or science. Then the orthodox idea as to the spirit world is in the far distance, and the soul or spirit is without form, or substance.

Now that which exists must be of substance; two minds coming in contact is evidence of form and substance. The meameric person can be sent to different parts of the world and tell what he sees and be correct, and in a very short space of time, and under control of the mesmerist; proving time and space is as nothing to spirit man. This teaches me that all power is from centers to circumferencesfrom love, wisdom and intelligence-that man is but a receptacle of life and thought from the spiritual world; that his outward body is held in cohesion from the spiritual body-its internal; and as man is a world in miniature, and the physically organized body is from inflowing spiritual substances. When it cannot receive any more influx from its spirit body, the natural dies, and the spirit man becomes conscious then of being in the spirit world. 1 am confident that man's physical body is typical of its spiritual body; so is the natural world typical of the spiritual world.

Poet Milton said a truth, by influx or inspiration, when he said:

What if earth be but the shadow of heaven. and things therein

Each to the other like, more then on earth is thought by men."

The natural man lives from its internal, and so the natural world lives from its internal spiritual, and each are interblended selves what there is so terribly repulsive in -united-with their first great cause, the proposition that our spirit bodies are Divine Love and Wisdom, called God, correspondingly as the heat and light of the sun of our world are in all things of our earthly bodies that is so detestable nature. The scientific thought of the sge that we should deny their existence in the knows nothing of spiritual worlds and spirit world? The atom, which is assumed spiritual substances, though many of the most scientific men of the age in all departments of knowledge accept the truths of Spiritualism.

That matter, as it is known in science cannot to my mind be in any proper sense spirit, as matter is known from its qualities



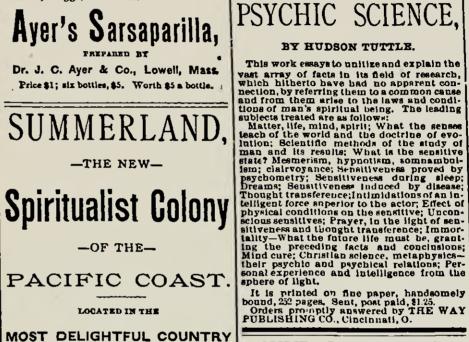
ble flavor makes it casy to administer.

"My little boy had large scrofuhad large scrout-loss ulcers on his neck and throat from which he suffered terribly. Two physicians sitended him, but he grew continually

worse under their care, and everybody expected he would die. I had heard of the remarkable cures effected by Ayer's but remarking and decided to have my boy try it. Shortly after he began to take this medicine, the ulcers com-menced healing, and, after using several bottles, he was entirely cured. He is now as healthy and strong as any boy of his age." - William F. Dougherty, Hampton, Va.

"In May last, my youngest child, fourteen months old, began to have sores gather on its head and body. We ap, plied various simple remedies without avail. The sores increased in number avail. The sores increased in number and discharged coplously. A physician was called, but the sores continued to multiply until in a few months they nearly covered the child's head and body. At last we began the use of Ayer's Sar-aparilla. In a few days a marked change for the better was manifest. The Bores assumed a more healthy condition, the discharges wers or adually diminthe discharges were gradually dimin-ished, and finally ceased altogether. The child is liveller, its skin is fresher, and its appetite better than we have ob-served for months."-Frank M. Griffin, Long Point, Texas.

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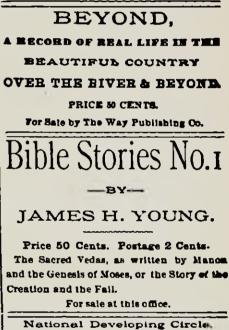
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If the material body is gross in its outer drawn from that, body to make the body for the spirit in spirit life, it must hold its grossness exactly in correspondence with goes to make the spiritual body in spirit to ours, and "know as we are known." life; and that grossness is as natural to that condition as the outer grossness is to this, and all seek their level there as well, as here.

Whenever an individual spirit passes through other changes in spirit life, similar to the one called death here, it takes on another embodiment in that condition of life-the inner elements of that body become the outer of the next, and so on and on through all embodiments the spirit is obliged to pass through, until the soul gains all knowledge and wisdom requisite to its growth and development while it revolves upon this "planet earth." I have seen a materialized body, that was used by a disembodied spirit, take a violin world; and their inner lives of each are moving body."

covering is their materiality, which is as who like to read the full text of the disity here is to this.

hold them in store to meet all demands of THE BETTER WAY. Price 10 cts. from the inner world of causes, to supply all demands from the outer world of ef-

fects, as long as demanded by any external form, seen or unseen, upon this planet. laugh at it, it laughs; if we frown at it, it Smythe spent so much time on the streets All life has its internal and its external | frowns.

have already expressed, so I merely re-

position that "force can not exist separate fest in exact proportion to the quantity of spirit man holds the physical in cohesion, matter and the distance between objects? so the spiritual world holds the natural in spirit is ma ter because, he sffirms, "elefrom a cabinet into the circle room, and mental matter is liteless," though how he there play second to music played by a can square that statement with the one gentleman in the circle room, as nicely as declaring that "every atom is the theatre I wish to hear; and I count it as a genu- Yet he believes that spirit is substance. ine spirit manifestation; but the question This assumption does not lessen the d flito be solved is, was the music that was culty a particle, for, if this substance is called forth from the violin by the spirit immortal, if eternal life inheres in it, then in the materialized body any more spirit what is the vitalizing principle-the eter-nat energy? Are we to understand that ual than the music called forth from the this spirit substance is really the life force violin in the hands of the gentleman in individualized? In that case we must the circle? If one was sweeter, nicer mu-conclude that life, force, energy, God, or sic than the other, there would be less, whatever we call it, is a substance, and we groesness in that than in the other; but find ourselves more bewildered than ever. the inner life of both were spirit in corre-spondence with their outer life. Al supposed I had made it quite clear that I knowledge and wisdom are given to the did not admit or believe for a moment they have their being in the world of thought and ideas, to come forth when demanded by the brain force and power, easier for me to conceive that, by virtue of embodied in the mind, to call them by the the conservation of force, moving objects will into active life—into the outer world; have transmitted their impulses from one the sensitive brain becomes the womb for to the other unceasingly in the past, than

through the vocal organs, to the outer tivity and setting in motion the "first in any sense can be spirit substance, the spirit forces within them, and their Let me say in conclusion, that those

natural to those conditions as the materi- course that was the means of calling out Raggles, we never have any family jars in this discussion, can procure the lecture on our house. Whenever a difficulty occurs

W. F. PECK.

The world is what we make it. If we

body make;

The body from its soul its form doth take." And as I rather think love and truth are substances, and that love is as heat and truth as light, symbols corresponding to

Under the power of mesmerism ampuaffirm them without repeating them. I can tation can take effect; the subject feels no not refrain, however, from defending the pain, therefore in the cutting of nerves no sensation in matter is felt; and again, the from matter." Take gravity, for instance. subject, without any cutting of the flesh, Without matter could such a force have can be made to feel the most severe pains, an existence? On the contrary, matter it- teaching no sensation in the natural body, self seems to evolve that force. All bodies and that it comes from the mind, the spirit exercise the power of attraction over each man; and that, therefore, to me matter other, the greater the body the greater the can in no sense be spirit, and that what is attraction. If gravity existed independent known as matter is most distinct from of matter, why should that force be mani- spirit; and I am also confident that as the

Bro. Bernis objects to my assertion that cohesion, and all natural things are from nit is matter because he afirms "ele spiritual causes, and that the spiritual does not occupy what is known as space or time. They are states of spiritual conditions, and have all the appearance of space and time to those in the spiritual world.

Thus they are states of thought and affection that make changes of scenery and of association in the spirit world. Some writers on Spiritualism speak and with that the spirit worlds, and man exists from things of nature, and that natural things become by sublimation spiritual. All true knowledge is difficult to obtain; the past is the proof, and that appearances of things to the natural degree of mind are only apparent. I am very confident what we know as matter cannot become in any sense spirit substance by any condition of sublimation; and that the physical body I now have, and according to science I have had ten different bodies in my lifetime, and each was at some time in the past as much sublimated as it ever could he; and so with the worlds of matter, before they came into their present form and condition; so that to me, with all due deference thoughts and ideas to be born into physi- to conceive of an eternal energy lying tion; so that to me, with all due delerence cal life, to be given forth by the mind dominant suddenly arousing itself to ac-

Mrs. Montmorency Smythe-No, Mrs Thus the world of thought and ideas "The Science of Immortality" at the office between my husband and me, Mr. Smythe always takes his hat and goes out.

Mrs. DeBeresford Raggles-Ah, yes; I've often wondered why it was that Mr. -Bosion Post

office are now established here; a public sensol is opened and the free public library is completed. Tracts of land adjoining Summerland, containing from five to ten acres each, to the growth of all temperate and semi-tropical poducts, including bananas, oranges, lemons, figs, grapes and nuts-with straw-berries and garden pioducts all the year,-can be bought or leased at a low price, and easy terms.

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Modesty: Humility without obscqui-

ousness. A consciousness of one's talents with-

holds applause.

To administer justice properly we must be independent, and to feel independent we must be just.

Small acts are all the more glaring and condemnable when coming from those who are regarded as our leaders and teachers.

Don't become too proud of your goodness. It makes you forget your deficiencies. It is the latter that gives troublenot the former.

If mental telegraphy or thought transference can exist between mortals, why not between spirits and mortals? Such is spirit communion.

It is no use to hope for converts from the past generation; that is already fossilized. The rising generation is naturally growing up with Spiritualism and into it and will convert itself.

Keep your mediums in good spirits if you wish to have animated or vigorous expressions coming from their souls. But dampen their ardor by tales of woe and you dispirit them.

There is as much purification from vanity and conceit needed as from sensual evils; for they are neither god-like nor di vine, and are as ir jurious to the soul nature body.

Grand fetes at the Capitol and starvation in the outskirts brought on the terrible revolution in France. Will state dinners at our capitol and starvation among laborers lead to a similar state of affairs in the United States?

True Spiritualism has nothing sensational or emotional in it. It simply there is a universal God and that is spirit teaches the truth, and truth spiritual becalm. comforts, instructs. It does not stir a man up to sleeplessness nor agitate him define man? As far as you can do that, to lawlessness or follysome acts as revivals do.

Heriditary evils are made manifest by our hatred for them. Those that we love are our rulers, while those that we hate things: are under control, but need constant battling to ward them off. Many make the mistake and hate the individual who possesses them, not knowing that we are their companions in misery. As we outgrow them ourselves we become charitable towards those who are still troubled with

them, or exhibit a marked indifference for them-the evil not grating against our own discords any more. Similar virtues attract us to others-like evils repel. Such is the science of love and hatred that exists among human beings.

When laws prevent the legitimate use of one's talents, is it a wonder that poverty exists? Stealing is punished. The Judge says: "Do anything that is honest or honorable!" A medium is brought before him for earning an honest and honorable existence by the exercise of his talents, not being able to do anything else on account of the sensitiveness which accompanies such gift. The Judge fines him the same as he does the thief. Under these circumstances what is left for some to do

but become burdens to the State? If giving advice from books as lawyers do is legitimate, why not from the magnetism surrounding mortals as mediums do? They are both given for the same purpose -to lighten care.

Presumption is often attributed where there really is none intended. All mediums may be regarded in that light in the broad sense; for all of them preach a higher spirituality or doctrine than they are enabled to carry out consistently or absolutely. But should we suppress their inspirations on that account? By no means. Do we not all have beautiful thoughts of a perfect manhood, or womanhood at times-a perfection beyond which we have attained? It may be presumptious for one to exhort to reform when making neither pretention nor endeavor to reform himself. But when the reformer is leading the way by example and endeavoring to attain the perfection as it is mirrored in his soul from nature or spirit friends, we have no right to suspect him or her until we have met them in person

and thus enabled to further judge them by their actions. "The fool sayeth in his heart there is no God." But this does not imply that there is one because the fool says there is not. Fools often speak intuitive truths unwittingly, and mainly because nature can often reach an unbiassed or unpreten-

tious mind more readily than one tainted by preconceived ideas or notions of its own. The fool means though, when he says this, a personal deity. But if nature of man as sensual evils are to his spirit can prompt him correctly, nature must be intelligent. It is the universal God speak ing to man. Man calls this reason. But where did he obtain his reasoning powers from if not from nature? As the effect so the cause. Nature is the father-man the son. Nature is the God of life-man the preduct. Nature is intelligence itselfman intelligence individualized. The fool is right. There is no personal God; but

-life--causation. Man is an epitome of it, and what he is, that God is. Can yo you can define God. The best example of God's son to begin on is self; for as we know self we learn to understand the meaning of intelligence; and as we learn this we see more and more of it in nature. Not until then can we believe in a God so called; i. e., an intelligence that is impersonal.

INTUITION. In an article on Spirit Communion the Medium and Daybreak says among other

"The intellectual spiritual gitts confer on man an intuition or sense of truth whereby he knows it by its specific quality when it is presented to him. This is the most valuable form of the 'discerning of spirits.' It is communion with the spirit of truth, for he discerns spirits in the body as well as out, and indicates the true plane for spiritual intercourse; for with it he is enabled to distinguish the true from the false,"

True; we cannot judge spirits correctly until we are enabled to judge mortals, and the latter we can only understand as we learn to know self. Self-knowledge is the key that opens wide the doors of the spirit world to us, and self-culture the analyzer of the beauties and hidden mysteries in that realm.

HEED THE WARNINGS.

Laws restricting the freedom of the people stop the wheels of material progress and lead to inertia in all the departments of life-mechanical, agricultural and commercial.

Hard-times is the result of political rule, or of a government composed of political tricksters, salary grabbers and job hunters. To remain in power such must put the thumb-screws on the people-each party adding one in the hopes of fortifying themselves against other political foes. In the interim the bone and sinew of the land are paying for this folly and im-

poverishing themselves, vainly hoping that the coming change of administration will bring better results.

It never will as long as the present par ties, calling themselves wrongly democrat and republican, are permitted to rule. Both are corrupt, or at least in the power of a corrupt element, and have become usurpers instead of patriots.

The only remedy left to save the country from ruin or revolution, is to break its prestige by the formation of a third party. Let all well meaning democrats and republicans join the Farmers Alliance and see that no old line politicians leaven it with their presence; or, at least be kept under foot if they do manifest. The sooner this is begun the better for those depending on labor, farming or business for a subsistance. Hoist the new banner, it is the only one that portends hope!

LAW VS. MEDIUMSHIP.

The Mosaic law forbids the practice of mediumship. But Jesus of Nazareth defied the law and laid the foundation for the Christian religion by his communion with spirits. Christianity is therefore the product of an unlawful act according to the bible. Now these same people are trying to make laws prohibiting that to which they owe their existence. Is this envy, or are they trying to destroy the only testimony that gives credence to their beliei? Laws may be made, but the spirit world will make conditions favorable for the practice of mediumship by placing the nation that has such laws, hors de combat, as it did the Jewish nation during the Christ period-and so the good work will go on. We are now having a spiritual revival as it was then; and when the spirit ing else. When he learns how difficult it world speaks, it speaks in no uncertain is to obtain spiritual manifestations, he tones. Spiritualism will thrive as it did then, and no earthly power can hinder it. Our Christ and Savior is within, and where all who seek will find him. Some It is expected of them to uphold the digsense it as the "Second Advent," but it is simply the spirit of the same poured upon all flesh. Many are called but few are chosen, may be regarded as having reference to sensitiveness or inspiration, with which many are gifted to day. The kingdom of heaven that may be found within is attainable by self-culture or health attained by a life of purity. The prophecies of the bible are upon us now. but comparatively few as yet have recognized the Christ that has come with them. This is mediumship (Cor. 1: 12), and the new heaven and the new earth is Spiritualism. WHO ARE THE SPIRITUALISTS? There is one class of Spiritualists who like a little radicalism or iconoclasm mixed with their Spiritualism; i. e., fond of taking the offensive side of a question and battle their way through life. Man has not yet outgrown his heredity for fighting; or at least some people have not. There are others again who like a little churchism in their's. These are the dependent mortals-not yet having outgrown their fetischism, or paganism, or whatever vein in the human soul that is which loves to worship something tangible -something human. The first named delight in combatting Christianity; the latter in defending or shielding it. What either has to do with Spiritualism proper we don't know. To our mind Spiritualism is a new revelation; a new science; a new philosophyentirely distinct and independent of all previous religious systems the world ever had, and as such there is no need to vie with any of them; nor recline to any of them. Astronomy is a science for itself, Suposing astronomers were to quibble with ach other whether the old unscientific and unsupported notions of astronomy should be taken into consideration and applied to the present system, what would be the result? Why, confusion in the genuine and obstruction in its progress.

course the latter helped us to break the shackles of ecclesiasticism. But the former led us out of barbarism to civilization. We owe thanks to both. Each have done their duty and-suffered for it. Let us do our's-and suffer also. By simply presenting Spiritualism in its true light to the

world we are doing our duty. What is Spiritualism? A new revelation; a new science; a new philosophy! What does it teach? The immortality of the soul and what we must do to become happy (freed from imperfection). D.es banging away at old religious systems teach that? Does leaning on the church aid us to comprehend this? Not a bit. One makes us overlook the true aim of Spiritualism, and the other keeps us in the dark. Neither

helps the cause. Let Spiritualism stand on its own mer its--it having enough--and be independent of the world-speaking neither for nor against anything that does not concern us, and we will grow by attracting seekers after knowledge; new light; higher truths, and only such as Spiritualism can bring. Not by preaching Christ or Ingersollism, but by preaching Spiritualism!

IS FAITH A SPIRITUAL GIFT?

Some people think we excuse too much in mediums; others think we might excuse more. If everyone was sensitive or intuitive enough to leel the truth of things there would be no need for either. Absolute fraud or wilful folly is not excusable; but apparent fraud or genuine weakness is neither fraud nor folly. All spiritual manifestations have the appearance of fraud to some minds, and even for such we are wont to have charity at times, for some of them can no more help it than can a mule from kicking when touched on a sensitive muscle. But there are some who see fraud from pure cussedness, conceit and enmity towards mediumship. Whether envious because they are not mediums, or whether still containing a whiff of that old spirit of persecution of the past, must be left to inference or to those who are enabled to psychometrize such characters.

Now, there are undoubtedly some mediums who, though they would not commit wilful fraud under any circumstances, are loose in character and excite suspicion by their daily acts. This is to be deplored; especially in the male sex who are most liable to newspaper criticism, and which falls heavily on Spiritualism in the eyes of the world. But female mediums need the most charity, for in nine cases out of ten, the contents of the article. If you know where they falter, they have been the vic- the date of the paper in which the article is composed of my husband, myself and tim of man's superior psychological influence. Thus charity is never out of place. for it is a higher substitute of suspended judgment. Sympathy is needed for the suffering ones-those prosecuted and persecuted, and especially needed by the weaker or gentler sex, who seem to be the most unfortunate in being accused of wrong. Is this because there are more female than male mediums, or is it be cause there is less danger in a raid upon them than upon male mediums?

If a man is unfortunate enough to see fraud in everything, let him stay away from public seances and start a home circle. It will teach him patience, if nothwill have some knowledge of "conditions. At the same time let our mediums establish a character that is irreproachable. nity of the cause as ministers, and not act the part of frivolous boys and girls, as a few of them do, and thereby cast reflection on the many thousands who are do ing their duty and sacrificing themselves for the good of mankind generally. Either drop that sacred affix of medium or lead a righteous, pure and conscientious life-an example to the world in general and to those they are endeavoring to teach. But let those who are ever ready to condemn suspend judgment occasionally, and they will find that putting a check on this human emotion will broaden their views largely, open their spiritual faculties to a brief and to the point. better comprehension of the unseen, and finally make them intuitive enough to know or feel the truth of things the moment a subject is touched upon. Such is knowing without seeing and may be called faith-true faith being truth felt or sensed by the soul nature of the individual.

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would like to have a "contribution on the There are some questions in Spiritualism subject of the production of the phenom ena of Spiritualism." The article sent is very good and feels like truth.

Dr. S. S. Baldwin is authorized to collect and receive subscriptions for THE BETTER WAY in Cincinnati. A postal card will be promptly answered by addressing him at 34 East Sixth street.

Say all you please of the good work that mediums are doing and all will find room in our columns, however much the parties named may be at variance personally. All we desire is truth that will benefit the cause-not injure it.

Send us reports of the phenomena, but of recent date-such that can be reproduced and where the medium is still in active service. Ancient tales are not believed and only regarded by investigators as ghost stories, virtually meaning impossibilities.

Mrs. Cora L. V. Richmond's fiftieth birthday was celebrated in Chicago, as per correspondence column, with great her labor as a reward for all the good she has done.

When sending for back numbers on account of certain articles, please give capappeared, simply give that.

Mrs. R. S Lillie speaks in Berkley hall, Boston, during May. Berkley hall audiences are having a treat which they are undoubtedly appreciating very much: for Mrs. Lillie is a very attractive and her efforts to please and instruct.

Some of our mediums complain of overwork, others of dull times. If all were to advertise, the patronage would be more evenly divided. Strangers in the city naturally look to the advertising columns of a Spiritualist paper for mediums' cards, and those who are up to the times get the patronage, of course.

Mrs. J. H. Stowell will start on a trip recreation on Tuesday next, going to

but classical and instructive, and drew forth whispers of appreciation from many lips. Mrs. Richings is one of our best speakers-logical, eloquent and impressive. Her invocations are rather long but not without merit, even if only appreciated for their beauty of language. The latter however is one of Mrs. Richings strong points, the consequence of a good educa. tion. As a medium she is in the first rank, as her inspirations will readily betray. As a character reader from names given she proved herself quite an adept, if

we may use the term in the sense of spirit ual unfoldment. She will lecture every Sunday morning and evening during May -answering questions in the morning and in the evening too If so desired. Will also give readings or tests according to conditions or as she may be "moved by the spirit."

When we occasionully omit remarks of speakers in our currespondence it is not because we differ with them, but because others do, and resort to this measure to W-Accepted with thanks. Yes, we avoid the opening of a controveny, which have believers as well as opposen, and we do not wish to be partial in allow. ing one side to air their views and shutting out the other. Thus we take the better way by nipping it in the bud. Spirit. ualism proper has enough food for a unity of thought in it without touching on unproven theories or doctrines. Questions which have a semblance of fact and which are based on some fact are not included in these omissions. Discussions arising from these tend to instruct rather than to obfuscate. Otherwise we disagree with none; for all is truth to us that can be thought. That which has no existence cannot be

conceived of in our opinion. From nothing comes nothing-not even in the imagination. Imagination therefore is the part of an existing fact, however incomprehensible it may appear to some minds for the time being. The costliest jewels are sometimes imbedded in much rubbish; but

it takes more or less time to remove the rubbish. But if we throw away the entire mass before examining it, we lose the eclat. Cincinnati also sends greeting and jewel. So it is with some of the questions hopes she may live to enjoy the fruits of arising in Spiritualism. Be not too hasty to condemn. Charity opens the mental vision to the soul of things.

The Two Worlds, of London, England, has the following, proving that the best tion or heading of the same. We cannet spiritual manifestations are obtained in know what is wanted by a mere hint as to private families: "Permit me to give a few particulars of our family circle, which four children, ranging from seven to four-

teen years of age. We have been sitting a little over two months for physical manifestations. We sit round a large table, quite at ease, without joining hands, no one under control. This last fortnight we fascinating speaker, and seldom fails in have had wonderful phenomena. We opened our meetings with singing and in-

vocation, and then the tambourine began to play, and the bell rang loudly round the room, the luminous slate was carried about, with the spirit hand placed on it, so that all could see it. Each sitter was frequently touched with the paper tube. The spirits played the concerting, and gave us direct writing. They wrote that they wanted a musical box, and we brought

them one, which they played on Sunday

Spirits ply their various avocations through their own powers as physiciane, judges and speakers do in earth life. Thus mortals should learn all they can, for without knowledge spirits have no power to occupy themselves, and lack of occupation in the spirit world conduces an ennui worse to bear than ill health in mortal life.

What Spiritualists want to know is what Spiritualism teaches to make a man happy in the life to come. Denouncing Materialism or Churchism does not teach this; it only incites people to prejudice instead of love or charity. What we ought to desire is to elevate our people above the ordinary order of mankind, and this will depend entirely on what we feed them mentally.

As a misuse of the physical organs or senses leads to bodily derangement, so a a misuse of the intelligence or will, the spiritual or soul senses, leads to mental derangement. Selfishness, arrogance, conceit, etc., leads to a mind diseased finally which death itself cannot cure. There are insane spirits on the other side as well as this. Thus keep pure within as well as without.

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Conditions are just as much needed to obtain good manifestations through our own mediumship as it is to obtain them through other mediums. Envy, jealousy, attracts like, simply, and the fraud hunter malice, conceit or vanity affect good conditions and bring forth the same unsatisfactory manifestations through our own mediumship that it does through other mediums when present with such a mental state on us. Is this fraud, too?

As there is but one step from the sublime to the ridiculous, so there is but one step from being appreciated to being despised. Compliments to those who deserve them, encourage and spurn to renewed energy. But when conceit or vanity is permitted to interfere with one's efforts, contempt is substituted for appreciation. Bear your compliments with as much grace as you would criticism with fortitude. Let neither ruffle you. It proves the strength of the spirit.

THEN AND NOW.

"The foxes have holes, etc., but the son of man has not where to lay his head." said the first Christian preacher, bewailing his impecuniosity; and many others of the early Christian preachers had the same complaint to make. To-day it is somewhat different. They have high salaries, fine houses to live in, soft beds to sleep on, and well provided with the good things of the season. But - preachers went to heaven then - - such is life.

OUR MEDIUMS.

What kind of a spiritual condition do those expect to find themselves in who have been persecuting mediums while on this side of the veil? Will it not be similar to these who arrive there without love or sympathy in their soul? Their excuse now may be to purify Spiritualism. But we do not purify any system of thought with ill feeling in our hearts. Such are deceiving themselves, either consciously or unconsciously. No true reform was ever yet instituted through bitterness or contempt for the object aimed at. Like

inspires to fraud rather than mitigates it. If not directly through the medium, at least by throwing fraudulent spirits in the way of the medium. This can be done, and thus it is well for mediums too, to live a physically and morally pure life, for

such is the best protection against uncongenial influences. Of course, some are weak, and cannot battle against these infiliences. But try, try, again, is good advice, and cannot fail to win in the end. In the meantime let others give their sympathy to mediums as a neutralizer of the fraud hunters' influences; and by persistence and a straight course, the true will conquer finally-spirit will control the matter loving medium haters and desecrators of the holy seance.

Exercise Outdoors.

From an acorn weighing a few grains, s tree will grow for a hundred years or more, not only throwing off many pounds of leaves each year, but itself weighing several tons. If an orange twig is put in a large box of earth, and that earth is weighed, when the twig becomes a tree, bearing luscious fruit, there will be nearly the same amount of earth,

From careful experiments made by differment scientific men, it is an ascertained fact that a very large part of the growth of a tree is derived from the sun, from the air, and from the water, and very little from the earth; and, notably, all vegeta tion becomes sickly unless it is freely exposed to the sunshine. Wood and coal are but condensed sunshine, which contains three important elements, equally essential to both vegetable and animal life-magnesia, lime and iron. It is the iron in the blood which gives the durability necessary to bodily vigor, while the magnesia is important to many of the tis-

True it is, that the more persons are out of door, the more healthy, the more vigorous they are, and the longer they will live. Every human being ought to have an hour

New Orleans and returning about June 1. Mrs. Stowell has been ailing for some time, and has been professionally advised to take a change of air. Her friends in the city and surrounding country will therefore have to dispense with her medial services until the time herein mentioned.

Subjects foreign to Spiritualism must be brief to find space in our paper, especially as we have matter enough on hand pertaining directly to our cause, to fill our columns with for months in advance. Our paper is open to all manner of thought that is calculated to instruct or advance mankind, socially, politically and spiritu ally. But to enable us to reach all. contributors and correspondents must be

A reader asks why we did not bring certain information that a contemporary had last week. We might in return ask why that paper did not have the informa tion we had during the same week. We cannot bring all at once; nor can any paper. But whatever others have may be looked for in THE BETTER WAY sooner or later. Our readers will obtain all that is of interest to the cause and to the student of our philosophy eventually, whether gathered from individuals, exchanges

or the spiritual atmosphere.

Once in a while some minister of the meek and lowly Nazarine speaks out in behalf of the laboring people, but he generally subsides and is never heard of again. There are a great many good men In the ministry, but there are a great many who pervert the truth of Jesus, and who can hear the whisper of the rich pew holder above the wail of widow and orphan. We need a religion of kind words and good deeds-not a religion for the rich and against the poor .--- World, Altamont, Kas.

Mrs. Richings was greeted by two good up from questions asked by the auditors. Keatley, late U. S Judge of Alaska, con-They were answered, apparently to the Gold Fields of Alaska." Dr. Henry A. satisfaction of all, as she was applaused at Hartt, of New York, contributes a brief intervals, closing with a full round. Her paper to the "Rum" series, in which he evening discourse was from a subject maintains that drunkenness should be The same may be applied to Spiritualism. Spiritualism is one thing, and Christi-anity and Brunoism are other things. Of Medical Adviser. Medical Adviser.

morning, at it o'clock, in bright daylight. My little boy, aged 11 years, was sitting alone when the musical box played, the bell rang, and the tambourine floated about the room. Every time we listened at the room door there were loud raps on the door, as much as to say they knew we were there. I would strongly advise all Spiritualists to investigate for themselves. -Mrs. Hogg, 15 Spencer street, Heaton."

Literary.

Light is a monthly magazine devoted to rational spiritual science and its practical application. Published by the Equity Pub. Co., 9 W. 14th st., New York. Send for sample copy, 12 cents.

Psychic Studies for May contains an interesting account of spirit phenomena as witnessed by the editor, Mr. Albert Morton. Single copies, to cents. One year (monthly) \$1 00 Address #10 Stockton street, San Francisco, Cal.

The Arena for May has a finely executed photogravure of the Rev. Phillips Brooks, the distinguished Episcopal divine of Boston. An entertaining sketch of Dr. Brooks' life and work also appears in this issue. The opening paper on "Rock or Natural Gases" is of more than ordinary interest prepared by N. S. Shaler, of Harvard University. It is not only authoritative and instructive, but exceedingly entertaining. Prof. Shaler is followed by the Rev. R. Heber Newton, the wellknown New York divine, who contributes a paper on "The Doginatism of Science." Canon W. 11. Fremantle, of Oxford, England, appears in a paper on "God in the Government." Prof. Jos. Rhodes Buchanan contributes a paper of great merit, entitled, "The Cosmic Sphere of Woman, a question for statesmen. Rabbi Solomon Schindler continues "Divorce" papers from liberal thinkers. Godin's Social Palace at Guise, in France, is described by Laurence Gronlund, Prof. Alfred Hennequin, of the Michigan University, con-Mrs. Richings was greeted by two good audiences on Sunday last at G. A. R. Hall. Her morning's address was made tribules a paper on "The Characteristics



Winfield, Kas.

Mrs. Allen the Solution dist medium and leenins's Opera Hall this week. We hear much favored remark upon her work, and the tests given and inerainly of her ideas. Many peo-ple are in the city from a distance, to strend, and all appear interested --Nonconformist.

Anderson, Ind.

Mrs. Seery, of your city, was with us last; week and gave great satisfaction to her many that spirits may comfort all in need of love, friendshers. We pray that Mrs. Scory will be with us a long time, for there are many who are anxious to investigate. This lady has many converts in our city with the higher order, and there never has been a median in our city that has given in re-satisfaction than Birs, Seery. Respectfully. R.

Breedaville, Mich.

Mrs. E. A. Wells, the weil known materighting and platform test medium, has, by invitation, been stopping a few weeks with us on her way enroute for California, where she intends spending the coming summer.

L. V. Moulton, of Graud Repids, Mich, was with us Sunday April 13th, and gave us two lectures on the "Science of Spiritualisa," which was listened to with profound in ferest. MRS E. A. DROWN CRAMES.

Haverhill, Mass.

The meetings of the First Spiritual Society still continue of interest, as has been the case throughout the secon thus far. Mr. H. H. Warner has been the speaker for two Bundays in April, and d.d a good work while

Rochester, N. Y.

At the regular monthly meeting of the Woman's Political Club," of which Mrs. M. M. Pratt, who lately passed over, was a member, the following resolution was passed in token of reverence for this lady:

Resolved, That in the death of Mrs. M. M. Pratt our club lows an earnet friend and aupporter of the cluss suff age Though one of our number but a few months, we feel that a vacant chair must be ever with us and that the remembrance of one faithful and the great majority, will remain with us

Kansas City, Mo.

At Pythian Hall, e-mer of Eleventh and Main streets, last evening, was the scene of at interesting progressive Spiritual meeting, conducted by Prof. G. G. W. Van Horn, test medium, of New York, and also a former reaident of this city. The hall was well filled, and the audience was composed of mary prominent Spiritua ists. Col. R. T. Van Horn and wife having just arrived from Washington, D. C., and a congressman and editor of the Journal of this city with many other influential citzets were present. Af At Pythian Hall, corner of Eleventh and editor of the Journal of this city with many other influential city as were present. Af-ashort discourse, supjeen: Spiritual Organi-mation, the medium gave many stariling and positive spirit tests; also redeved many per-sons in the audience from pain, instantly, without touching them, at a distance, all of which were fully acknowledged. Every one was pleased at the variety of mental phenomena demonstrated. The Pro-fessor proposes to hold a series of meetings during May, and it is certain thet his audi-ences will increase in pumbers. Verily there i.

ences will increase in pumbers. Verily there is a spiritual awakeuing here K. C.

Keighley, Eng.

Under the auspices of the Social Spiritual Brotherhood Mr. J. J. Morse delivered a couple of trance addresses at the Co operalive Amemb y Rhoms, Brunswick street, on Sunday, to large audiences. The afternoon topic was "Igapiration Past and Present." In andience, and Mr. Morse was accordingly floating through a transom over a door, and called upon to declare "Who and What is God?" and to define some "Realisable Ideals." Upon these subjects the lectorer, without a moments preparation, discoursed with great

St. Louis, Mo.

We have pleasantly journeyed thus far, and met with much to encourage pain the good work of propagating spiritual truth. As we were leaving Indianapolis we were met in the depot by Mrs. M. M. Boone, au excellent heating and test medium of that city, who there and then presented to Mrs turer, is entertaining good suffences at Man. Kates a beautiful canary bird and cage. It was a living token of good will from a sister medium. We have adopted the aweet little singer, and its care appeals to our affection. Being nomadie in our life, without home or children, this little fellow traveler will be treated as a family member. Other tokens of esteem were made manifest to Mrs. Kates.for which she returns many thanks and wishes

as a te has been comforted and cared for. Our stop at Bragit was pleasant. The meet-ings at the Opera Honse were only fairly at-tended, but seemed to be fruitful in good re-We have found the St. Louis Society some-

We have found the St. Louis Society some-what decimated—many familiar faces mis-sing, but the good spirits will keep us to re-store the excellent fittle society to its usual prosperity. We shall, at least, labor ardu-couly to get futo the fold all the stray lamos. Mr De Buchamannie has started independ-ent meetings and gotten some to lowers, and Dr. Mathews is fuanyurating another series. There is room for all? We bid each speed to acuteve all they can. We first that as workers increase on will there be increased public interest. public interest. Fraternally, G W KATES AND WIFE.

Evansville, Ind.

I am glad to be able to report to you that Evansville is honored with a good trumpet medium-the kind most patronized bere. However I am pl-shed with any phase of mediumship which gives us truths of immortality.

The Spiritualists of this vicinity have not forgotten Mrs. Seerv, for the is the first trumnet medium the folks of this section ever We have Mrs. Carrie R. S. Twing to fol-low. She is very fine, toth as a lecturer and test medium. Fraternally, w1N-rest medium. oause.

The medium in question is a gentleman. and so far as I know is a gentieman in every respect. He is we'l developed considering the length of time he has been sitting for developing.

Eight others besides myself attended one of his seauces last Sunday night, and all who were there got great results.

My father and brother came and conversed with me for five or six minutes at a time, and I am well satisfied it were they as I am certain I conversed with while in earth life. Dr. Bharp, Mrs. Seery's controlling spirit, came and greeted the sitters, and he called me by name as usual, which would have been

Atlanta, Ga.

You ask for the spiritual phenomena of the present. Last evening a party of seven met at friend whonse, in our good city, for a circle and were I to give a full description of the wonderful manifestations I fear even some of our old Spiritualists might wonder. We were seated around a center table some three feet in diameter in the middle of a large room. The seance opened by singing, and we had hardly ended the first verse of the "Sweet Bye-and-Bye," when we were made aware of spirit presence by the stronges demonstrations, the table being lifted from our hands and carried far above our heads while on it stood in view of all 'Little Millle," a sweet little cabinet control. Soon the evening two subjacts were chosen by a Wiley, a spirit belonging to Los Angeles. committee from a number suggested by the Cal., brought music from an adjoining room.

circulating around the entire room overhead near the ceiling, which is about fifteen feet in height. He then descended to the floor, patied each person present on their

Boston, Mass. The last of the weekly meetings of the In-dependent Spiritualist Club was held Tues-day evening. April 29th. It was largely at-resting. The regrets of the andience that this was to be the last meeting speaks volumes for the hold which this society h-s upon the hearls of its members. Our success the past year has beenmarked. Starting at the first of the season under dis-

couragement of the resignation of its President and Secretary (for unavoidable reasons) and with a nearly empty treasury, it has survived and grown sturdily and steadily, and to-day s suds on its feet, as it were, with a bright outlook before it of a long and useful life.

The exercises this evening began with duct by Mrs. C. M. French, and her sister. Mrs. Foster, which was finely rendered, and slicited the warmest applauce of the audiuuce.

The President, Mr. H. F. Adwers, in a few well chosen words thanked the ladles, and others, who had contributed by their efforts to the pleasure and well-being of the members of the club.

Miss Balley, with her mother, who is a skillful planist, as accompaniat, favored the audience with a song, "Consider the Lilles," in her usual artistic and pleasing manner Mrs. Idu P. Whitlock told a story, thinking

that the telling would start people to thinking oftener of the "poor," whom we always have with us. Bhe succeeded admirably. Mim F. C. Ober, in a recitation, told the story of a young married couple to the en-

forment of her bearers, and was followed by Mrs. F. K. Rich with a few well chosen remarks.

marks. Master Nolen gave an impersonation of "aix little boys at school," and brought down the house with merriment. Rev. Mr. Wagner spoke in his ussal interesting way on seasonable topics. He related several "facts," which had come us-der his own observation, relating to spirit com-munications, which were very interesting as showing that our departed friends are cog-nizable of our doings and our needs. Mr C. eveland sang a song very finely, which was greatly appreciated by his t.ear-ers.

which was greatly appreciated by his i.ear-ers. Mr. H. H. Warner made some very peril-near remarks on the duty of Spiritualists to respect themselves by being true to their con-victious of right and duty. Mrs. Weilington most feelingly thanked all those who had assisted her in the sriduous duties, and also thuse who had contributed to the good-cheer of the cinb. Mr. John C. Nolen gave one of his inimita-ble delineations, followed by his daughter with a humorous reclution, and both were heartily encored. Mrs. Hobbins gave a number of texts of

spirit presence, which We re all recognized. Music and a dust by the sisters. Mrs. French and Mrs. Foster, closed the meeting and the seuson for the club. I G. W.

Brooklyn, N. Y.

Mrs. Jennie C. Biake gave one of her instructive seances, assisted by Dr. A. W.B. Rothermel, on Tnesday evening, 22d inst., at Bradbury Hall. Her descriptions of spirit friends were remarkable for correctness. Dr. Rothermel gave to many message through his occult telegraphic machine, and allacknowledged correct by those seceiving the same. One more seance will be given at this hall, when they will close for the present.

On Thursday evening the Woman's Conference held their werkly meeting at 131 St. James place, corner Fulton street. Mrs. Helen Marion Walton gave the opening address. Mrs. Walton is well known as writing and trance medium, and her name mentioned always brings an intelligent audience to listen to the inspiring words she ulters. She was followed by other speakers. On Friday evening the Independent Cinb had one of their social gatherings at their rooms, 191 Fulton street, and as usual a pleasant and profitable evening was epjoyed. The Progressive Conference held their there if anywhere. naual weekly meeting on Saturday evening. 26th inst. Mrs. Bertine gave the opening ad-

dress under control. This lady is a rising medium, always willing to contribute her powers in the cause of truth. Mr. J. Wm. fietcher followed in a fine address on "Theosophy."

The Peoples' Progressive Noclety of Spiritnalises met at their hall, 116 Fifth Avenue, at the usual bour. An unusually large audience had assembled to liston to Mr. Geo. W. Wal drond, of Montreal, and certainly they were well repaid for coming out, even though the weather was unpleasant, for a finer trance

after he had entered the hall, and this fact slope must have convinced some of the most skeptical among the audience that at least there was truth in this science, which his home marveling at the power of spirit manifested through human organism; and right been told or unfolded of what has been done and is yet to be accomplished through this power.

It will yet show to the people of the earth wonderful mechanisms, marvels of art as yet unknown, and its power shall lead and control all governments, principalities and powers; shall do away with prisons and the necessities for them, for through this a grander race shall come into being, and be brought into existence through the conditions necessary to attain the noblest purposes, and we say it will be accomplished by spirit power and through human organism Mrs. Belle Hamilton Glil favored the audi-

ence with some fine tests, and Mrs. Frankie Cole song a lovely solo.

Next sabbath Mr. Waldrond will again address and Mrs. Mattle C. Hull will be with us.

A grand session is anticipated. Fraternally, L. A. COOK, Sec.

The Peoples' Spiritual Society held its regular meeting at the Banner Hall on Sunday last, at 2:30 p.m. Dr. J. H. Randall gave an excellent discourse on the new vitality given to religion by Spiritualism. Miss Thomas then followed with tests, which were generalis revenued with the state when when the object of the state of the st

New York, N. Y.

tests.

Mr. J. Clegg Wright spoke for the First Society of Spiritnalists at Adelphi Hall, Sunday morning, from subjects given by the audience, the first subject being: "You will see in the park the so-called religions, clad in black, with their eyes glued to the leaves of some musty book. Could they not come closer to the source of all things by setting their eyes upon the opening leaves about them present than by trying to see through the eyes of writers long past?"

The speaker said: "I don't like that term, 40x20 inches, "musty book," because it evidently refers 'o the bible, and I have nothing to urge against the bible, only the claims made on behalf of it. It belongs to the past, and the past lives which the first Spiritualistic rappings were in the present, and all that was useful is useful now. There is not much difference between God and force, though we sometimes think we are advancing when we are multi- ing it a suitable picture for any parlor or plying words. The study of nature is the library. highest study, and God can be approached

"Is the soul self-existent, or does it depend

on causation?" In dealing with all subjects which lie in the province of the transcendental, I must continue the assumption that they are in the transcendental. I must use the materialistic terminology as far as I can in order to make myself understood. But

Atlanta, Ga.

After an "outing" with the Veterans at Grant Park, the Spiritualists assembled as usual at their hall to li-ten to a grand and masterly memorial address by the guides of Dr. H. A. Donnally, of Boston, Mass, The doctor has been with us the three Sabbaths past, and the society feels that they have had an intellectual feast during his stay. He

leaves for his home this week, and we shall long remember his noble teachings. In the evening a lady entered the hall.

In the evening a lady entered the Dall, found the predident, and introduced herasif as Mrs. Helen Stuart Richings All Spirit-unitate know her, and were surprised and pleased to meet with her. She spoke some isn or fifteen minutes after the doctor's lec-ture was concluded, in a manuer impressive and characteristic of herasiftant in those few minutes the formation of the spirits. moments made many warm friends in At-lants. We hope in the near juture and may

weather was unpleasant, for a light that is that is the weather was unpleasant, for a light that we hope in the near that is address the writer never heard. The subject, "Are we coavinced of the iroth of this philosophy?" was chosen by your correspondent, and unknown to the your correspondent, and unknown to the restrum is apprinted from the restrum is the subject. A. M. I.

One-half Fare to Somerset, Ky. For the grand land sale at Somerset on May 20th and 21st, the Queen and Crescent guides presented in a pisin, forcible and yet route will sell excursion tickets from all sinelo quant manner. The most intense interest tions to Somerset and return at one fare fo was shown in his remarks, and all went the round trip on May 19th, 20th and 21st, good for return until May 31, 1860. Round trip rate from Cipcinnati #173. Proportionhere I wish to predict that the balf has never ately low rates from the North and East, ately low rates from the North and East, Somerset, the Queen City of the mountains, is the Gate City of the great Kentucky oli fields, the county seat of Polassi, the great fruit county of Kentucky, a prosperous city of 3.500. A mag-zine of wealth underlies the country for m-uy miles, consisting of cost, iron, lead, lithographic stone, building stone, line stone, piste glass sand, g u and oil-Dou't miss the apportunity to invest.

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your spirit friends. Send lock, or bandwrit-

Maquoketa, lowa.

Mantua Station, O.

Please say that D M. King will meet with the Mahoning Valley Association of Spiritualisis on Sunday, May 11th, at Mr. E. Hawley's, in Paris township, Portage county, O. Mr. and Mrs. Hawley are early investigators and have ample accommodations for a large audience. All are welcome for the meetings are always good when held under the management of this pioneer couple.

Bring along a little change; do not forget and leave it in your other pants, then you can pay for a year's subscription for THE BETTER WAY. CORK.

Please give me space in your valuable. paper to say to the friends that I have just closed my engigement with the Cleveland Institute of Parenology and Psychology. Am now ready to answer calls for the spirit-

New Orleans, La.

Sunday, April 27th, was the farewell lec-ture by Brother A. C. Ladd, of Allania, before the New Orleans Association of Spiritgalists in Minerva Hall, Cilo street. The last three Sundays have been devoted to anner pleasing to the audience. The speaker re-

in the room, and the room at the time became so juminous that all present could be seen. A large powerful control belonging to the gentleman in whose home the seance was held now manifested his presence, but gave

Note that a most is presented, but gave 'Silver Star," belonging to bis wife's band, come in raiment while and luminous and placed her hand upon her medium's hand and disappeared. Make proper conditions, exclude skeptics, and the spirit world will give thes, things and more, loo, "If ye will but believe."

but believe." There are quite a number of materializing mediums now under development in this city, and bid fair to astonish friends and convince all that investigate in truth. Some also developing as inspirational speakers. Yours for truth, MRS. MAUD JONES.

Topeka, Kas.

Mrs. M. T. Allen, who served the Spiritgalist, of Peoria, Ill., for about eighteen months, lectured for the Spiritualists and innal rostrom and camp meeting work until vestigators of this grand truth at Music Hail, July 13th; after that date my time is taken to the most orderly and inteiligent andiences until September 1st, but will answer calls to ever assembled in our city. She spoke from speak at funerals, and will work in the in-terest of The BETTER WAY. I want to say to our Uhlo friends that they cannot afford to be without this paper the coming year, as there will be many good things in it. D. M. KING. do great good wherever her lot may be cast. Spiritualists will find in Sister Alien a grand

worker in the cause she loves so much. In all her work she has reference to the upbuilding of our cause of scientific Bpiritualism. Her tests and psychometric readings were, to say the least, very good. She ewering questions in the morning and the made many warm friends during the three subject suggested by the audience in the weeks among us. At the close of the service evening. A gentleman came with the in. last evening a resolution expressive of the service tention of giving some, as he thought, hard grand work she did, both from the restrum nots to crack, but would not ask his ques-tions, as he said Brother Ladd knew too much for him. One of the subjects selected ferred by our worthy Mr. On'y of this city. was "Mistakes," which was babdled in a man- and unanimously passed by a rising vote. Her reply was certainly the finest, most inner pleasing to the audience. The speaker re-ferred to the many mistakes of the noted persons recorded in the Biule, and that mis-ever our privilege to instend. The audience take were but stepping stones to better con-was perfectly charmed. She goes to Win-

fluency and in systematic method for more than an hour, a command of language, wealth of illustration, and power of descrip-tion being exhibited which, under the sir-cumstances, were extraordinary. At the close of each address a collection was made on behalf of the funds of the Brotherhood. Un Monday evening the same gentieman gave an inspirational address in the Co-ope-rative Assembly Rhoms on "The Parnel Com-mission" His address was timely, philoso-philo and reaped a deal of applause.-Keigh-iey News. showing practical demonstrations, in read-ing characters from the handling of articles presented by the andience. Many readings are given by psychometrik and without the explanation of the law regulating psycho-metry. The audience is puzziel to know how it is accomplished. This lecture of Mr. Fietcher made the so-called mystery platm is he expland the method or law applying to each article handled as applying to the personage or owner. In the evening be gave an illustrated lecture on Rome. It was and nounced that next Sunday Mr. Wiggin-the popular speaker and test medium, would occupy the rostrum for this society. He is a great favorite, and will meet a hearly recep-tion. Lownie C. Blake wave to her numer-

Mrs Jennie C. Blake gave to her numer- murmur. Mrs Jennie C. Blake gave to her numer-ous friends a test meeting on Sunday even-ing at her house, 28 Franklin Ave. The par-lors were filled with an initiligent audience, listening to the wonderful tests given by this medium. She gave test after test for one hour, and the audience seemed to crave more. These meetings are certainly doing their share to convince hon-st skeptics of the continuance of life and the possibility of communication through the powers of medi-umship. These meetings will be continued while interest is manifested in their continu-ance. Mrs. Blake announce d a circle for while interest is manifested in their continu-ance. Mrs. Biake announce da circle for ladies on Wedne-day afternoon at 8 o'clock for diagnosting of disease and instruction how to prevent the same at the small charge of 50 cents each From the wonderful cures this medium has made all ladies should at-DELEREE. end.

Chicago, Ill.

For some weeks pust the friends of Mrs. Cora L. V. Richmond have been quictly preparing to present to her a testimonial befit ting her fiftieth birthday.

On the evening of 21st of April, her birthday, a large number of them assembled at Martine Hall. The rostrum was well sup plied with flowers, and at the appointed hour, 8 o'clock, Dr. Bushnell, President of the First Society, came forward, followed by Mr. and Mrs. Richmond, Mrs. George P. Mc-Intire, and Mrs. W. W. Chaudler and Collins Eaton, and ascended the platform. Hading's orchestra opened the exercises by sweelly rendering an overlure.

Dr. Bushnell, the chairman, then an nounced that this meeting was called to celebrate the fiftieth appiversary of the advent

brate the fitteth anniversary of the advent of one of the best women on earth, noted as being the most perfect instrument for the spirit would; one who has always been faith-ful to her trust, and to the bidding of her controls. He was gled that she had been born into the world fifty years ago, and still more glad that he had known her so well and so many years. For fourteen years she had occupied the platform with him, and during all that period she had never been be-hind time to exteed five minutes at the rega-lar services. This was an example of prompt ness worthy of initiation. All who had had no opportunity to know Mrs. Richmond loved her, and these woold do to tknow ber have only to Know ber to love her. He could have any but little, but he thauked God that he persons recorded in the Bible, and that mis.
are of our province to use the second diagonal.
Wer our province to use the second diagonal.
Here our province to the seco

Public circles every Thursday evening at 8 o'clock at No 4/2 West Seventh Street. Select frele every Tuesday evening at 8 o'clock at 76 Clinton Street. Magnetized Paper for heal-ing and developing 10 cents: 3 sheets for 25cls.

Dr. J. Clegg Wright said that the pulpit is Dr. J. Clegg Wright said that the pulpit is not making the change of which Dr. Tai-mage is an example. He is a subject of the immutable law. Dr. Taimage is the last aucient that he would think of as a formative force in public opinion. He probably may be described as an artist in the pulpit, a delineator of character, a theological mountebank. He represents a peep-show, Clairvoyant and Magnetic Healer and he stands to the thinking people of to-

day as Barnum's fair is to many-nothing more. Such men do not make the world, the world makes such men. He is in effect a shuttle-cock, not a stram engine. Calviolem is the only theological system we have in the world. Spiritualism and science can live WALTER S. ELDRIDGE, M. D. together, they belong to the same truth-it's

beology that is foreign. Roman Catholicism is the parent of Christianity. He did not mean to be offensive. but all other churches are bastards of another of a later day. It was once as great a -hame to be an Episcopalian as it is to-day

to be a radical Spiritualist. With the science of the times, the speaker could not understand how there own be an houset man in the pulpit to day There are no doubt honest men in the pulpit, but their luleitect is smothered by reversuce for the

Mr. Edgerly, an inspirational speaker, en Mr. Edgerly, an inspirational speaker, en thused the audience with his elequence and futthful expressions in regard to Spiritual-THE BOOK OF MY LIFE

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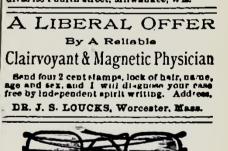
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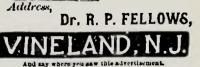
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Tadies' Department. prize was carried in a triumphant proces. | point of good taste, at one time flad hundly Written for The Beller Way.

Soul Longing. BY MUS. L. WATERMAN Come to the foundatio, heate, Of the pure waters taste, Great is the power; Holp us o'er sea and land, To firmly, truly stand, Led by an angel band In each tried hour.

On thee my hopes are stald, Lifted where sorrows fade To aphores above; Wake every soul to see The God who loveth thee, Will over faithful be, All wisdom, love.

Supported may we stand. Led by a Father's hand While here we stay; Lot heaven's sustaining light Protect us from the night By thought serves and bright To lasting day.

May every heart and voice In grateful songs rejoice That we are free; Upward and onward fly, To blim beyond the eky, To changes that supply A home with thee.

In each caim, tranquil hour, Within a sainled bower, Shall we unfold: True as the morning sun, Where hearts and souls are oue. A welcome life begun, For blim untold.

When over spheres of light We take a joy fuffilight. And soar to thee; Where all aspire to live, In wisdom's love to give The truths that we receive With liberty.

STANDARDS OF BEAUTY.

The ancient Greeks represented the Graces as the inseperable companions of Venue, signifying by this allegory that they formed an integral part of perfect beauty, and were its most precious adornmente, its most delicate charm. Heslod named them Aglaia, or splendor; Euphrosyne, gentle and tender beauty; Thalia, vivacious beauty. The bodies of these charming goddesses were clothed in light and transparent robes, revealing to admiration their agile and delicate forms; always young and smiling, always modest and ceives qualities and relations which are not simple, they clasped one another by the hand and were never parted. The conception of beauty held by the ancients was the one; whence results the provalent dia great and elevated one; they did not re- versity of impressions, tastes and sympagard it in man as simply a symmetrical thies. This kind of beauty, which is not assemblage of material perfections, they dissimilar to relative beauty, is dependent completed it by the addition of perfection of soul. Beauty, indeed does not consist degree of civilization among nations. No in certain determined forms and proportions, but in the harmony and relation of those qualities with the whole of the func. Parlalan, who deforms her waist by the tions and faculties of the Individual, which leads logically to the conclusion that beauty who flattens her nose, enlarges her mouth, is the essential expression of perfection of and lengthens her ears; all people pay it being. Various ancient philosophers have tribute. It is an immemorial usage among belleved that real beauty excluded the possibility of vice and evil passion; that ugli- ica and Asia to mould and press the skull ness, on the contrary, left their presence to be presumed. That which is beautiful is Its head a form considered by the nation goed, they said, unless in exceptional the most beautiful. For this reason differcases; and it is doubtless the well known ent peoples and tribes have oblong, melontruth of this principle which has, in all shaped heads, square or pyramid heads, times, caused beauty to exercise an irre pointed or flittened beads, with a monstrous sistible power over men. It was in Greece especially that beauty won the most brilli- full eyes, widely opened, are esteemed a ant triumphe. In no country in the world beauty in certain countries; the Laps and has she received greater homage and inspired a more ardent enthusiasm. There a closed eyes. Among the Chinese, eyes beautiful woman was the object of a real placed obliquely, with the upper eyelid worship; she was delfied. Artists vied in long and overhanging, are considered most multiplying marbles which should repre beautiful. A projecting nose is hideous to sent the beauties and perfections of her the Tartars and the Mongolians, so that body; historians and poets bestowed im- the mothers take pains to flatten their inmortality upon her. Open the page of his- | fants' noses. The negroes and black races fory and you will see Lais subjugating by regard a broad and frightfully large nose her charms the most austers virtue and the as a perfection. To the Persians the beauty most unfeeling hearts; Aspasis, attracting of this feature consists in a noble length. about here the most celebrated men of her Several nations and tribes pierce the tip of time, and causing to bloom the wonders of the nose and hang ornaments to it, as is the age of Pericles; Phryne, deceiving her done with us to the ears. The objects stjudges by the splendor of her body ; Lamis, tached are sometimes so heavy that the forging chains about the inconstant Deme- nasal carillage is prolonged until it fails trius; Rhodope, espousing Psammeticus over the upper lip. This hideous enlargeand mounting the throne of the Pharacha ment is to these people a beauty. In other Several influences contributed strongly to countries it is the lower lip which enjoys the perfection of physical beauty among the privilege of being pierc d with a hole the Greeks; the personal care bestowed up- for the reception of the various jewels on the women; their ample garments, worn which fashion obliges to carry. White unbound and exercising no compression; and evenly placed teeth appear to us the the beautiful sculptures constantly before chief ornament of the mouth, but all nations their eyes, showing the human form in all have not the same opinion. To the Siaits beauty, and, most of all, the gymnastic mese black teeth are the handsomest; it is exercises, which made a general part of the their daily care to blacken them. In public education; the young men exercising Macassar yellow and red teeth are esteemed nude in the gymnasiums; the Spartan wo- above white or black ones. The women of men contending for the prize, with no veil Macassar spend a part of the day in paintbut that of their modesty, and furnishing ing their alternate teeth red and yellow. admirable models to the artist; finally, the Among the Jaggas the absence of the two love, the passion of beauty, which animated upper incisor teeth is a condition of beauty, these people and led them to give incredi- The woman who lacks sufficient courage to ble honors to those who possessed it in su- have them drawn would be despised and preme degree. All there things tended would be unable to find a husband. Many necessarily to the perfection of the Greek women, led by coquetry or a desire to race. Among examples of honor decreed please, have four front teeth drawn instead to beauty is cited that of Phryne, whose of two, and are sure to find adorers. In statue was adorned in the temple at Delphi, one country a thick neck, short and buried and that of Phillip of Croton, who, delfied between the shoulders, is admired; in anduring his life by the inhabitants of Se- other it is a long and slender neck that is geste, received worship and sacrifice. Such most esteemed. In certain localities in the was the empire of beauty over the Greek Alps an enormous goitre has its charms; a nation that artists were forbidden under woman without this appendage could not be severe penalties to represent ugly persons married. Neither is there unanimous or groterque subjects; while, on the other sgreement in regard to what constitutes hand, legislators sought to perpetuate, by beauty of form. The Turks and Germans emulation and prizes, the love of the beau- require stoutness in a woman; the Japa-

ion and received almost divine honors. In a large waist, almulated by a girdle Nor must it be supposed that these rewards | clasped under the arms, and at another in were decreed to outer beauty alone; the a wasp walst, whose ridioulous length en-Greeks were too enlightened in their appreclaifon and Judgment to be thus led astroy. Lot us read the sonteneo spoken by the Judge when crowning the violor: "He alone has deserved the prize for beauty who posseases a virtuaus soul in a body full of vigor and beauty." She alone is worthy of the prize who unites with her physical beauty. beauty of soul." The obseractoristics of beauty vary with age, sex, olimate and race. ty. The white, yellow, bronze and black races possess such a sort of beauty peculiar the relative beauty in its second aspect, we see that it depends also on the impresthat is to say, that one man finds in a certain countenance an irrestible stiraction, a

the Peloponesus, he or she who won the who consider curselves past musices in

recally charm and love each other. It is not two individuals existing on the earth who regard strictly in the same manner the apparent to another, and the other discovers other qualities totally concealed from on climate, on manners, customs, and the people are free from the whims of conventional beauty; from the slender and delicate pressure of a corest, to the stout Hottentot, the indigenes of several countries in Amerbone of the child at the breast, to give to projection in the temporal regions. Large, Esquimaux, on the contrary, admire half-

croaches on the hips? Home nations approve long and slender leg-, while others prefor them short and massive. The same is true of the hands and arms. In China a short, thick foot is admired; in the East it is esteemed only when it is large and flat. To the negro race beauty of complexion consists in abony blackness. The natives of America, the inhabitants of the polar region, the Tartar and Mongolian races Infancy, youth, manhood and old age have beauty only in yellow skins. The Ineach their relativo beauty. Feminine dians admire a brown complexion, while beauty differe totally from masculine beau- the Europeans exclude all these hues and proclaim that white skins, brightened with rose color, are the only really fair onesto its own type; whence it results that what Numbers of barbarous people and races is beautiful for one would be repulsive to conceal the natural tint of their skins unanother. Such a variety in opinion is easily der a staining of many colors; others are explained. It is perfectly natural that indelibly marked with a general tatiooing. each race, each people, should be persuaded The Greenlanders paint their faces with of the superiority of their own physique; | yellow and white. The Decannisos stain and so true is this that every nation has themselves yollow and redden their hands given and still gives to the gods which it and feet. In the capital of Ethiopia stands represents its own physiogomy and oven its the statue of a woman whose wonderful own garments. Moreover, if we consider beauty gave her a kingdom and divine honors. This statue, as described by soveral travelers, has a square head with resional mood peculiar to each individual; treating forehoad, projecting check bones, a wide nose, an enormous mouth, a very broad waist, and an enormous development charm which draws him to admiration, to of the hips. In the city of Canton there love, while another finds nothing there to | exists a picture which excites the liveliest awaken similar feelings, so that one porson admiration of the Ohinese; this picture repconceives a passionate interest in, and an- rest n's three nude women, models of beauty other remains indifferent toward the same according to the taste of the country; their object. These two ways of feeling have leyes are small, obliquely opened, and their source in a wise law of nature, for if shaded by enormous upper cyclids; their the qualities constituting beauty were the faces are flit, broad, and furnished with same for all mon, and improved them in diminutive noses; the abdomen is promithe same manner, love and admiration i nent, while the rest of the body is frightwould then be felt only for the few subjects | fully emaciated; the feet are as short as who united these qualities; while, on the their breadth, and their fingers are furcontrary, nature has decreed that all fea- nished with monstrous nails. To our eyes tures should attract one another, to recip- this ploure would represent three consumptives, or some women wasted by some with this end in view that she has bestowed | long and painful malady; to the Chine e, on the heart of the two sexes a different on the contrary, it portrays beauty to its manner of feeling. And, in fact, there are ideal perfection. Rubens, in his Judgment of Paris, intended to deplot beauty in its most attractive form; but to us his three same qualities in a given object. One per- graces contending for the golden apple bear too close a resemblance to three gross Fleminge, because the painter was Flemish and saw beauty with the same eye as his fellow countrymen. - The New York Mail-Express.

AT LAST A OUE. To the Editor of The Better Way.

Is it possible the women who read THE BETTER WAY are not capable of comprehending the lectures, editorials, discussion of various topics which appear week after week in your paper, so that it becomes necessary to fence off a corner of the paper labeling it "Ladies Department," and then filling it with recipes for the preservation of the hair or complexion, or similar reading matter of "practical benefi." to the sea? I never before felt like criticizing an editor on the management of his paper, and when this new department came I watched anxiously to see what kind of food was going to be dealt out to progressive, earnest women through the "Ludies Department" of a progressive paper, claiming to be spiritualistic, and whose every utterance of spiritualistic truth is to the effect that sex is lost sight of in the mental and spiritual development of the human race.

I find the pabulum dealt out is of the same "life giving quality" that characterizes the same department in conservative, orthodox story papers, where every item has the earmark of the "regular" bellef in he inferiority of woman and her inshilling to comprehend anything higher than her toilet or the preparation of choice estables for her "lord and master."

Olucianati, Ohio. The Payeolia locarci Madiaty made every Man-day atternates at Douglas Hall, particulate coros-of 6th and Walnut atracts, at 8 p. m. Admission free strongers cordially invited.

MEETINGS.

The Society of Union Multiunlisis, of Olnoin-math, hold meetings at 0, A B. Iail, 136 W. Math strets, every Bunday morning at 1046, and Subday scening at 740, also Weningshay counting of each week, to which all are made wolcome. The Lyceum for childron and adults meets at G. S. Hall, 115 W. Sirit atreet, Chelmant, every lunday at D% A. M. All are cordially invited,

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BANNER OF LIGHT ORBOLN-ROOM, No. 0 Bosworth street-beauers are held every Tuesday and Friday siternoon at 8 colock promptly. Admission free, J. A. Sheihamer, Chairman. Automation Proc. J. A. Shelliamer, Ohalrman. Hoston Spirinal Tompia Society, Berkolay Hall, Locuter by allo aponkara Sindaya at 1055 A. M. and Type, M. Richard Holmos, President; G. N. Me-tillio, Trensurer O. L. Rockwood, Corresponding and Recording Secretary. FIRM SPIRITUAL TRMPLR, corner Newbory and Kanter atropics-Bulgitum Frateric Models

FIRT NFIRTTAL TEMPLE, corner Newbury and Kauter atreets—Spiritum Fraternity Scolety will hold public meetings every Bunday. The Truple Fraternity School for children meets at 10% a.m.; afternoon services at ..., and Wednes-day evening social at 7%. 1041 WASHINGTON BTIKKT—The First Spirit-milist Ladles' Aid Scolety—Bushness meeting Fri-day at 4 p. m. Tea served at 0 p. m. Public meet-ing at 7:80 p. m. Spirits afternoon last Friday atternoon in each month. Mrs. A. Barnes, Pres., Brs. JF. Woodbury, Secretary 23 Bromley Park, Boston Highlands.

Meetings at Twilight Hail, 789 Washington street for or of Hollis, Klon Cobb, Conductor.

The Ladies Industrial Union hold their meetings and Wednesday structure and evening at Twilight Hall, 780 Wash agion -t., corner of Hollis. Circle at 4, support at 6, musical and literary entertain-ment at s a clock. All are welcome. Mrs. Ida P. A. Waitlock, Pres.

EAGLE HALL, 610 Washington street, orner (Essox-Hundays, at Washington street, orner (days at 8 r. M. Able speakers and test mediums, Excellent music, Dr. K. II. Mathews, Olairman America Hall, 724 Washington street,-Horvice each Bunday. Dr. W. A. Hale, Chairman.

A Public Social Meeting will beheld every Thurs day evening at 7% in the office parlors of Evan House, 175 Trement street Eliza J. Bennett.

Choises. - Hpiritualist meetings are held in Pil-grim Ball, Odd Fellows Building, each Bundsy eve-ning, at 7% o'clock.

Meetings ar 1/2 o'clock. Meetings are indi at Grand Army Hall, Sundays at 2% ard 7/2 p. m. All mediums invited. G. F. Blight, Ohairman.—The Ladies' Sachal Aid Pociety holds its meetings overs Friday alternoous and eve-ning at 1/6 Chestnut street. M L. Dodgo, Hoc. Cambridgeport. - Meetings are held over y Sunday avening at Odd Fellows' Hall, 548 Main atreet. H D. Simons, Secretary.

Columbus, O.

First Spiritual Ladies Aid Modelty hold their meeting at Masonic Temple, on Third street, Wednes-day evening. Mrs. H. Colt, President, 243 8, 33 st. New York, N. Y.

The American Spirituniist Alliances meets at 219 West 42d street, New York Oily, on the first and third Widnesday of each month at 8 p. m., MFAII Biplituniists are cordially invited to be-come connected with THE ALLIANCE-either as resi-dent or non-resident mombers--and to take an active part in its work. Spirituniists who are disposed to aid the Ameri-can Spirituniist Alliance e-n do so by sending sub-scriptions to its treasurer, F. 8. Maynard, 210 Washington st., who will acknowledge all remit-tances.

The ALLIANCE dofines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members. Henry J. Kiddin, President, J. F. Clark, Cor. Secretary, 50 Liberty St., N.Y.

Adelphi Hall, corner A2d street and 7th scenes.-First Society of Apiritaniists holds meetings every Funday at 11 a, m., 24 and 7% p. m.

A General Conference will be held every Wednesday evening at 230 West 30th street, at the residence of Mrs. M.O. Morrell.

The Poople's Spiritual Meeting every Sunday "The Poople's Spiritual Meeting every Sunday evoling of each week at 230 W, 86th street, at the residence of Mrs. M. U. Morroll.

The Psychical Society means every Wednesday evening, at 8 o'clock, at 510 6th avenue, hear 30th street. J. F. Snipes, President, 470 Broadway.

Philadelphia, Pa.

First Association hold their meetings every fun-day morning and ovening at their hall, 810 - pring Gardon at, Lycoum, 21-2 p. m. J. Wood, Pres. Gardon at, Lycoum, 21-2 p. m. J. Wood, Pres. The Second Association of Spiritualists of Folia-delphila hold apritual and mediums "meetings every Sunday at 3 p. M. at thir church, on Thompson Street between Front Street and Frankford Road, ints free Public invited, T. J. Ambrosia, Pres-ident; L. T. Abbett Necetary. Spiritual Circle Hull, 1425 Columbia Avenue,— N vices every Munday afternoou at 2.30 and eve-ning at 7.49. Dime collection.

Kovatone Spiritual Conference meets every Sn day at 21-2 p. m., at their hall S. E. corner 10 an Springgarden sts. Win, Rowbottom, Chairmau. Fourth Association hold their mostings over Sunday evening at 7 1-2 o clock at N, & corner 3r and Gira d Ave. Mrs. M. Brown, President.

Cleveland.

OHILDIRN'S PROGRESSIVE LYCEUM, No. 1.-Meets every Sunday at 10:45 A. M., in G. A. R. Hait, 170 Superior M. Spiritualists and Liber-alists sernesly invited to sond their obliders, and the public cordially invited to attend

The School for Psychio Culture meets every Sun-



THE NEW SYSTEM OF PRACTICE. In the Rising Sun of this progressive and

Is the Rising Sun of this progressive s_{ij} and, like the sun, shines for all people and beals and cheers and blease at V tra - Life, curves Pattuy - Disease scientifically employed through all vita-means, formulated into a superior System of Practice, with its full library of books, copyrighted lessons. Every physicing should learn it to be successful. Send postage for free reading to AMERICAN postage for free reading to AMERICAN ILEALTH COLLEGE, FAIRMOUNT, CIN. CINNATI, O. The VITAPATHIC SANITANIUM, in con-

nection with the College, boards, nurses and treats all manner of disease with the Also diseases treated by iest success. mail. DR. J. B. CAMPBRILL, Physiclan.



reed to register felter. WEEKLY ILEP., Zolda, 6,





le tuan or child. . MOODY & CO



tiful, instituting contests in which the two ness and Chinese demand thinness. The prizes of beauty. At Lesbos, at Tenedos, Nor have we the right to smile at the written in an excessively bold and masou-at Elis, at Megara and in other cities of preferences of these people, for do not we, line hand. sexes contended with each other for the former are fond of thick and large walsts.

With the world full of cookbooks, and every daily paper advertising innumerable cosmetics, etc., it strikes me as quite unnecessary to turn out few good organs for the dissemination of spiritual truth, of which the world stands in such a vital need, into such deteriorating channels.

Our children need education into the understanding of the principles of our philosophy, and I rejoiced at a "Youth's Department," but it strikes me very forcibly that the "Youth's Department" is far in advance-Intellectually-of the "Ladles Department," and I really believe most of us could comprehend the articles in both. Of course, you do not forbid us from reading all there is in your papar, but when you fence of corners and proceed to classify and solicit contributions that shall be of "practical benefit" to the sex, it would be well to remember that "woman's aphare" is considerably enlarged in these days, and the women of the 19th century especially with Bellamy's dream of the 20th before their eyes, no longer need to be fed with seperately prepared dishes, for fear their delicate stomachs cannot digest the same food that man flourishes on,

Even some of us are not afraid to tackle a small dose of Clegg Wright's "Trausmutailon and transmutability of will," feeling sure that if we don't digest it all now we may grow to it, and we don't want a signe put on the top of our heads to prevent us from growing. M. F. P.

Some of Mark Twain's jokes are said to have originally occupied entire sheets of cardboad.

Oulda covers large sheets of blue paper

day at 2:00 p. m. at Momorial Easil, 170 Superior street. Fublic Invited. The Spiritualists' Progressive Thought Society meets every Sunday at 200 p. m. in Propeck's Hall Faraklin Avenue. Admission free,

North McGregor, In.

The North McGregor Factory of Apiritualists meet overy flunday and Thursday eventug, Goo, Palmer, President; Goo, Rameoy, Heo,

81, Paul, Mina.

The Spiritual Alliance meets in Wancots street Onapol, hotween Righth and Ninth streets, every Sudday versing at 7:80. Mrs. M. C. Tutte, Sec. 327 Kast Sth street.

Sun Jone, Cal.

Progressive Lyceum meet every Nunday at 10:30 , m., at G. A. H. Hall, Nouth First at. Program n, m., at G. A. B. Jiall, Month First at. Program and Hierary entertainment first Sunday in each month All welcomed.

Watertown, N. Y.

The First Progressive Society hold Sunday meet-ings in their New Temple on Davis street Sunday afternoon at 340 and evenings, 7:00. Lectures, tests and psychometric readings,

Ohicago, 111.

Peoples' Spiritual Bociety meets at 03 M, Proris st. every Hunday at 253 P, M. All are made welcome who visit Chicago. G. L. H. JENIFER, Pros., 220 W. Monros airo i. Martine's Hall, Ada strent. Morping 10 46; even ning 7 40. Mrs. Cora L. V. Richmond, speaker. Mpiritualisis' South Hida Houlety umis at 3 p, m. In P. U. M. of A. Hall, No. 144 Twenty-second strent.

Progressive Spiritualist services at Brickleyers Banner IIsli, 93 Mouth Peorie street, at 7.45 p. m.

Brooklyn, N. Y.

The Brooklyn Progressive Spiritualists hold their weekly conformation meetings at Everett Hell, car. Bridge and Willoughly streats, on Maturday eve-ning of each week, at # Clock p. m. Good speakers and mediums. Bests free. Banuel Boyart, Pres. The Brookiyn Mpiritus Union holds public meet ings every Hunday evening at Fraterity Rooms Bellord avenue and Bouth second street.

The Women's Mpiritual Conference rect ever Thirsday ovening at the residence of Mrs. Starr gil St. James Place. S. A. McOntcheun, Pres.

Pittsburg, Pa.

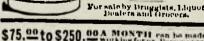
The First Spiritualist Ghurch of Pittsburg has potures every Bunday morning at 10745 and ave-ning at 7145. Children's Lydence at 3 p. m. at their ball, No. 6 Mixth street, J. 11, Mokliroy, Pres. J. H. Lohmeyer, Hee.

Troy. N. Y.

The First Boolety of Progressive Apiritualists hold mostings every Sunday evening at 7:80 o'clock in Kenman Building, corrier Broslway and Third streets. Ladies Society and supper every Thursday Progressive Spiritual Association No. 2, meets at Star Hall, corner of Fourth and Fulton streets, (ou-trance on Fulton) every Sunday.







nd, Va





MAY 10, 1890.



Loving Looks. She turned upon me her soft clear eyes, Limpid as mountain prooks:

"If you wish your flowers to thrive," she said 'You must give them loving looks."

I smiled and mused. If the whole and world Might be nurfured in this sweet way, Life would be full of flowers and fruit. And December would bloom like May.

So, poet maiden, go, sued your lore O'er the windom of men and books; And the desert shall blossom as the rose In the light of your "loving looks."

The Dark Ages.

The Dirk Ages were the Middle Ages; they were not called so at the time. They lasted from the time of Clovis, 486 A. D. to say 1495. The conquest of Constantinople by the Turks is the beginning of the renaissance, and with the new birth of learning (which is the meaning of renaissance), the Dark Ages came to an end.

An Innocent Thief.

In 1865, when the telegraph was a comparatively new thing in Southern California, the operator of the L s Apgeles circuit found the communication suddenly cut off. Licemen were sent out to discover the break and effect repairs, but they returned with the surprising intelligence that the break was a serious one and called for a lot of . poles had disappeared as completely as if the earth had opened and swallowed lish education here and in St. Louis, them up. Further search showed no and also attended the College of Music furnished and the line reconstructed.

was nothing but a desert, and the detective worked for three weeks without success. At the end of that time, however, he stumbled upon a small rauch, at which he put up for the night. He wire fence, and in the morning taxed the ranchman with baving stolen the telegraph. The man admitted the fact at once.

"Oh, yes," he said, "I've been living here nigh onto three years, and have watched that old telegraph wire all that time. I never see nothing go over it, and reckoned it wasn't used '

There seemed no reason to question contented himself with giving him a lecture on the invisibility of the electric current.

The case was reported to headquarters, of course, but no prosecution followed .- San Francisco Examiner.

How Boys and Girls Learn in Turkey.

the loky fluid which the fish discharges in order to render the water opaque when attacked.

Very little ultramarine is found in the market. It is obtained from the precious lapsilazuli, and commanda a abulous price.

India luk is made from burned camphor. The Chinese are the only manuacturers of this ink, and they will not reveal the secret of its manufacture.

The coolines1 insects furnish a great many of the very fine colors. Among them are the gorgeous carmine, the crimson, the scarlet carmine, and purple lakes.

The exquisite Prussian blue is made by fusing norses' hoofs and other refuse aumal matter with impure pota-sium carbonate. This color was discovered accidentally.

The yellow sap of a tree of Siam produces gambog-; the natives catch the sap in cocoanut shells. Raw sienna is the natural earth from the neighborhousd of Sienna, Italy. Raw umber is also an earth found near Umbria and Lurned

Written for The Better Way. SKETCHES OF CINCINNATI MEDI-UMS. BY J. L. O.

No. 1V. For the subject of the fourth of these

sketches I have chosen Mr. Lyon, one of the oldest mediums in Cincinnal, lade upon the helpless craft and its My Darling breathes diviner air, and one of the best known and most crew, which sought shelter as best they extensively consulted. J. D. Lyon was born in this city June aboard the beleagured boat shouted: 27, 1842. He is now 48 years of age and "Some one must die here, and it may I know that new life comes from her! has spent a considerable portion of his as well be me as anybody," and, leaplife in the West. Some sixteen years ening into the stream, shoved the boat ago he returned to Cincinnati, since loose, and it finated away out of reach But as the tide returns. O Love, which time he has remained here alsupplies. About a mile of wire and most constantly following his calling soldier, filled with lead, sank to rise no exclusively. He received a good Eng-

trace of the missing materials, and at at Poiladelphia. Mr. Lyon was brought considerable expense new ones were up under Methodist influence, but was fice to get it afliat. And I ask, who never a member of any church. He are they? Lives there a Spiritualist Then a detective was employed to has been a medium since he was three that would not foreake all he has for No thought of me must mar with pain investigate the mystery. The country years of ag-, and has sat on a little stool at his mother's kues and given fine tests. He is a trance and clairvoyant medium of rare power, and is no doubt one of the finest demonstrators of the truest sense, in the presence of angels, Dear lovel and if my life can feed truths of Spiritualiam in the country. they will not accept you. "He that found the ground enclosed by a neat He is consulted upon matters of business, health, spiritual science and domestic happiness by hundreds of the most prominent people from all parts of disciple" (the angels). the country. His readings are truth itself, and have caused much happiness

and prosperity. Mr. Lyon's experience as a medium

is similar to that of most of his class, as the man's sincerity, and the detective he has been insulted by persons on the streets and misrepresented by the press. From a business standpoint he has them upon the foes of all spiritual pro Sunday morning, July 27th, at the auditobeen successful, as he is overrun with gress. Spiritualism will wallow in the rium, Dr Joseph Beals, the President of the work very nearly all the time. He has mire until this is done, until it is shown association, will give his seventh annual adnever followed any other business to that Jesus was but a man, and who regular speaker of the occasion. The exerany considerable extent, and his devel-

Turkish buys and girls are out of the opment has been all the more rapid as the model medium, and who taught will be preceded by the rendering of choice race which has given the alphabet and and perfect. He has sat for some of the all the great truthe of Spiritualism in programs by the band, each concert being of the science of numbers, navigation and most prominent persons in this coun his day and time that the world could most prominent persons in this coun. astronomy to the world; but they study try and E mope. Among them might then bear. only one science. They study the bementioned Goneral Grant, President Koran from which they learn to read, Lincoln and the Prince of Wales. He and the science of Mahomet's religion informed us that he never took a vacaas soon as they can commit sentences tion, as he could never find a place to memory either by having it read to where his services were not in demand. They study aloud as hard as they can. Mr. Lyon has been married twice, but each beginning with a different sen has no children. He belongs to a good tence, rocking too and fro, "weaving family of people, and states that his all he has for Spiritualism- 'the essence trouble" meantime. If they faiter in grandmother, on his mother's side, was their shrill repetitions the master's duty a resident of Cincinnati when it was is first to admonish, and, if this is un. composed of log cabins. His mother heeded, to spare not the rod. There is and present wife are fine impressional a luli when the "mezzin's" call is heard mediums. He was greatly troubled for at noon from the mosque minaret near many years with an impediment in his by, and then the pupils, with faces speech, which was never cured until turned toward Mecca, drop to their he gave himself fully to his control, when a cure was effected, and he now When the priest's call ceases and the bas no great difficulty in expressing prayers are over, the voice of the art. himself. He has traveled extensively, ful candyman is often opportunely heard and at one time resided among the In-Mr. Lyon resides at No. 188 Richmond street, where he can be seen daily at any hour. Besides his private seauces through the week, he gives public meetings every Sunday at 2:30 p. m and 7:30 p. m. He will make Cincinnati his home permanently. Mr. Lyon is 5 feet in height and weights 160 pounds. He is heavy set and is neither fair nor dark complex-ioned but between the two. He like rose leaves, violets and poppies, nuts, dates, grapes and pomegranates, deli-calely mixed with houey, sugar, sy-rup and spice. Pure cold water after sweets is known by all Turks, young and old, to be the most delicious of luxuries, and this the school children of the the school children after after after and mediums, is very sensitive and im all mediums, is very sensitive and im all mediums, is very sensitive and im often enjoy, for the water man is cun- pressible. He is somewhat peculiar and ning enough to follow closely in the eccentrio, neverthelees a warm hearted. weke of the candy vender, anxious to well-meaning gentlemen. The spiritlighten his burden and draw a profit, ual greatly predominates in his organ-as well as spring water, from the tap. ness for flowers, poetry, classic music and paintings. We would observe just here that this fondness is not assumed, but is the spontaneous, inherent possesion alone of those whose spiritual nature has been cultivated by proper as-

THE BETTER WAY

Written for The Better Way STILL NEARING THE POINT. BY THOMAS COOK.

"If the grand principles of Spiritual am were put in universal practice today, in three generations there would

penitentiary, a lawyer, or priest in the Her life gropes darkly down at root, civilized world."--Hudson Tuttle, in THE BETTER WAY, April 12 h.

Happily, he also defined what that Spiritualism was that would do all this, sying: "It is the essence of Christiauity;" to which we say a long, hearty "Amen!"

But to our conception he greatly un derrates the power and potency of the piritual forces. Spiritual truth, like a fallen body, gains momentum in its progress. Therefore reasoning in that natural way, we may ask: If spiritual progress has gained so vastly in the last forty-two years, what may we expect to see it accomplish in a single generation? But whatever is accomplished in one or three generations, must be brought about by true and tried mediums and spiritual workers.

Upon a river somewhere in the Carolinas, during the late rebellion, a federal gunboat got too near shore and went aground. Confederate troops lay in ambush and began a terrible fusimight. An ebony colored soldier Where low I lie but lottily wear of danger, while the body of the brave more.

Nor can it be depied that the good ship of Spiritualism is also stuck in the mud, aud somehody must make sacrihis beloved Spiritualism-"the essence of Christianity"-yes, his own life? If there is, let him or her not pretend to I feel my Flower above will show Spiritualism, in its deepest, highest and How life has lived at Root below! foresketh not all that he bath for my sake (Spiritualism) and the gospel (truth), yes, his own life, cannot be my Draws life from its immortal Flower!

Therefore, as something must be done, and that quickly. I propose that all who are out and out, and through and through, Spiritualists, volunteer and become as an organized host to Montague, Mass. (on the Hoosac Tunne) capture the gems of the sects and creeds-their Christ and bible-and turn still stands at the head of Spiritualism

Root and Flowers. GERALD MASSEY. A float, unfolding from the bud,

The Water-lify lies; Her root of life is in the mud While blossoming for the skies: But root in mire, or flower in sun, not be necessity for an asylum, a jail, a in earth and heaven they are one! Hut climbs with all its power;

And whether low in earth a foot. Or head in heaven a flower, In shadow of cloud or smile or sun, In earth and heaven the life is one. My life is as the root in earth That from its lowly tomb

Hath put a living flower forth For everinating bloom: And whatsoever tides may run Betwixt us, Hoot and Flower are one!

The winds may rock, the waters roll, Our root of life above. They cannot sever us in soul, We who are one in lovel For love bath warrant to defy Even death to break its tenderest lie.

They think that death hath plucked my bud And left a broken stalk To bleed and wither in the mud-Bo blindly do tuey talk! To both of us my life is Root! For both my Flower bears the fruit.

They dream my darling cannot come To visit me once more, Who think the dead are deaf and dumb. Who speak of life as o'er; But 'twixt us, Root and Flower, we know There is continual come and go.

And brings her beaven down Her glory for my crown; I feel the heavenward impulse stir;

lis in descending from above That love is most divine; Bear back this love of mine. And say love cannot be more true. But now 'tis greater than we knew.

see her, straugely glorified, My Luy of the Light At times she lifts me to her side From out my earthly night; I look through her illumined eyes On lands where daylight never dies.

The fairness of her face; No blush from me must ever stain Her purity and grace. A Flower the angels see, In thought and feeling, word and deed, How pure that life should be! How rich the Root that hour by hour

> - Harper's Magazine for March. Lake Pleasant, Mass.

The Seventeenth annual convocation of the New England Spiritualist Comp Meeting Association, will be held at fake Pleasant route), July 26th to August 31, 1800, inclusive. The exercises will open on Baturday, July 28th, with a grand concert by the band. On dress of welcome, and be followed by the cises and all the services at the auditorium The following is the list of speakers for the

season, as far as engaged:



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M. D. WOODFORD, Vice-President and General Manager. E O.'MCCORMICK, General Passenger and Ticket Agent.



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ishing communications from their departed friends.
tapi. 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 highly satisfactory, and proved to me that
Phiritualism is indeed true, and the com-inductions have given my heart the great-est comfort in the severent loss i have had of son, daughter, and their mother."
Dr. Eugene Crowell, whose writings have in any charmed state familitar 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 its nature familitar to the mos. I be-leve it will generally supercode the latter when its superior merits become known.
A. P. Miller, journalist and post, in an edi-torial notifie of the instrument in his paper, the Worthington (Minn.)" Advance." asys:
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them or by reading it themselves, and he had plenty of work to do. knees and say a prayer.

near the school, for caudy is peddled dians. about on trays there, and not sold in Mr. shops as with us. The new scholar is permitted to "treat all around" on the first day, and there are no better sweets tuan "Turkish delights" — pastry, creamy crackling things made up from as well as spring water, from the tauned skin of a pig, which he carries strapped to his shoulders like a bagpipe -the Turkish water bucket.-Wide Awake.

Where Colors Come From.

To do this I volunteer all I am and all I have. Put me down, Brother Tuttle. Who's next? We can rendevouz at Berlin Heights, Cincinnati, or Hot Springs, under the white banner of peace (I have one, made in Boston years ago, and I will be banner bearer or fill ano her position I may be asked so fill, and Hudson Tuttle, or any other good and true medium who will foreake of Christianity"-may lead us on to victory With one thousand recruits of such true spiritual soldiers, Brother Tuttie, you can subdue the world of error in much less than a single generation. But even though it takes ten thousand years, it mut have a beginning. And I propose to wait no longer. For if no has been prominent at this camp for four-oue will volunteer with me in this holy teen years, and Mr. J. Frank Baxter, of war, I will enter the field alone, know ing that I shall have legions of angels to support me.

Sisters, you, too, can volunteer in this war, for its weapon will only be

Bisters, you, too, can volunteer in this war, for i's weapon will only be this war, for i's weapon will only be this war, for i's weapon will only be the calumbiades of love, peace, good will and the double-edged sword of truth.
Now, Farmer Tuttle, can't we enlist one thousand recruis and raise ten thousand dollars by October first. By that time our crops will be out of the way, and we can be in good time for a vigorous winter's campsign. But until some oue is chosen leader I will con time to act as recruiting surgeaut here at Hot Springs, Arkau-as.
In the meantime give THE BETTER WAY pienty of samunition (ducat-), and let it continue to pour its broadelides of hot shot, grape and canister into the strongbulds of theological error and su persition in its peace loving way.
The Boston Committee of One Hundred for the ballot, cliizenship and office of the ballot, cliizenship and office

by which they have obtained the rights of the ballot, citizenship and office amounts to nothing, if they are good Romaniste, and has no binding obliga-tion where the interests of the church to where the interests of the church

Avery chips produce the lyory black ab base black. Tarkes red is made from the guard the from the guard the source outling th

Rev. J. W. Chadwick. Rev. E. L Rexford. Rev. Robert Collier, New York. RAV. M. J. Bavage, Boston, Hon. Sidney Dean, Rhode Island. Mrs. Fannie Davis Smith, Brandon, Vt. Mrs .R. S. Lillie, Meirose. W. C. Bowen, Brooklyn, N. Y. Mrs. S. A. Byrnes, Boston, A. E. Tisdale, Springfield. J. Frank Baxter, Chelses. Judge A. H. Dally.

The Platform test mediums who have been engaged are: Dr. W. B. Mills, of Saratoga, N. Y., a gentleman who adds dignity to any platform; Mrs. E. C. Kimball, of Lawrence, who has but few equals, and no superiors; Mrs. Carrie E. Twing, of Westfield, N. Y., who Cheises, who needs no introduction.

Others who will give "something sweet to think of" are: Miss Jennie Rhind, Mrs. Sue

B Fales, Mrs. J F. D. Morrs. Mrs. A. E. Con-ulngham, Mrs. Cushinan, Mrs. J. E. Alleu, Mrs. Mason, Mrs. Coasot, Mrs. Knights and

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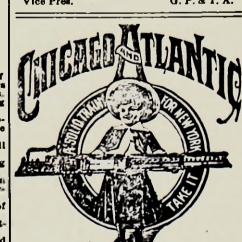
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A-heville, N. U.	44	17		
Chultanooya, Tenn.	66	- 11 -		
Atlanta, Ga.,	44	18	44	
Birmingham, Ala.,	64	ið	64	

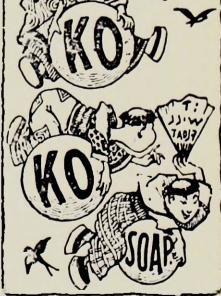
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THE BETTER WAY.

IS MATERIALIZATION A DELUSION? To the Editor of The Better Way.

8

Written for The Better Way,

fully epjoy such pleasures.

science, and that there is no merit in

enforced belief, but that real merit con-

sists in doing good and helping others

all we can. My conception of God is,

a higher intelligence, an infinite spirit

that permeates all nature, and that

some of this spirit is within us, which

always admonishes us to be kind, lov-

things, and to practice the greatest

I believe that this mysterious power

called God is felt in the hearts of all. It

makes no difference by what name it is

called, whether it be God, Burmah or

Vishnu or Spirit. For the same sun

that shines upon America also shines

upon Asia and Africa. So it is with the

Spirit of God, for it is the spirit of good

and reaches throughout the universe.

As death is the inevitable end of mor

tals, the question arises, how shall we be prepared to meet it? For my part I

think it is only a state of evolution

from the material to a spiritual exist-

ence-that we then take on the higher

or spiritual nature; that all our percep-

tions of right and wrong are then made

clearer; that we will then be happy

according to the amount of good done while in the physical body.

I believe that Christ taught this, for

he told mankind how to live together

charity for all mankind.

BELIEF.

BY JAMES ASTON. I ask this question, not disregarding the opinions of those who have inves-Nearly all human beings have some tigated the phenomena, but in the hope kind of a religious belief which teaches a future existence, and the desire to of receiving an answer to a longing de sire which has haunted my dual nature meet in the future those who were dear to us in this life creates the hope of im- from my earliest experiences in spiritualistic investigation. mortality. And with this desire in the I have talked with friends, and read hearts of mankind, men have created

religious systems teaching future hapfrom certain alleged spiritualistic jour nals expositions on the gross and deceppiness for those who believed in them, tive frauds practiced by so-called mediand there are many ideas as to what constitutes happinese; for as the Maums for materizations. I have also read hommedan's life is filled with sensuous and conversed with people, whose pleasures on earth, so his idea of heaven judgment and veracity was equally as brilliant as the best, and from them is, that it is a place where he can more have I gleaned knowledge of the reality of materialization.

The Indian finds his happiness in the hunt, hence his idea of a happy hunt-Thus, between the two contradistinc ing ground, etc. But wherever the tions, have I appealed to higher knowledge than what I now possess.

teachings of Christ prevail the idea seems to be different, and I believe that The question comes to my mind, "Is there are pleasures far above the physiit in accordance with universal law?" cal-that there is a spiritual part in our If so, then materialization is a truth natures, and to attain supreme happiand not an error. I have never had an ness, we must cultivate and practice the opportunity to sit in a seance for somoral virtues that Christ taught while called materializations, consequently I on earth. As examplified in the parhave no testimony to offer in behalf or able of the Good Samaritan and other otherwise. I can theorize or speculate parables, which teach us what we upon its infallibility, but the is not materializing the truth. Materializashould do (and not what we should believe). I believe that the performance tion in theory is not the reality in practice, consequently we are led astray of an act of charity, or some good deed, brings a more lasting happiness with it oftimes by accepting theoretical knowlthan gratifying some selfish pleasure. edge for practical knowledge. Hence Many differ as to belief in dogmatic we are often confused by the transpositheology, which teaches future punishtion of ideas. To make clearly, demon strable facts one must be very cautious about accepting contemplative ideas for ment for those who disobey its mandates. But for my part I believe in practical facts, unless we are in a posiuniversal salvation for every human tion to experiment and test the validity of such. Our life zoues are so closely allied that it renders very difficult disbeing who believes according to honest convictions and the dictates of concrimination.

I believe we frequently interpret spiritual conditions as existing in the physical when in reality it's the reverse: the preponderance of self-the I-is affiliating in the higher realms of zone life, hence the miscouception of physical action, the misinterpretation,

That material zation of departed loved ones can manifest to our physical senses is a question of very grave importance ing and gentle-to be unselfish in all to my mind. I do not disclaim they can, but the confliction of testimony both pro and con, is certainly entitled to some consideration, and that, too, at the hands of the best of scientific judg-I N. RICHARDSON. ment.

> [Materialization has as yet developed but very little theory. It is such a tre mendous, stupendous and mysterious fact that those who know it to be true. cannot get over their surprise to theorize on it, or explain it scientifically. Probably such a fact doesn't need a philosophy, being within the reach of everybody to convince themselves of it; and when we know a fact we don't care about a theory of it, and therefore no one endeavors to institute one.-ED.

Written for The Better Way. AN EXPERIENCE.

GEO. A. DELEREE.

in brotherly love and peace, and to so In the great war of unfoldment, the live doing good on earth that they human race has many vicissitudes in might have everlasting happiness in spirit. His teachings were simple, and life that they do not understand, hence could be as easily understood by the life becomes a mystery until by experimost ignorant as by the most learned, ence we grow into knowledge. The for his religion only appealed to the late controversy on spirit and matter, heart. But the church in his name have made it a religion of mind, for that has brought out so many different ideas on the subject, was a theme in my mind; and as I was walking to the Brooklyn Bridge, on my way to New York to business, a spirit entered into conversation with me on the subject. So interesting was the conversation that I continued my walk across the bridge to my office. After seating myself at my desk I took a few notes as beadings to refresh my mind on the subject under discussion. The spirit then gave me a few verses of poetry ending with her name, the name given being a familiar, one that I had often conversed with in materialized form at Mrs Caldwell's seances. I thought I would ask this spirit if she had conversed with me on this ochusband are neighbors of mine, and casion. On Saturday last I attended a seance held by Mrs. Caldwell at her open as if undergoing a dental opera-home in Brooklyn. This spirit is known tion, and instantly the offending tooth as the one who comes to enlighten hua magnetic healer or spiritual doctor manity on spiritual matters at these seances. I said to her, "Were you with me this week?" She replied, "I was." she requested me to write for her. The I said "I am obliged to you for your diagnosis was so truthful that both she clear and comprehensive statements regarding the subject at issue." She replied, "My dear, I am here to bring truth as I understand it; would that I could give it to many more as I can to you." I said, "Mother, there is one feature of our interview that I do not understand. I have never heard you use poetry in your speech before; are you a poet?" She replied, "All spirits who are unfolded into the knowledge of their spiritual selves live in a poetic aimosphere, aud hence can give to mortals the beauty of life as only poetry can convey." I said, "I have asked you these questions because I see among Hickory Station, Montgomery Co., Ark.--Dear Brother: I feel it a duty l these sitters some who are associated with me in our conference meetings; and some time I may allude to this conversation in proof of the facts that the spirit that animates that form can Ark.--Dear Brother: I feel it a duty I owe you to let you know how I am since taking your remedies. I hardly know how to express my gratitude to the good spirits and you for the kind treatment I have received. I feel in treatment I have received. I feel in better health than I have for many years. I must say I have been in the eelectic practice of physic in this coun-try for more than twenty years, and must say again I know but little about the practice of atta that animates that form can ad some time I may allude to this converse with me in my material form. Also that the materialized form you now occupy is not the medium trans-tigured, proving materialization a fact. Site replied, "And as further proof see me now." She stooped down and de-materialized out in the room before all who were in attendance at that ecance.

WONDER. Concluded from Page 1.

ment, and perpetuity and persistency of knowledge and civilization lie on the correct solution of the problem of marriage, on the problem of reproduction. In the ignorant ages this was never thought of, it was never considered. Beyond some few slight advaucements made in these problems by the Spartane, nothing has been done. Lycurgus, indeed, like some shooting star, or comet, shot across the firmament thousands of years before, and on the highway of progress felt progress a great way ahead. But science will solve the problem. Organic study and inspiration, spiritual unfoldment and magnetic states will work up a higher and a grander organic basis for the permanency of civilization. This comes gradually, slowly. Heredity influences of thought and of religious sentiment around the psychic states of the subject are a great element. And the greatest happiness may come out of the combinations and conflicts of the world. Tuese phantasms of social reorganization, these dreams of happiness and social glory are but the impulses thrown off for the humanity they love so well. Man is true to his organism, his experience, and his inspiration. Religion is the high water mark of progress Religion becomes an evil when it is too conservative, and reformatory measures become an evil when they are too impetuous and arbitrary. Extremes are dangerous, a middle course in philosophy and progress is the best. Roll on then, ye stars of inspiration, build up the scientific consciousness, that wonder may lead us to seek new truths, domains of new development, aud bring to the aid of man the highe-t possible sympathy and consolation. In the religious institutions and thought of past ages it was beautiful to feel that when the storms of life were over that the grandparent of the universe would the grandparent of the universe would the storms of the universe the storms of the universe the storm start of the storm start of the universe the storm start of the storm stor take us in his arms and soothe away our sorrow and tears, and place us in the everlasting peace and harmony and love. The shiprecked mariner on the high sea of human life took courage again, the trumpet tone of religious devotion carried the wearled traveler over bill and plain. A grander thought has come to day,

that beyond the gloaming, where the spirits dwell, the mother lives we love s well. That mother, you can remember her, as when you lay a baby fair upon her knee. You can see the eonscious look, the lovely smile-an angel dwelt behind. Angel touched angel then, and when life's course is o'er, no greater sweetness can flow into the human soul, than to meet the parents we love beyond the darkness of the dead, where life's grand joys take a higher flight, and wisdom greater power, and love a domain of executive capability unfelt below.

Spirit Dentistry.

Miss L'zzie Plimley, the child medium of Oakland, of whom we have heretofore written, and in whose presence we have witnessed some remarkable manifestations of spirit power, has now reached the age of thirteen, and is

MOVEMENTS OF MEDIUMS.

Hebry H. Warner, inspirational trance lec-turer and text medium, may be engaged for 1800 91 by addressing him at 441 Shawmut Ave., Boston, Mass. Mr and Mrs. H. N. Aspinwall, lospiration-al speaker and test medium, leave Minne-apolis, Minn., in June for Eastern Chinp Meetings, and will take engagements on the way.

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

Mr. Edgar W. Emerson's engagements for the months of May and June are ss follows; May 4th and 1th; Haverhill, Mass., May 18th and 27th; West Whored, Conu., May 22p 1; Chuchmati, Ohio, Hundays in June.

Lyman C. How is free for May and June. He is engaged for Tuesday. Thussday and Sunday, July 20, 33 and Ang. 71 at Ca sadaga. and from Aug 9th to 18th at the lows Camp Meeting. He is yet free for last two weeks of August.

G. W. Kates and wife closed their engage-ment in Indianapolis, i.d., Sandav, April 27th, and held two meetings in Braz., April 30th and May ist. During Mry they will serve the Spiritual Society of 4t. Louis, Mo., where their address will be 2019 Olive street.

Mrs. Foye has been doing a grand spiritual work for the past two months in Denver, Col., and will continue her engagement with "The College of Spiritual Philosophy" for several months longer. Her address is 2558 Weiton street, Denver Colorado.

G. W. Kates and wife intend to spend next fail and winter in the West visiting Califor-nia, Oregon, etc. They have some open dates after Ootober, and would be pieased to hear from places west of the R ckies. Ad-dress them during May, 2919 Olive street, St. Louis, Mo; at Topeks, Kanwas, June and July. Jaly.

Jaiy. Mrs. H. S. Phillips has been giving tests of spirit presence at the meetings of the Key Bione Spiritual Association at southeast cor-her join and Spiring Garden street, Philadel phis, Pa., and will be at Trenton, N. J., 515 Market street, ou and alter April 16th. Open for engagements. Address 556 Spruce street, Camden, N. J.

Camden, N J. Moses Hull speaks for the Society of Pro-gressive Spiritualists in San Francisco, Cal., up to and including May 4th. He can be addressed at 3 Stockion 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.

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

Mrs. Clara A. Field will answer calls to

W., Washington, D. C. Dr. J. H. Rindali having received in response to announcing his proposed lecture trip West many applications, has decided that he will pass over the Min-waukes and St. Paul, Northwestern, Union Pacifi*, Rock Island, C.B & Q., illinois Central railroads, and will be glad to hear from other polats on any of those lines. He will go, through Dakota and Montans as far west as Butte. Address 2:9 Monroe street, Chicago, Ill.

Many Thanks.

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Many thanks. I recommend your new clair-voyant method of fitlag eyes to all who want glasses fitted to perfection. F. C MILLS, Fairmount, Ark.

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ble Spectacles received, and a real perfect fit.

Mrs. Winslow's Southing Syrup should al-ways be used for children testhing. It southes the child, softens the gums, allays all pain, ourse wind colic, and is the best reme-dy for diarrhœa. 25c. a bottle Paraphrase of a Persian Proverb.

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is wrong; But when an orphan cries it rocks the throne of God.

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men have to become students of theol ogy so that they can teach others; so it then becomes a religion of intellect and can only appeal to the learned, whicu is something altogether different from what Christ taught.

I believe in Corist as I understand him from reading the four gospels, and with this belief I am satisfield, as it takes away the terror of death. But each individual has a right to think for him-self on this subject. I only give my own thoughts about it, hoping they will interest some others.

Dr. A. B. Dobson vs. Old School Practice.

Omeral, Holt Co., Neb.-Dr. A. B. Dobson-Dear Sir: You no doubt recognize my handwriting in the numerous letters sent you by Mrs. Judith Binkerd, of this place. She aud her her husband, Mr. John Binkerd, Sen., is a minister. Mrs. Binkerd asked me before I wrote to you for her if I knew that I could recommend. I directed her to you and your spirit band, and and her husband believed that your band could cure her, but when the first prescription came she was suffering so that it was thought she was dying and no use to take the medicine, but her husband urged her to take it, and she did with the happiest of results. Mrs. Binkerd has had a housefull nearly all the time she had been taking your remedies, and she says she feels as well as she did when she was a girl; she is now over sevenly years of sge. She has recommended your treatment to all, and we hear the best kind of reports from those that are taking your medi-cine according to the direction of your spirit band. Truly and kindly yours, A. C. BARNES.

Spiritually yours for more truth, BENJ JOHNSON. JR., M. D. See ad. in another column.

the practice compared to yours. I will ask a question: Can I be made the who were in attendance at that seance. With all these facts before me regardrecipient of spirit influence to as to enable me to see into those things?

developing a gift of mediumship that we predict will yet bring her into the front rank of the world's mediumistic wonders.

Lizzie's familiar spirit is a half-bred Indian girl, named "Minnie," who is her constant companion and protector. To show the power of this control, the following incident, as related to us by L'zzie's father, occurred a few days ago. Lizzie had been suffering from a decayed tooth for some days, but, like most children would prefer to suffer the pain than to endure the keener pang of having it extracted. While sitting in their family developing circle, on the evening referred to, after some two or three of ber guides had controlled her vocal organs to talk with those present, "Minnie" came in like a flash, and with lay in the girl's hand—as neat a job of dentistry as any skiled dentist could have made out of it. Lizzie knew nothing of what had happened until she was restored to consciousness, when her father asked her about the tooth. She manifested the greatest surprise to find that it was out, and frightened to think she must have swallowed it .-Golden Gate.

An Ingenious Device.

A postal card on which a remittance of a small sum can be made by affixing postage stamps, or which can be used for a reply, has been devised by an ingenious Philadelphian, who is circulating petitio a to congress for its adoption. The card is a folio, on the inside pages of which thirty six parallelograms are described, each of the proper size for a stamp. Stamps may be affixed in these spaces and the card then becomes a demand order on any postoffice (after it has gone through the mail) for the value of those stamps. It seems to be the idea of the inventor that the gov-erment will be indemnified for the cost of the card in the price paid for it by the buyer, while the cost of printing the redeemed stamps will by the postage paid on the card.-Boston Transcript.

He Used Big Words.

Lawyer-"Well, proceed."

Witness-"The plaintiff resorted to an ingenious use of circumstantial evidence

with all these facts before me regard. ing my future state of existence, can the world wonder why I am a Spirit-ualist, helping to lead bumanity to a higher knowledge, while the spirit world is knocking? The Judge (interrupting)—"For the benefit of the jury, state in plainer lan-guage exactly what you mean by that." Witness—"Well, my exact meaning is—that he lied!"—St. Louis Magazine. HEvening Services, 16 Cents. E. O. HARE, PEBSIDENT. J. B. GROOMS, SECRETARY, No. 269 Freeman Avenue, Cinsinnali, Ohio.

