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THE BETTER WAY.

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CINCINNATI - - - FEBRUARY 8, 1890

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THE ROSTRUM.

INAUGURAL ADDRESS

Before the Mantua Association of Spiritualists, January 19, 1890, by Benj. F. Lee, President.

Specially Reported for the Better Way.

I desire first to say a word or two to the retiring officers of this Association. I know that your respective positions have been anything but positions of profit or pleasure. Our little society does not boast of many wealthy ones among its members, and the prejudices that exist against our religious ideas in the community, in fact in all communities, are not supposed to confer much pleasure upon those who publicly announce themselves as our officers; besides the internal workings of our Society have imposed some unpleasant duties upon its officers, hence I think you ladies and gentlemen, who are retiring with your honors, will have a kindly feeling towards the new officials of this Society, and seek in every way to sustain their hands when right, and to view with charity and moderation their shortcomings; not that I would have any of you compromise with error, but to exercise a large Christian charity for those who try to do their best.

cafe morality. They all aim to teach, and they all claim to teach, the infallible doctrines, and none will acknowledge that they give instructions to make men worse. The thing to do is to observe the tendency, note the character of those instructed and see how it comports with the higher and diviner nature of purity as understood in these latter days of light and wisdom. So that we may teach here, in this Society, what we please, and if men are made worse, yes, if they are not made better, our doctrines and ourselves will not be much respected.

The primary object of this Association is to inculcate Spiritualism. Spiritualism teaches a knowledge of the existence of spirits; teaches that spirits are entities of intelligence, and with material bodies of different degrees of refinement; teaches that all persons have a spiritual body that survives the mortal; that the mortal can hold communion with the immortal; that man's condition in the future world depends largely upon the conduct of his life in this; that man is punished and rewarded morally, spiritually, socially, physically and intellectually for the good and bad deeds done or not done here. The American Spiritualistic Alliance of New York City, composed, perhaps, of as able a body of Spiritualists as there are in our country, invite all who believe in the communion of spirits to their communion table, a table at which neither the bread and wine, the transubstantiated body and blood of a God are gluttonly laid in the stomach, but at a table where the mysterious rap makes glad the broken heart of a mother sorrowing for her first born, and where the glories of a future life are revealed to those in search after immortality.

Are these then considered the primary principles of our belief? No. Of our faith? No. Of our creed? No. What then? Of our knowledge. There we have no creed! No, no more than the astronomer, the botanist or the physiologist. Then you have no religion? Yes we have; but it differs from all religions, and when I say all, I mean every other religion, and in this, that we ever have with us the facts of verification. All religions before the world, except Modern Spiritualism, have only the sanction of a misty, confused and questionable antiquity; and in these latter days science and philosophy are called upon to sustain these various religious creeds, and how well they respond, the crumbling, tottering edifices of these antiquated creeds will answer.

A great mistake has been made. Science, in the natural order of things, should precede philosophy, and philosophy should precede religion. A religious creed without science for its father and philosophy for its mother will prove an abortion. These may seem bold and dogmatic assertions to make in the face of millions who profess these various religions of antiquity, and among whom are many of the wise and good, and many geniuses distinguished for their wit, wisdom and intelligence. But let us carefully and conscientiously examine for ourselves the foundations of our knowledge. I repeat, to have a religious knowledge based upon principles as permanent and sure as the day and hour will permit, science should precede philosophy, and philosophy should precede religion.

To use a word so as to convey its exact meaning; to ascertain whether at the present time it is current in its radical sense; to know the various shades of meaning that can be given to a word, and how far it may have departed from its primary signification; or whether the word is obsolete, as words have their birth, their history and their death, is a study of much significance.

Scientific is a compound of two words, and considered as verbs, we have scio, I know, and facio, I make; considered substantively, scientia and factum, knowledge and fact, and considered verbally and substantively, scio

and factum, I know a fact. Here we have the radical and literal meaning of the word, and the present meaning has not changed from its original signification. I knew the fact. Likewise the word philosophy is a compound, scilicet and sophia, love and wisdom. This compound has somewhat departed from its primary sense, and now denotes an investigation into the nature of all things, whether of mind or matter. And the word religion, from religere, to think deeply, and as in ancient times the study of God was considered the profoundest study of man, its students were called religionists.

When the manifestations of the spirit world were introduced upon this planet by the tipping of a table or by rapping thereon, anyone (whether he would acknowledge it or not) was scientific enough to know the fact, but whether he was philosophical enough (or honest enough to try) to account for the nature of the phenomena, is another question. Unless a person passes through the science and the philosophy (to a certain degree) of Spiritualism, he is but little prepared to accept its religion. Writers refer to the science of Spiritualism, the philosophy of Spiritualism and the religion of Spiritualism, and from the context of their writings we learn that the first denotes a knowledge of the facts; the second, the nature and cause of those facts; and the third, the ethics and religion of Spiritualism.

It seems to me to follow from this that the object of our Society is to learn and teach the phenomena, the nature of the phenomena, and the religion and ethics of Spiritualism. Of course, as Spiritualists, we are but in the boyhood of the science or a knowledge of the facts, and the facts continue to crowd in upon us with a rapidity that astounds the most progressive of sensitives. Philosophy of course is in the rear. Thousands of new facts are brought to our senses, and the brain is classifying them and determining their nature, and their bearing upon ourselves and upon our lives. I say again that a study of these things is the object, or at least one of the objects of our Society. And what a grand and glorious study these phenomena are! They embrace all there is in nature, and all there is in man, and are as infinite as time and space, and are co-extensive with the ever living God.

Secondly. If these are the objects of this our Society, I asked the question in the beginning whether these objects were worthy of pursuit and recommendation. Many men and women upon this earth pass a life of incessant toil and great hardship to acquire wealth. This wealth has more to do in making men mean, and in revealing the darker sides of their natures than anything else. This love of money makes most of our misers, harlots, thieves and murderers. Yet when a man is called upon to lay down his life, he will abandon everything to save it. Upon a vessel tossed about by the mad waves of a violent storm, when all despair of gaining safe harbor and look beneath the violent waters into the cold and quiet deep as a final resting place for the bodies, you will find the miser with eyes upturned to heaven promising to give his utmost penny for his life, and the harlot promising a life of virtue for her life, all repentant and promising lives of purity and goodness for a few days more. Think you, my friends, if these forlorn creatures could see beyond a life more beautiful and promising than this, that they would agonize their souls to remain in the flesh?

But, says the critic, I see nothing in all your words or arguments, if you pretend to so call them, that will restrain these people from becoming misers, harlots, thieves and murderers. But bear with me and we will return to our facts.

A large proportion of our crimes are committed in the dark. The perpetrators avoid the eyes of others. In many of our large cities where the electrical lights make bright the heretofore dark

alleys and streets, crimes have greatly abated, houses of prostitution and gambling dens have disappeared. People would avoid many crimes and mean actions if they supposed their conduct were witnessed by others, and particularly if witnessed by those they respect and love. The half demented Leuth, who is under sentence of death, seemed indifferent to the crowd. But when his mother approached him he exclaimed, 'Oh, mother! mother! I don't care for myself, but to think I should break the heart of my poor mother!'

Our facts teach us that no sunlight or electrical light is needed for a pure soul to see what its affections center upon. It will follow a daughter into the vilest and darkest dens of iniquity, and with a love as pure as a mother's for her first born, will surround that daughter with a magnetism or an influence that will redeem that daughter if she is compelled to follow her through this life and the dark days beyond the grave. Thus cannot we say, and truthfully, that one of the greatest restraints against doing wrong deeds is the fact that our nearest, dearest and most respected friends are cognizant of our conduct. Is not this one thought worthy of pursuit and recommendation? But our critical friend may say, man, who is restrained from committing wrong because he is or may be seen, is, by the sight of his own soul, as guilty as the one who commits the wrong. I guess there may be some truth in this. But the above is not the whole of the spiritual fact we started out to elucidate. Our dear ones of the spirit world are not only aware of our shortcomings, but they surround us with an intellectual and soul-loving magnetism as pure as themselves, and sometimes it is so pure and so penetrates the conscience as to make us shrink from evil in all of its forms. Our spiritual philosophy teaches us that the condition of our future life, immediately after death, is wholly dependent upon our conduct in this life; that rewards and punishments are given with an accuracy that exactly tallies with the deeds done in the body; that life itself, and in spite of ourselves, is necessarily a growth from the lower to the higher in morals and intelligence; and that the higher spirits are ever radiating their benign natures upon the lower, and especially is this true where there is love and affection. What mortal is there who has not some one in the spirit world whose soul does not reach out for him or her? It is this love and affection that will eventually bring the two worlds together. This to me is a beautiful thought, and is perhaps as highly conducive to a correct life as any influence that comes from the realms of the pure.

But I must not dwell upon details, but aggregate the thoughts as they press upon me. Our religion teaches that our God is a God of love; that the hell of the dark ages has been removed beyond the confines of space; that the soul after death will not remain quiescent or in a state of abeyance for a million years, more or less, until the archangel Gabriel blows the resurrection trumpet; but that immediately after putting off this visible body the soul goes marching on to a higher intelligence and beauty. Our religion teaches that the atonement, the mediation, the intercession, the incarnation, the sacrifice and resurrection of Christ will not avail man anything in the supreme moment, but for all that man is, for all that man has, and for all that man expects to be, he must rely upon himself. Is there anything grander, is there anything that will more stimulate a man to heroic actions than to know positively that he must go it alone.

Our religion teaches that the doctrines of infallibility, election, predestination, perfection, etc., are reduced to the principle, as a man thinketh and doeth, so is he and so will he be. This principle runs parallel with nature in this life, and we are informed by thousands of our nearest and dearest that it is true in the life beyond. Christ did not tell

Matthew, Matthew tell John, John tell Paul, and Paul tell Timothy that these things are so (secondary testimony) but last night around the domestic table (the modern Larus) sister Jennie came with a host of others, and said Johnnie, you are the maker of your own fortune in heaven and earth, just what you do, just what you are, just what you will be.

What an incentive to self-exertion, to self-improvement; what a stimulant to individualize the human soul and its capabilities! Is there anything more grand or beautiful than a human soul working out its own salvation, and marching up the rugged heights of wisdom and intelligence single handed and alone! This is true heroism and will develop the hero.

In the foregoing I have tried to place before you some of the objects of this Association, and have tried to answer the question whether these objects were worthy of pursuit and recommendation; and now I come lastly and ask in what manner shall we best promote those objects? I shall answer this in a simple sentence and close my remarks. An exemplary life attracts more attention, sets more people to thinking, and makes more followers than all the moral codes and formulated creeds that have descended to us from antiquity.

Specially Reported for the Better Way. SYNOPSIS

Of lecture delivered before the First Association of Spiritualists, Garrison's Hall, St. Louis, Mo., on Sunday, Jan. 19 1890, by Rev. Jas. D. Buchannane.

In the life of every great and good man we can find something to emulate. Especially is this true regarding Jesus Christ. Christ never taught or claimed that he was of divine origin, nor was it authoritatively taught until after the Council of Nice, an assemblage of half civilized pagans, called by the Emperor Constantine, three hundred years after Christ's death.

We believe Christ was human, and only human. We can then understand "Greater works than these shall ye do."

Even according to the Christian idea, a miracle is an impossibility to God or man. If God is unchangeable, and sets aside or annuls a law of his own making, he is no longer unchangeable, hence no longer God. Christ possessed undoubted mediumistic powers. The Christian claim for Christ's divinity now rests almost solely on his raising the dead, yet on raising Jairus' daughter he distinctly affirmed that "She is not dead, but sleepeth." So also in the case of Lazarus, and we find circumstantial confirmation in the fact that after four days in that hot climate decomposition had not set in. How many in our day are buried alive, as is proven on disinterment.

Paul and other apostles and disciples also raised the dead. If Christ was divine, were not they?

The Roman Catholic church should be the last to oppose the claim of Spiritualism. Divest it of its relic healing, visitations of saints, and you have nothing left. The explanation is easy; vide the silversmith and St. Paul, "their trade is in danger."

Christ's only theology was to "Love God with all your heart, and your neighbor as yourself."

We must rid our minds of the idea that Christ's standard is unattainable. Others have reached or surpassed it. Buddha and Confucius, in their time, bore a striking similarity to Christ. The same study and work would bring us, if actuated with the same motives, to Christ's plane. Is God limited by our faith? No. Yet Christ at Capernaum was unable to do any mighty work because of their unbelief. In our day thousands have been given up as incurable by physicians, yet healed by magnetic or spirit doctors. In our day, as in Christ's time, the element of faith, or at least passivity, is necessary. It is one thing, however, to believe with the head and quite another to believe with the heart; the latter influences the life and conduct.

Has Spiritualism made you better, or is your character unchanged? This is a

point of the church's attack. They point to the unfaithful Spiritualist with scorn and seek shelter behind their doctrine and Christ's example. Yet they do not allow the poor Spiritualist the same privilege. Then let us show the church they have no monopoly of true righteousness, that their God Christ is our man-Christ, and while they cannot attain to God's estate, we can and will make Christ, the man, our model and example.

Reported for The Better Way. MRS. GLADING'S FAREWELL.

"Oh, Mrs. Glading is gone—how sorry I am!" was almost the universal expression at the Union Society hall last Sunday morning when the genial face of this much beloved medium and spiritual counselor did not appear among the crowd. And those who did not express it in words undoubtedly thought so, too.

However, they all had a pleasing remembrance of her in connection with the farewell entertainment given in her behalf on the Wednesday evening previous.

It was a gala night for Mrs. A. M. Glading. The gathering consisted of over a hundred persons who had come to bid her farewell and once more look for her benign consolation, so cheerfully and graciously given through her mediumship. And she did give some splendid readings, nearly half of the audience receiving something—if not in the form of a character reading, in that of a spirit message through her peculiar style of backward automatic writing. In her character readings, as it is well known, she passes through the audience, and pauses to where she is attracted by spirit influence or where she sees anything clairvoyantly. "Over your head," said she to a representative of THE BETTER WAY, "I see a halo. In it is plainly discernible the word Progress. Before this are two steps which you must climb. Fear not. Go boldly forward and enter the doors that stand opened for you. It means progression."

Other and similar prophetic delineations were given, and in every instance where a character delineation accompanied them, they were acknowledged as correct.

Mrs. Glading is a wonderfully gifted medium, having, beside the phases above mentioned, the gift of diagnosing diseases (or at least locating ailments) thus giving her the combined gifts of reading, clairvoyant test, prophetic and diagnosing.

During Mrs. Glading's reading, Mrs. Mott, a finely developed slate writing medium from St. Louis, gave an exhibition of her power, on the rostrum, under surveillance of a committee of three gentlemen, neither of whom were Spiritualists. A half dozen messages, with proper names attached, were received inside of the slate and read out, and acknowledged by parties present to be correct in all particulars. At the close of the committee reported publicly that he was satisfied that the writing was neither done by himself nor the medium, for he had had his hand on the slate during the entire process. When asked whether he thought it was done by spirits, he said he did not know. The next one of the committee made a similar report, only adding "that the writing must have been done by some superhuman power, so far as he could judge." The report was greeted with applause.

After Mrs. Glading took a rest, Mrs. Kibby was controlled to give tests, and passing through the audience, she gave many consoling and inspiring spirit messages. Afterwards she was controlled by her Indian guide, who cheered everybody up with some humorous remarks.

Before closing, Mrs. Glading once more addressed the audience, thanking them for the many kindnesses granted her, and for the courtesies exhibited to her by the Society, and for the sympathy and aid extended her by the mediums of this city, and particularly those who took part in the entertainments given by her on this as well as on other occasions.

CORRESPONDENCE

Cleveland, O. Cleveland's new Society for the Advance of Spiritualism is doing much good work.

Buffalo, N. Y. Light W. Emerson began his month's engagement with our society yesterday, and draws well; our hall was more than full last night.

Waterbury, N. Y. We are having good results, having had Mrs. Cutler on the platform. Her use of psychometric readings are wonderfully correct.

Haverhill, Mass. Mr. T. A. Wiggins again spoke for the First Society on Sunday. The lectures were so interesting.

Hartford, Conn. An independent spiritual society was held at the residence of Mr. and Mrs. Gay, No. 35 Chapel street, on Friday evening, January 21st.

Chicago, Ill. The Peoples' Spiritual Society met on Sunday last, and was addressed by Mrs. A. L. Penzel, of Boston.

Pine Lake, Mich. Thinking that you might desire to know what our arrangements are for 1900, I will say that we have definitely engaged Mrs. R. S. Little, Mr. J. Clegg Wright, Mrs. Ada Seabrook and L. V. Moulton.

Geneva, O. I have just arrived at home from my engagement for the month of January with the society in Indianapolis, Ind. I would be glad to say many things in favor of this kind of struggling workers, but space will not permit.

Dayton, O. These two grand old veterans, Mrs. Seery and Dr. Sharp, her control, have been making flying visits to our town recently.

Elmira, N. Y. Our dear sister and co-worker, Mrs. Carrie E. E. Tving, finished her engagement with the First Spiritualist Church of Elmira, N. Y., last evening, the 27th of January.

Boston, Mass. Another large audience convened at the Independent Spiritualist Club Tuesday evening, January 24th, and was well entertained by Mr. Frank C. Algeron and his guides.

St. Louis, Mo. Though I have been long silent and have not reported on my meetings I have not lost my interest in THE BETTER WAY.

Peoria, Ill. Being detained in this place by the severe illness of both Mrs. Allen and myself, we have concluded to inform you thereof.

New York. Saturday being such a bright crisp day, and as days of that description have been very rare in this vicinity of late we took advantage of it and wandered our way up to the residence of Mrs. M. E. Williams.

Brooklyn, N. Y. At conservatory Hall on Sunday morning, January 14th, Mr. J. Wm. Fletcher, the popular orator, spoke under the control of Asah W. Sprague.

Anderson, Ind. The Lord has again forsaken me, just the same as he did while I was in Cincinnati, by giving me most horrible headaches—not one pleasant one during the entire month.

The First Society of Spiritualists of New York City. Miss Jennie B. Hagan discoursed last Sunday morning from subjects given by the audience, speaking over one hour to the delight of her hearers.

Peoria, Ill. I did, however, manage to occupy the desk here the first three Sundays of January, but it was impossible on the fourth.

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the mother voicing clearly in our ears the accents that is within our memory of home. Those things bear interest in life, because of the love they bear you.

MOVEMENTS OF MEDIUMS. Dr. Dean Clark is ready to answer calls on the Pacific coast. Address care of Golden Gate.

A. L. STANFORD, DEVELOPING MEDIUM. Public sittings every Monday evening at 7:30 at Peabody Hall, 101 West Fifth Street.

A. WILLIS, MATERIALIZING MEDIUM. Will hold sittings every evening at 8 o'clock, Thursday and Saturday evenings excepted.

WALTER S. ELDRIDGE, M. D., Is Located at 123 West Ninth St. CINCINNATI, OHIO.

MISS M. A. SAXON, Medium for Independent Slate Writing, Trance and Trumpet.

MRS. J. H. STOWELL, TRANCE MEDIUM, No. 409 BAYMILLER STREET, Cincinnati, Ohio.

MRS. S. SEERY, Trumpet Medium, 20 Pine Street, CINCINNATI, OHIO.

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DR. A. B. DOBSON, Maquoketa, Iowa.

Dr. Dean Clark is ready to answer calls on the Pacific coast. Address care of Golden Gate.

Harold D. Barrett, is open for engagements to lecture. Address 82 Grove street, Meville, Pa.

Miss Jennie B. Hagan will make engagements for all winter week evenings for 8, 10 and 12 lectures.

W. W. Kates and wife will visit at home during February. Are engaged at Pittsburg, Pa., for month of March.

Dr. A. W. B. Rothwell can be addressed at the residence, 38 Clifton Place, Brooklyn, N. Y.

Dr. E. H. Russell, Inspirational lecturer, wishes to correspond with Spiritualists who desire to have lectures in their locality.

Dr. E. H. Russell for the past six months has been giving lectures engagements in Mass., N. H. and other parts of New England.

Actor—How is this? My bill is just twice as much as you said it would be.

Light. Once I was blind; no cheering ray brought life or comfort unto me.

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Ladies' Department.

Life in Three Aspects. MORNING. Anleep in a rustic cradle Lay a tiny little one, Wrapped in a robe of whiteness, And kissed by the rising sun, That shone in his crimson glory On the downy baby head, And tenderly touched the dimples In the fingers above the spread.

Reported for The Better Way. Mary A. Livermore on Queen Elizabeth. Those who gathered at the Odeon on Saturday evening, Jan. 25th, to hear the brilliant platform lecturer and able advocate of woman's suffrage, were highly pleased at the conclusion of the lecture. For such of the audience as had previously listened to her, it was a further confirmation of her marked abilities; to those before whom she appeared the first time, it was an enjoyable and profitable two hours' exposition of one of the grandest characters in English history. Age seems not to have made any perceptible encroachment upon the still robust form and matronly, graceful bearing since last we had the pleasure of listening to her some years ago. Nothing would indicate, as she advanced to the footlights, clad in plain black dress, with just a small bit of lace around the neck and wrists, that hers had been a life of struggle and devotion for more than sixty years to the advancement of women. Only her hair seemed to have grown white. Her gestures are few, slow, and yet well marked and timed. She was born in Boston, Mass. Proficient in her studies, she was, nevertheless, an ardent admirer of all healthful outdoor exercises and sports, and also noted for resolution and restless activity, which have remained her most prominent characteristics. She taught school for some time in Charles town, Mass., and became governess in Southern Virginia. From the latter place she went to Duxbury, Mass., and here married Daniel P. Livermore, a Unitarian minister. In her husband's calling to fill various places in the east and west, she was his faithful companion in all matters, and especially in editorial work. She herself having charge, editorially, of a publication called "Lily."

produced. The second queen regent of England, and the last of the Tudor line. A woman whose sole ambition was to make England the mistress of the world. A woman who stepped upon the throne, perhaps unlawfully when measured by the laws of succession, but by the will of the English people, whose dread of Papacy was too great to permit the Scotch queen to ascend it. It was quite unfair, Mrs. Livermore said, to accuse her of dress extravagance, even if the number of her dresses were 3,000, because from the dresses she had seen at the British Museum, that Elizabeth had once worn, she thought there would be no absolute necessity for jealousy concerning them. Elizabeth had no connection whatever with signing the death warrant of Mary, Queen of Scots. In closing the lecture, Mrs. Livermore stated, that with all the faults of Elizabeth, we owe to her the existence, in part, of the grand spread of liberty. She appeared on the theatre of action in a critical time, and impressed her strong personality on succeeding ages. She also hoped that in the near future some able women would present a history of Elizabeth—a history of a woman as only the justice of a woman would picture it.

For the crochet edge: First row—Work one treble into a stitch of the knitting. Two chain; pass over two; repeat. Second row—One double crochet, one-half treble, one treble, one-half treble, one treble under each two chainsthroughout.—Detroit Free Press. Cheerfulness. Don't be afraid of a little fun at home. Don't shut up your houses lest the sun should fade your carpets, and your hearts lest a hearty laugh should shake down some of the dusty cobwebs there! If you want to ruin your sons, let them think that all mirth and social enjoyments must be left at the threshold when they come home at night. Young people must have fun and relaxation somewhere. If they do not have it at their own hearthstones, it will be sought in other and less profitable places. Therefore, let the fire burn brightly at night, and make the home ever delightful with all those little arts that parents so perfectly understand. Don't repress the buoyant spirits of your children; half an hour of merriment round the lamp and firelight of home blots out the remembrance of many a care and annoyance during the day, and the best safeguard they can take with them into the world is the unseen influence of a bright little domestic sanctum. Our Department. "Student of Nature" writes concerning this department: "I am glad to see that you have established a 'Ladies Department.' I have often recurred to its benefit, but never like to give advice direct, yet am pleased to see it done. A paper can do more general good by catering to the general public than to keep in one line dear to themselves. By so doing we draw them into noticing our side, where they find something to please them they did not dream of, having rested in the chair of ideas of those living in the same sphere of mind. I was surprised one day to have one in the family, strong in their own opinion, not at all favorable to certain sentiments, ask for THE BETTER WAY, saying, there are some good things in it, having been drawn on by a few pieces of interest in our general life, before the Ladies Department was introduced." A Love of Gossip. If you, a mother, wish to cultivate a gossiping, meddling, censorious spirit in your children, be sure, when they come home from church, a visit, or any place where you do not accompany them, to ask them questions concerning what everybody wore, how everybody looked, and what everybody said and did; and, if you find anything in all this to censure, always do it in their hearing. You may rest assured, if you pursue a course of this kind, they will not return to you unladen with intelligence; and, rather than it should be uninteresting, they will by degrees learn to embellish in such a manner as shall not fail to call forth remarks and expressions of wonder from you. Thus you will finally be surrounded by gossips wedded as fondly to their craft as the celebrated group in "School for Scandal."—Ex. A Girl Mounts Mount Ararat. Mount Ararat has this autumn, for the first time, been ascended by a young girl. It seems that the fosterer Mluksevitch accompanied by his daughter, who is only 17 years of age, and by his son, a boy of 14, undertook the ascent in the company of three Kurds. The strength of the boy was exhausted when they arrived at the height of 14,000 feet, and the father stopped at the height of 16,750 feet. The young girl and the three Kurds, however, continued the ascent until they reached the top—16,917 feet. There the girl fell ill from the intense cold, and in the descent was obliged to depend upon the Kurds for support. Hair Falling off. This is undoubtedly becoming much commoner, and setting in much earlier in life. In plain English, there is no certain remedy for it. So many jottings and recipes have been published on the subject that one is quite at a loss respecting them. When there are fifty infallible remedies for a common ailment, the probability is that they all more often disappoint than give satisfaction. Wash the head with a good soap every other day, and rub in a spirit hairwash or cantharides wash in the evening, and a little glycerine and borax in the morning. Do this for a month.—Physician. Each member of the family should be taught punctually, especially at meal time. No woman can manage her work easily and advantageously when meals are irregularly served, and the members of the family are allowed to eat when it best suits them. In how many families can this irregularity be noticed at the breakfast hour. The table is kept waiting long after the proper time, and the morning work is often not finished when it is time to begin preparations for dinner. About Shoes. Ladies who do not happen to have a very pretty foot should never buy shoes that fit exactly; for a tight fitting shoe will always take the shape of the foot in a short time. If the shoe is a size larger than the foot it retains its shape, and to a large extent its beauty. And a pretty shoe is always more enhancing than a misshapen foot—though it be small. A small but misshapen foot can never compare in beauty with one a size larger and symmetrical. Let your last words be kindly spoken, for they may be your last.

MEETINGS. Cincinnati, Ohio. The Society of Union Spiritualists, of Cincinnati, hold meetings at G. A. R. Hall, 116 W. Sixth street, every Sunday morning at 10 o'clock, and Sunday evening at 7:45; also Wednesday evening of each week, to which all are made welcome. The Lyceum for children and adults meets at G. A. R. Hall, 116 W. Sixth street, Cincinnati, every Sunday at 9:45 a. m. All are cordially invited. Douglas Hall, N. W. Sixth and Walnut streets, France lecture every Sunday at 8 p. m. by Mrs. Adah Sheehan. Admission free. Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2 p. m. at the American Health College, Fairmount. Free to all. First New Spiritual Church meets every Sunday at 11 a. m. and developing circle 7:30 p. m., at 192 West Fifth Street. The First Christian Society of Spiritualists meets every Sunday afternoon at 3 o'clock at 2130 Broadway. Spiritual material lectures by Rev. J. Owen. Treats and healing after each lecture by W. S. Kildridge, M. D., of Boston, Mass. Boston, Mass. BANNER OF LIGHT CIRCLE-ROOM, No. 9 Bowditch street—services are held every Tuesday and Friday afternoon at 3 o'clock promptly. C. A. B. is the spiritualist chairman. BOSTON SPIRITUAL TEMPLE, Berkeley Hall—Lectures by able speakers Sundays at 10:45 a. m. and 7:45 p. m. Richard Holmes, President; Albert F. King, Treasurer; Woodcock, Corresponding and Recording Secretary. FIRST SPIRITUAL TEMPLE, corner Newbury and Essex streets—Spiritual Fraternity Society will hold public meetings every Sunday. The Temple Fraternity School for children meets at 10:45 a. m.; afternoon services at 3:30, and Wednesday evening social at 7:30. Children's Progressive Lyceum No. 1—Sessions every Sunday at 11 a. m. in Grand Palace Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; H. O. Torrey, Corresponding Secretary. 1031 WASHINGTON STREET—The First Spiritualist Ladies Aid Society Business meeting Friday at 4 p. m. Tea served at 6 p. m. Public meeting at 7:30 p. m. Spirit afternoon last Friday afternoon in each month. Mrs. A. Barnes, Pres., Mrs. E. B. Woodbury, Sec'y, 23 Burnside Park, Boston Highlands. COLLEGE HALL, 24 Essex street—Sundays at 10:45 a. m. & 7:45 p. m. Eben Cobb, Conductor. EAGLE HALL, 618 Washington street, corner of Essex—Sundays at 9:45 & 7:45 p. m.; also Wednesdays at 7:45 p. m. Able speakers and best mediums. Excellent music. Dr. E. H. Mathews, Chairman. America Hall, 724 Washington street.—Services each Sunday. Dr. W. A. Hale, Chairman. A Public Social Meeting will be held every Thursday evening at 7:45 in the office parlors of Evans House, 175 Tremont street. Eliza J. Bennett. Chelsea.—Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday evening, at 7 o'clock. Meetings are held at Grand Army Hall, Sundays at 2:30 and 7:30 p. m. All mediums invited. G. F. Sligh, Chairman.—The Ladies' Spiritual Aid Society holds its meetings every Friday afternoon and evening at 190 Chestnut street. M. L. Dodge, Secy. Cambridgeport.—Meetings are held every Sunday evening at 8 o'clock in the Hall, 648 Main street. H. D. Simons, Secretary. New York, N. Y. The American Spiritualist Alliance meets at 219 West 42d street, New York City, on the first and third Wednesday of each month at 8 p. m. All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work. Spiritualists who are disposed to aid the American Spiritualist Alliance can do so by sending subscriptions to its treasurer, F. S. Maynard, 210 Washington st., who will acknowledge all remittances. THE ALLIANCE desires a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members. Henry J. Kiddle, President. J. F. Clark, Cor. Secretary, 89 Liberty St. N. Y. Adelphi Hall, corner 52d street and 7th avenue.—First Society of Spiritualists holds meetings every Sunday at 10 o'clock, at 7:30 p. m. A General Conference will be held every Wednesday evening at 2:30 West 36th street, at the residence of Mrs. C. M. Morrell. The People's Spiritual Meeting every Sunday evening of each week at 230 W. 36th street, at the residence of Mrs. M. C. Morrell. The Psychical Society meets every Wednesday evening at 8 o'clock, 515 6th avenue, near 36th street. J. F. Snipes, President, 416 Broadway. Philadelphia, Pa. First Association hold their meetings every Sunday morning and evening at their hall, 39 Spring Garden at 11 o'clock, at 8 p. m. Wood, Pres. The Second Association of Spiritualists, of Philadelphia meet every Sunday at 3 p. m. at their church, Thompson Street between Front Street and Frankford Avenue. Circles and spiritual exercises at 10 o'clock, at 7:30 p. m. Mrs. T. J. Ambrosia, Trustee and Treasurer. The Third Association of Philadelphia is always present, and Jacob Gump, Philadelphia's best medium, is very often present, office 1106 Fairmount Avenue. Mrs. L. Leidy, 1945 North 9th street, a member, does not forget us. J. Wallace, another member, is often with us. Mediums made welcome. Investigators and public cordially invited. T. J. Ambrosia, President. Keystone Spiritual Conference meets every Sunday at 2-2 p. m. at their hall, M. E. corner 8 and Cottonhill streets. Wm. Rowbottom, Chairman. Fourth Association hold their meetings every Sunday evening at 7:15-2 o'clock at N. E. corner 3rd and Girard Ave. Mrs. M. Brown, President. Cleveland. CHILDREN'S PROGRESSIVE LYCEUM, No. 1—Meets every Sunday at 10:45 a. m. in G. A. R. Hall, 170 Superior St. Spiritualists and Liberalists earnestly invited to send their children, and the public cordially invited to attend FREE. Spiritualist Meetings, Memorial Hall, 170 Superior street. Every Sunday at 7:30 p. m. The Spiritualist's Progressive Thought Society meets every Sunday at 2:00 p. m. in Probeck's Hall, Franklin Avenue. Admission free. North McGregor, Ia. The North McGregor Society of Spiritualists meet every Sunday and Thursday evening. Geo. Palmer, President; Geo. Ramsey, Sec. St. Paul, Minn. The Spiritual Alliance meets in Waucoma street Chapel, between Eighth and Ninth streets, every Sunday evening at 7:30. Mrs. Mary A. Tusey, Sec. 223 East 8th street. Watertown, N. Y. The First Progressive Society hold Sunday meetings in their New Temple on Davis street Sunday afternoon at 2:30 and evening, 7:30. Lectures, tests and psychometric readings. Chicago, Ill. The Chicago Harmonical Society of Spiritualists meet every Sunday at 7:45 p. m. at their new hall, n. w. corner Poarta and Monroe street. The Young Peoples' Progressive Society of Chicago hold a musical and literary entertainment at their hall every Sunday evening. Peoples' Spiritual Society meets at 118 Fifth Ave. every Sunday at 2:30 p. m. All are made welcome who visit Chicago. O. L. H. Janssen, Pres. Brooklyn, N. Y. The Brooklyn Progressive Spiritualists hold their weekly conference meetings at Everett Hall, corner Bridge and Willoughby streets, on Saturday evening of each week, at 8 o'clock. Good speakers and medium. Santa Fe. Samuel Bogart, Pres. The Brooklyn Spiritual Union holds public meetings every Sunday evening at Fraternity Rooms, Bedford street and East Street. The Women's Spiritual Conference meet every Thursday evening at the residence of Mrs. Starr, 231 St. James Place. G. A. Mcnicholson, Pres. Pittsburgh, Pa. The First Spiritualist Church of Pittsburgh has lectures every Sunday morning at 10:45 and evening at 7:45. Children's Lyceum at 2 p. m. at their hall, No. 6 Sixth street. J. H. McKim, Pres. J. H. Lombeyger, Sec. Troy, N. Y. The First Society of Progressive Spiritualists hold meetings every Sunday evening at 7:30 o'clock in Kenman Building, corner Broadway and Third streets. Ladies Society and supper every Thursday. Progressive Spiritual Alliance, No. 2, meet at Star Hall, corner of Third and Fulton streets, (entrance on Fulton) every Sunday. Chattanooga, Tenn. First Spiritualist Society meets in Odd Fellows Hall, Market street, every Sunday at 7:30 p. m. M. D. D. Higley, President; J. W. Besman, Treasurer; J. W. Foyner, Secretary; Geo. A. Fuller, M. D., Regular Speaker.

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RECEPTION

Given to Mrs. E. A. Wells in New York. To the Editor of The Better Way. On Saturday, the 25th of January, a reception was given Mrs. Wells in her magnificently appointed parlors at 990 Sixth Avenue, New York, and it was largely attended by the foremost Spiritualists of the city. It was an overwhelming evidence of the popularity of this justly famous medium, and a crowning endorsement of her genuineness as a test and materializing medium, and Mrs. Wells must have enjoyed a delightful satisfaction in the outcome. There were those present who are seldom seen at the Spiritualist meetings—a small incident which shows the value of her services in the cause.

tative of Spiritualism she can never be overthrown. Spiritualists stand on an eternal rock of truth, and need not concern themselves about the opposing elements while the sunlight of truth shines upon them. Mr. Leuch and Mrs. Deming congratulated Mrs. Wells on this expression of popular endorsement of her cause. Their remarks were very appropriate and well timed. Letters were received from Mrs. Milton Rathbun, John Franklin Clark, Mrs. Cadwell, Mrs. M. E. Wallace, C. P. Cocks, Dr. Everett and others, expressing their regrets at not being able to be present, and extending their cordial support to Mrs. Wells. PATTERSON.

Written for The Better Way. LOVE. ELIZA LAMB MARTYN. Knowledge is simply the apprehension of facts and the ideas and theories that have been evolved by different personalities. It is an accumulation of other people's thoughts, stored up by memory, which is of no great value to the possessor until he has learned to think or deduct conclusions of his own. These final decisions enter into the formation of his character or individuality, the divine essence of which, extracted by that mysterious and incomprehensible spirit, is called wisdom. Degrees of wisdom are as various as individuals, and range from the very lowest materialistic to the very highest spiritual quality. The quality and quantity of wisdom depends upon the accumulation of knowledge and the ability to deduct perfect theories therefrom. When we speak of spiritual development we have reference to the individual's entire stock of wisdom, extracted from all knowledge, both materialistic and ethical, as well as from the highest religious sentiment. Wisdom brings order out of chaos; harmony out of discord; light out of darkness, and the outshining glory is the sunlight of love. Love, therefore, is a result, the direct result of wisdom. On whatever plane love is found, however clouded and obscure its light, it is always the outshining of the harmonious atmosphere generated from wisdom. Love centered in one is the result of the wisdom that the one has in some way helped the other to obtain. It matters not whether the wisdom was of a materialistic or of a higher nature, as far as it produced harmony, its light was reflected back to its author. The love that any person receives is in proportion to his ability to help others to acquire that kind of knowledge from which is evolved the purest and most perfect wisdom. The husband or wife who constantly stimulates the highest and noblest, and who is ever furnishing a sweet surprise clothed in the robes of some divine suggestion, never pines because neglected, or makes the acquaintance of jealousy. The victim of jealousy moans in the blackness of darkness, because he or she failed to add one gem to the soul's adornment, whose society they crave, and the space that was allotted to them presents emptiness and darkness, not one diamond of wisdom whose reflected light would dispel the midnight gloom around the despondent heart. No one can rob us of any love that is ours, or bestow upon us one emotion our wisdom has not inspired. We get of love exactly all that belongs to us always, and there is no power on earth or above it that can erect a barrier that will force back its flow, if our wisdom is large enough to make its beckoning hand visible. If we are dissatisfied with our measure of love the only way to increase it is to add to our own graces, charity, benevolence, consideration and tenderness, and the exercise of these strengths and fosters the growth of the same qualities in others, and the wisdom thus engendered returns us our measure of love full and running over. We should strive to present each day a sealed gift to our companions. The bewitching mystery of unrolling and examining the hidden contents, will beguile the most toilsome journey, and the gems discovered with each new day, when set in wisdom's golden crown, will reflect the glorified radiance of a thousand stars, flooding life's pathway with ineffable splendor, intensifying the pink and gold of the wild rose heart that fringes its edge; dropping a pearl in the lily's cup, and not content until its laughing beams have climbed high above the clouds and captured and brought back to earth a fragment of heaven.

Written for The Better Way. The Voices of Nature. CECILIA LOUCKS. Our human ears are too coarsely attuned to hear all the voices that speak in the great scheme of nature. What is called silence in her various growths is thunderous with millions of voices. Yet so faint is man's conception of nature's gradation of harmony that he is unable to distinguish one single tone in the blended whole excepting those voices similar to the human voice, as the bird, insect and animal. Science has proven there is sound in the growing plant. Some day an instrument shall be made perfect enough to repeat the slumberous language of vegetable life, and we shall in future time become so attuned to the spirit of nature as to be able to hear the melodious whis- pers of revolving atoms forming into rock and tree under the manipulating force of nature's master hand. The law of love is the creative force within man. It is the incentive to action, human, vegetable and animal. The vibrations of nature externalize in growths of different kinds. The invisible and ethereal atmosphere is full of answers to the questioning soul of man. We may place the seeds of different kinds of vegetation in the same soil, and in the course of time there will grow blossoms of varied shape, color and perfume. Where does nature store her color pigments? And by what deft processes she catch the sweets and place them in the lily's cups? How we long to learn of these things. Great truths knock long ages at the closed door of human perception ere ignorance is vanquished. Whatever expression of farm life takes on in its different kingdoms, whatever mode of life is lived out on this plane of existence, it contains the subtle seeds of God—the motor force to make good that life under proper unfoldment. What law is greater than the law of a finely unfolded spiritual nature in man? The voice of God speaks clearer to such a nature through the avenues of brain, muscle, nerve and blood. It seems that all else lures truer to its relative life on earth than does man. We draw a line here, another one there; we condemn an act that is the outcome of ignorance, but we do not apply the right remedy whereby to establish the force of thought toward better action. Human judgment becomes warped, and its power to blight and destroy the spiritual and physical being is almost unlimited. Repress the harmonious action of the spiritual and love nature, and we will have men and women who are discordant in thought and deed, in voice and gesture. The music of the spheres is indeed a symphony of sounds. By and by the soul of man shall be strong enough in the light of spiritually revealed truths to interpret the voices of nature, thereby learning to live in accordance to the dictation of his enfranchised faculties of mind.

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consist of a President, Vice President, Recording Secretary, Corresponding Secretary, Treasurer, and three Trustees, all of whom shall constitute an Executive Board, and shall be elected by ballot on nomination in open convention.

TERM OF OFFICE. The Executive Committee of this Association shall be elected semi-annually at the regular semi-annual meeting of the Association, as hereinafter provided, and shall immediately thereafter assume their duties.

SEMI ANNUAL MEETINGS. The semi-annual meetings of this Association shall be held at their place of meeting in Atlanta on the first Sunday in January and July of each year; and should said Association fail to hold a semi-annual meeting at any time, the Executive Committee may call a meeting of this Association at such time and place as they may deem advisable.

SPECIAL MEETINGS. The Executive Committee of this Association shall have power to call a special meeting of the Association, to assemble at such time and place as they may deem advisable.

QUORUM. At all meetings of this Association ten members shall constitute a quorum. POWERS OF THE EXECUTIVE BOARD. The Executive Board shall be the custodians of the interest and work of this Association, and shall make necessary rules and regulations for their own government, subject to the approval of this Association.

BOND. The Executive Board may require satisfactory bond of the Treasurer, in such amount as they may deem necessary and proper; and such bond shall be made payable to the Trustees for the benefit of the Association.

MINISTERS AND TEACHERS. The Executive Committee of this Society shall have power to ordain teachers, with all the privileges and functions pertaining thereto, any member of this Society who shall be deemed morally and intellectually competent.

MEMBERSHIP. The membership of this Society shall consist of any person endorsing the constitution and by-laws of this Society, who shall make application to and be accepted by the Executive Committee of this Society.

BY LAWS. This Association shall have power to make such by-laws as they may deem necessary, at any semi-annual or special meeting of the Association, provided same are not in conflict with this constitution.

AMENDMENTS. This constitution may be altered or amended at any semi-annual meeting of this Society by an affirmative vote of two thirds of the members present. All proposed amendments must be made to open convention one day previous to action thereon.

This Society shall and does constitute an auxiliary to the "Southern Association Spiritualists," (an incorporated body) located at Lookout Mountain, Tenn.

Executive Board for this semi-annual term, beginning Jan. 5th, 1899: W. D. Ivey, President; N. M. McKinley, Vice-President; J. V. M. Cain, Treasurer; C. A. Harris, Rec'd Secretary; Mrs. Anna M. Ivey, Cor. Secretary. Trustees: A. C. Ladd, W. H. Stanton, J. M. Arrowwood.

Dr. A. B. Dobson vs. Old School Practice. Oeneral, 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 and her husband are neighbors of mine, and her husband, Mr. John Binkerd, Sen., is a minister. Mrs. Binkerd asked me before I wrote to you for her if I knew a magnetic healer or spiritual doctor that I could recommend. I directed her to you and your spirit band, and she requested me to write for her. The diagnosis was so truthful that both she 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 houseful nearly all the time she had been taking your remedy, and she says she feels as well as she did when she was a girl; she is now over seventy years of age. She has recommended your treatment to all, and we hear the best kind of reports from those that are taking your medicine according to the direction of your spirit band. Truly and kindly yours, A. C. BARNES

Hickory Station, Montgomery Co., 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 better health than I have for many years. I must say I have been in the eclectic practice of physic in this country for more than twenty years, and must say again I know but little about the practice compared to yours. I will ask a question: Can I be made the recipient of spirit influence so as to enable me to see into these things? Spiritually yours for more truth, BENJ. JOHNSON, JR., M. D. See add in another column. There are two reasons why some people do not mind their own business—One is they haven't any business; and the other is they haven't any mind. The electric light on the Eiffel tower can be seen at Orleans, seventy miles distant.

J. CLEGG WRIGHT, INSPIRATIONAL SPEAKER AND LECTURER FOR THE Society of Union Spiritualists, WILL APPEAR TO-MORROW—SUNDAY—Morning & Evening. Grand Army Hall No. 115 WEST SIXTH ST., CINCINNATI, O. AND EVERY SUNDAY MORNING AND EVENING DURING THE MONTH OF FEBRUARY, 1899. PROF. WRIGHT is so well-known here that he needs no commendations. His able discourses are strictly Spiritualistic and always interesting. Come everybody. SCIENTIFIC AND PHILOSOPHIC Questions Answered. Morning Service - - - - 11:00 Evening Service - - - - 7:00 Good Music MORNING & EVENING. The Public Invited. MORNING SERVICES FREE. Evening Services, 15 Cents. E. O. HARE, PRESIDENT. J. B. GROOMS, SECRETARY. No. 289 Freeman Avenue, Cincinnati, Ohio. ADVICE TO MOTHERS. Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c a bottle.

Constitution, Objects and Aims of the First Society of Spiritualists of Atlanta, Ga. Feeling the necessity of permanent organization, we, the undersigned, hereby constitute and declare ourselves as "The First Society of Spiritualists of Atlanta, Ga." The objects, aims, and practices of this society shall be the cultivation and dissemination of spiritual philosophy, brotherly love, and benevolence to all mankind, feeling it to be the duty of all to show to the world the light that is in them, that by our precepts and example we may uplift humanity from the lower planes of thought and action to that higher and glorious plane of purity, where it is possible to commune with our loved ones who have passed to spirit life. In our laudable and cherished objects and aims we ask and pray for the support and co-operation of all good and upright people, of whatever creed or name, on the face of the earth. OFFICERS. The officers of this Association shall