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#### "CREEDS WITHOUT VIRTUE ARE PALTERING VANITIES."

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CINCINNATI FEBRUARY 22, 1890 CONLENTS:

FIRST PAGE-Plato, an original essay by Col. R. Richardson; God-is Nature Intelli-genif Discourse by Mrs. Nellie J. T. Hylebam.

BECOND PAGE-The Unseen City, poem by Emma Rood Tuttle; God in Time, by J Emma Rood Tuttle; God in Time, by J. N. Richardson; Guard Thy Thoughu, Mrs Churchill; Progression-The Core of Spir Itualism, by Thomas Cock; Clairvoyance, J. C N. Abbott; The Invisible World; Spiritualism and Theosophy, by Dr. G. S. Lincoln, Etc.

 Three PAGE-Mirages, ht Ella W. Marchani; Matter, by F. H. Beins; Is Spirit Matter, by Dr. Lincoln. R. Neely and Thomas Cook; Waich Every Thread, poem, by Dr. Maynard; Adversisements.
 FOURTH PAGE-Editorials: Stray Thought; Thou Shait not Sterl; Hatred; Be Mou-erate, Organiz-tion; What do we Know? What is Parity? Dying for Love; Faith vs. Deeds; Briefs and Personals; Literary. FIFTH PAGE-Correspondence; Movements of

Mediums; Ads. BIETH PAGE-Ladies Department: Whence

and Whither, roem; Meta, by Mrs. C. L. Bhaw; Qneen Hatusu and the Women of Ancien, Egypt; Meetilgs; Adva, BEVENTH PAGE-Youth's Department: Where

VENTIFIAGE - Yould a Department: Where is She, poem; Stanley's Narrow Except; The Home Fun of Great Men; The Speed of Birds; Miles of Vareous Nations: Con-trol Yourself; A Hu Maguer; Miscel-laneous. If D ceive <sup>3</sup>Pyho e Fault; Two Thieves; A Two fold'...ophecy Fulfiled; A Strange Colucidence; Miscellaneous; Advertisements.

EIGHTH PAGE-Immortality of Matter, by W. F. Peck; Organization, by M. J. Mat-thews; Live Moderately; God-Is Nature Intelligent? conclusio ; Nationalism; Honor to Whoin Honor is Due; Adver tisements.

# ORIGINAL ESSAY

Written for The Better Way. PLATO. BY R. RICHARDSON.

the patronage and munificence of ters openly or insidiously attacked by alleging them to be merely an offshoot or imitation of the Platonic system; and, whether in themselves correct or at least attempts in that liue), as to in arrears to himself personally, can at no time be deemed irrelevant or unimportant. Our readers m oy flud much to censure in the performance of the task,

but nothing in the choice of it. An article may somewhat explain, a volume would not exhaust it. The most prominent leaders in

ty centuries as the founder of what is

Not by birth an Athenian, but of may even add apocryphal), which have B. C. 430, as some authorities have it, be correctly portrayed without just such book of martyrdom of all the world's ical questions. or, according to others and more proba- limnings, especially if they tend to- sages, theologians and political reformbly, in the first year of the eighty- ward making up fidelity in the picture. ers, were such ever written, would be cerning Plato relates that while he was eighth, B. C. 428. The encyclopedists, Even defects and blemishes should, as a large one. It would embrace the yet in his cradle a swarm of bees gathto reconcile this discrepancy in dates, a general thing, be inserted rather than names of men whose opinions will ered on his lips in prophetic indication conveniently split the difference, and omitted. If a noble life is worth being remain long after the power of their of that honeyed sweetness of language fix the time of his birth at about B. C. written at all it is worth being written oppressors has fallen to pieces. 429. He died at Athens, peacefully, on accurately. Professed panegyric is apt his birthday, and while attending a to become mawkish from over sweetness; and what we may term biographi-

but unto God the things that are God's. truth), have the precepts and specula-That Plato was of noble birth we have race. Before the birth of Plato (but tions of this philosophy been oftener the clearest historic evidence. His orl referred to or more bruited in men's teenth century, may be likened to that legend, and the last king of Athens, those sublime precepts of Christianity from those of his despotio ancestor. of "The Republic," who in his matured manhood jeoparded his life in an atembody a tribute to the system itself, of Dionisyus, the Sicilian despot, was and its character-and inquiries, for devotion. Nay, was he not more fortunate than many of his mental past, and how deeply he left the world drink hemlock by an Athenian verdict. Servetue underwent a crueller death at at Geneva. Galileo barely escaped through means of recantation. Cran mer recanted, but was unable to escape. thought have long leases on the world's driven from home and taking shelter

regard which run for many years, and in Holland, wrote his essay on Human are renewable forever. It has been, is, Understanding amid the quaint and and will be thus with him whom the humble surroundings of a Dutch garworld has honored for more than twen- ret. Mr. Licke, it will be remembered, was a pioneer in political reformation. philosophy. Incidents in his life his- Carolina, one of the freest forms of tory apparently the most trivial, (we government of our earlier American gorillas, apes or monkeys, or any of commonwealths. Our countrymen will Athenian parentage, this great man was teen omitted, or slurred over, by char- not forget the doom which was once born at Egina, one of the little islands acter shelcher or encyclopedist, are suspended over America's greatest in the Grecian Archipelago, in the third nevertheless worth noting and worth political philosophers, Benjamin Frank- eternity, ever have occasion to bother year of the eighty seventh Olympiad, remembering; for the life of no one can lin and Thomas Jefferson. Verily, the their heads with such abstruse theolog-

whether antedating it by two or by minds than now. Homage to the gen- gin is traced back, on his father's side, twenty centuries no one knows) such ius of Plato near the close of the nine- to Codrus, the patriot hero of an early miraculous birth was ascribed to Budd ha, the founder of that religion professed of the sixteenth, when learned men in (from the time of his death the Arohous by so many millious of men. Miracul-Italy organized an institute for the ruled), and on his mother's, through ous origin, more or less similar, had in propagation of his doctribes, aided by five generations, the illustrious law- the olden time, and long before the giver Solon. He had also the question- Christian era, been ascribed to othere-Cosmo de Medici. His worth as a able merit of being descended from one tible demi-gods of human admiration philosopher and greatness as a man of the thirty tyrants of Athens. This and worship. Whether all such mysnever had more open, or at least tacit, fact may be noted to attest how widely terious concepts and protean ideas of recognition than at present, when even the principles of the descendant differed incarnation-foreshadowing the assumption by the divine being of a hu which vindicate the uncreated and in- There was reason for the change and man body and human nature—are to carnate Word, are from highest quar- the reformation. Liberty is born of chake the Christian's belief in the Chrisphilosophy, and is a virtue belonging tian Messiah, in whom, according to invariably to philosophers. The author the fixed belief of the most enlightened portion of mankind, dwelt all the fullness of the godhead bodily, is a tangled incorrect, such attributions certainly tempt to meliorate the gloomy tyrappy subject for the mightlest intellect to unravel. Be all that as it may, one fact and to the constructive and lofty genius not alone in his devotion to an enlight at least remains sure and steadfast, a of its author. Reflections concerning ened freedom, and in the tremendous fact of inconceivable importance, and that system—of its design, its content, risk he incurred on account of such that fact is, the Messianic idea, is a concept of humanity which has existed perhaps from the time of creation. Was how much Plato was indebted to the co-laborers? Socrates was compelled to such concept derived from revelation or from consciousness? Was it of divine John Huss, Bruno, Savonarola, and or human original? If divine, then is the religion which Christians profess Constance, at Rome, at Florence, and no looger a myth, but an absolute ver ity; if human, then, oh, Plato! we cannot but the more admire the amazing strength of your inventive genius, for Spincz, at one time virtually had a geds and immortal souls dwell only in price set on his head; and John Locke, such airy domain as that of your ideal philosophy. Truly a knotty point to test the edge of the keenest intellect. We cannot believe, however; nay, we must remain ever incredulous on the subject (and here even a child may see the turning point of the battle between called, par excellence, the Academic and wrote the constitution of North evolution and revelation) that any of

cant fact in the idealogy of the human

Mr. Darwin's progressive chimpanzees, their fully developed and perfected descendants of the sweet by and by, will at any time hereafter on this side of Another and less aspiring fable con which was afterwards to make him fa-The name of the great philosopher mous. One or two bees (if there was As the light of his commanding in- cal cumity, whether open or disguised, Aristo, of his mother Perectonia. His tive superstition afterwards enlarged to number wou d hardly have alighted on philosopher and not left some stinging reminder of their visit. A third fable connected with the youth of Piato is in itself so impressive the surname of the Academic leader, wish it literally true. When, at the age of wisdom, and attracted by the fame of the wisest living philosopher, be sought and found the apartment where crates at the time, so the story says, relating to his pupils a singular dream, in room and alight in his lap, whence, after remaining a while, he soared with enchanting songs into the air. Just as youth entered, and Sociales instantly These minor details being despatched. we proceed with the narrative.

GOD-IS NATURE INTELLIGENTY truth, and it is in spiritual perception, Discourse Delivered by Mrs. Neille J. lin consciousness of the truth, that we T Brigham Before the First Sacisty of come into harmony with this highest Spiritualists at Adelphi Hall, New York, Sunday Morning, Jan. 19, 1890. pecially Reported for The Better Way.

We shall always have questions asked us concerning the nature and being of Delty. Among the very first questions that men have asked of anything beyond themselves was this. They were seeking to know something about the soul of the universe, something about this over soul, this all-father, as the Scandinavians used to call Him. When they saw the fading of the day and the coming of the night shadows, when they watched the fading bl- ssoms of autumn, how did they know that new days would come, that a new springtime would be born? They had the story of the past, they had the record of previous experiences, but there were variations from the general order procedure, and how did they know that the spring would always follow the winter, and that day would always be born out of the darkness of the night? So they looked at nature, they saw the movement of the leaves swayed by something that they could not see; the coming of the blossoms and of the fafry frostwork, and they did not know what it was that moved these particles of material form to grow into these rare and lovely combinations, and a they began to think that there must be something more than their eyes could see, and this mysterious, invisible presence they worshipped in many ways. The old idolators, taking a piece of meteoric stone, or taking from the earth any peculiar formation, believing that this was an embodiment of God, were groping like children after the light, and groping in the right direction.

Men always believed in God in some way, and when their thoughts began to grow larger and more distinct, they began to picture to themselves a being like themselves, only a little greater, but possessing the same qualities and characteristics, even the same weaknesses and follies---but great and strong and this was their God-the make of the day and the maker of the growth and beauty and bloom of earth. The maker of the night and of the cold of winter was to them a power opposite to good, that they feared and dreaded, while they worshipped the wise and beneficent spirit of the universe. So the Jews had their Jehovah, and all the people of whom we have read in the darkness of paganism believed in the deity in some way. They often had many gods, believing that in nature there were various revelations, incarnations and embodiments of the natural forces. It was a great step for man out of the crudest of idol worship when they advanced thus, and weaving out of the Greelan faucies, they believed in the spirit of the forest and the spirit of the waterfall and the spirit of the springtime-these invisible presences that guarded the woo fland and the sea. It was a great step, because they had grown from a mere material perception to a spiritual p-rception. There came along among the liberators of the world one whose name was Jesus, the man of Nazareth, and he taught men of God; he gave them a broader ideal than they had ever had before; he illustrated it in many ways. Not content with one, but by pictured parables he taught them, by references to nature, from the consideration of the lify of the field to the tiuts of the sun rise and sugget-he taught them of this one great Spirit of the universe. He taught them that God was love, that God was good, that He was a spirit of kindness that helps us and loves us and pities us like as a father pitleth and lov eth to give good gifts to his children. He taught men of this great Presencethe spirit of truth and of love-and that wherever they worshiped truth, wherever they sought to embody truth they were worsbiplug Gid. That is the teaching of Je-us; man was to worship God, and He is a spirit in spirit and in

and divinest revelation; this is what Jeaus taught, and it is the simplest and ourest religion that could be given Men took it and wove it into the cloth of theology, they mingled its sliken. thread with their crude fancies and superstitions, and they present to us tolay a fabric which they call Christianity; but when we look at the real spirit of the teacher, at the real spirit of the one whose name has been given to the religion of the day, we know that he taught men of God as the spirit of truth. God is nature intelligent. There is nothing outside of or above or beeath nature, is there? Think of it! Have you limited the conception of naure to this little planet, one of the innumerable pebbles that lie on the seashore of time and eternity; one of the countless blossoms that grow and unfold in the meadows of the forever-that s all your little planet is.

Nature extends beyond this. It takes in all the starry islands in the infinite sea of space; it takes in ether and atmosphere, the grossest of all visible forms and the finest of all conceivable forms. Nature! Why, your bodies are natural, the spirit is natural. Men have drawn a line in their fancy between the physical and the spiritual, and they call one natural and the other spiritual. You will find in the New Testament, in the interpretations of the words of Paul, "There is a natural body and there is a spiritual body." The spiritual body is just as natural as the material one; it should not read in that way, but, there is a material or physical body and there is a spiritual body. The spirit of man is subject to the laws of nature, and the laws of nature reach to the finest as well as outward and upward to the grossest and crudest of all physical things in existence.

So God is the spirit of nature, of that nature which has given to us to-day these exquisite blossoms, through light and shade, and moisture and the rich, rown earth, and that sweeter human nature which was prompted to bring these fragrant teachers of inspiration here this morning. One is the cruder and the other the finer, one belongs to the realm of the external and the other to the realm of the interior, but both natural. So God is the innermost, the spirit of law, the soul of growth and system and order, the diviue circle of existence outside of which and outside cf whose loving act nothing in the universe can ever stray. We are thankful to believe in this Infinite Spirit of harmony and goodnese, and the discord of that which seems to us hard and cruel and only rises from the mists that lisin the valleys of our human undevelopment. Some time you will understand these things aright, some time these discords of human life, dropping like notes of music into their place, will be revealed to you as a strain of good, although it may seem bard to day to understand that. Light is indeed shining in the darkness; the darkness comprehendeth it not, but it shines as the morning light shines, and the thoughts of anger, envy, jealousy and bitter hate, those things which belong to the mold and darkness and dampness of your undeveloped nature are fading away, and iustead of these we have the cousciousness of the divine presence, the consciousness of infinite harmony, which some time prove to us in evenness and in order the presence and the wonderful control of the spirit of universal good. Gid manifest in the flesh? Yes; God is manifest in everything. as we have said. Jesus, God exalted, representative of the Carlst Principle? That is right; for Christ is a principle and Jesus an individual.

social feetival B. C. 348,

acknowledged and autocratic sway over tenance, I will not pay you a guinea." of the last three centuries of intellectual, which are without support other than that of prescription; which are grounded on the crumbling substrata of desto blind credulity only, the blinder the ideas and opinions, (many of which

tellect was of early, almost precociou, is aptest to recoll on the head of the own was originally Aristocles, (strik- one hundred; for it is probable such a development, and was displayed biographer. Sins of omission and ingly similar to Aristotle), and derived throughout his entire life with unabated of commission ought to be avoided from his grandfather. It was with him and around the mouth of the infant lustre, the curriculum of his mental alike. "Paint me as I am," said stern as with that pre-eminent Hebrew work extended over more than half a Lird Protector Cromwell to the artist, Simon, whose surname of Peter out century; and probably never did man |"if you leave out that wart on my nose, wield, for such a length of years, a more or anything noticeable about my counthe thought of his own age, or exert This was a simple and plain direcgreater influence over the thought of tion, but how often has it been departed but whether given to designate the of twenty, being smitten with the love the ages which were to follow. Doubt from both by portrait painter and bloless the distinctive character, as well as grapher. And if such proper rule be the limits of his intellectual strength adopted in delineating the merely perhave been much exaggerated; doubtless sonal phase of a great man's character, opinions of value, which have been how much the more should it be applied attributed to him as their author, ex in estimating the originality, strength phy. From childhood he gave indicaisted and formed part of the world's and value of the thought which the tions of a developing mind which was which he had seen a young swan fly treasures of wisdom, hundreds of years world's greatest thinkers inculcated in to rule the minds of men. When he from the altar of Cupid into his lecture before he was born; and many notions their own day, and which will entitle which are undoubtedly his may be them to remembrance so long as memproperly classed rather as the dreams of ory remains a virtue and an attribute of a visionary than as the learning of a our race. Whilst it cannot be assumed cribed to him a supernatural birth and he finished his narrative the handsome philosopher. But the Platonic philoso- that this brief contribution will contain phy still lives. It is no exaggeration to a biography of the most celebrated of parrated of him that he was the son of exclaime i, "See, here comes the swan." say that at no time during the history the Greek philosophers, or anything Apolio and born of a virgin-mysterious like a complete view of his philosophy, concept of mighty foreshadowing ethical, and religious development in it is yet presented as an outline sketch Europe and America; amid the decay of his life, and an epitome of his system. of old creeds and doctrines, many of Moreover, it is the writer's design, with Plato, in a star indicated birth at what success in execution others must judge, to concisely indicate what features of the Academic system are unbor- never in the least affected either, was potism or of dogmatism; which appeal rowed and essentially Platonic, what this wild fable; and it is even probable borrowed (and for the most part without that he never heard of it. But better; and noticeable preparations all acknowledgment), from the treasures that there had existed for many along the line for a new departure; of the past, and how much is the generations in the minds of men amid the advance to the front of new revealed New Testament religion in debted to it. Not the one hundredth preternatural attributes either had been however, are not new but demonstra- part, we verily believe, of what skeptics bly old, and risen again with all the of to-day assert. Let us render unto vine begetting and of virginal materni. to have enough of it to show how it power of crushed to earth but eternal Casar the things which are Casar's, ty, must be chronicled as a most signifi- can be made a virtue."

which was to descend to posterity was any such aplary phenomenon) was pera soblique. That of his father was haps the correct figure, which construclives the ages. Plato (Greek platus, broad, whence also our somewhat perverted English word platitude), was and interesting that we might well breadth of his forehead, his shoulders, or his diction, has been left undetermined. It may be used also to denote the breadth and transcendental, nay that philosopher was discoursing. Somystical, magnificence of his philosohad attained to fame, and when Greece was resonant with his praises, the afterthought of superstitious wonder as supernatural characteristics. It was which to be realized, four hundred and twenty-eight years after the birth of Bethlehem. Utterly at variance with his character and his teachings, for it a vague belief that some one of deterve to be eaten, I am sure."-Judge. or was to be born into this world, of di- an evil," says Schnopske, "I would like

[TO BE CONTINUED ]

The Postmuster-General -- "Did you enjoy the Subbath, your Excellency?" The President--"Oul yes; the fish bit llke--ab--"

The Postmuster-General (coming to the rescue)-"I hope you caught a great many of them, your Excellency? Fishes that are so wicked as to bite on Sunday "If the world considers money such

While Adam represented the Lowest Type of Man?

The very word Adam is explained by Josephus as referring to the earthly, so this may well be so.

Concluded on Page 8.

#### The Unseen City. BY EMMA ROOD TUTTLE.

The following song has found its way into many collections of church music, the words more or less chauged, and the music which was composed by the well-known balladist, James G. Clark, undergoing a similar process of "adaptation." The words and music are contained in the author's new volume, "From Soul to Soul:"

I think of a city I have not seen Except tu my hours of dreaming, Where the feet of mortals have never been To darken its soft, soft gleaming; A glimmer of pearis and a glint of gold, And a breath from the soul of roses. With brightness of beauty, all untoid, Steal over my calm reposes, As I dream of the city I have not seen, Where the feet of mortals have nover been I think of the city, for oh how oft My heart has been wrung at parting

With friends all pale! who with foot-falls soft.

To its airy heights were starting. I see them again, in their raimout white, In the bine, blue distance dwelling. And I hear their praises in calm delight, Come down on the breezes swelling, As I dream of a city I have not seen Where the feet of mortais have never bee

That beautiful city is home to me; My loved ones are going thither, And they who already have crossed the se Are calling "come hither, hither!" Oh, the tender eyes I worshipped here, From the golden heights behold me, And their songs enchant my enraptured es When the wings of slumber fold me. As I dream of a city I have not seen Where the feet of mortals have never been

## Written for The Better Way. GOD IN TIME.

BT L. N. RICHARDSON.

Youth, manhood and old age, each successive in their radiance of life are marked by filial allotments called "Time." Now, what is time? Can the reasoning of mankind subscribe a para bola of its existence? Can we reach into infinitude and grasp that all powerday from the night, the intonations of tions. May it be even so; for as its cor sound, the vibrations of air, and above respondent, C., says: "Tue time is and round about we feel the silent ripe"—for mortals can no longer be inflax of its Subtile Spell. We go out in the morning and by its measuring power reliver in the select the select in generative style. The time is their existence and the philosophy of power return in the ovening. The high their acting lives. Hance Christ must blossoming of trees, all foretell the knowledge of the Lord (spiritual philosophy) shall cover the earth as the and the spirit d welt therein." Of what never was or could be but one Christ. import can those words mean, unless The idea is ridiculous, even from the Time? We grasp a thought, a moment be boru again;" saying to his disciples: "The disciple cannot be greater than for reflection, and it is wielded into the master, but if the disciple is perfect space, perchance to escape our visonary he is equal to the master " And after sensee. What is preparing that thought he had told them all, said: "I no lonfor 'ourward expression? "Tune." ger call you servants (students) but Time sits to judgment during the Time sits in judgment during the evolutionary projection, recording its every ray from the minutest atom of a sound up to the broad, illuminous vista of enlightenment.

We compare our many D-itles with Davis have both foretold of things, of breaking; and "air holes were his es-

#### PROGRESSION-THE CORE OF SPIR-ITUALISM. To the Editor of The Better Way The core, fruit, end or outcome of

Spiritualism is "all truth," and mortals and it by progression.

"Has Spiritualism a philosophy, and would run to meet him as though an does it need one? are questions that angel was coming, and he was an angel will soon begin to agitate the minds of to me I never ceased wouldering when thinking Spiritualists,"-BETTER WAY, I saw his white hairs first on the pass-

February 8th, 1890. True as gold. "Over your head," said she (Mrs. Glading) to a representative of THE BETTER WAY, "I see a halo. In it is plainly discerable the word Progress. Before this are two steps which you must climb. Go boldly forward and enter the doors that stand opened for you. It means Progression."-BETTER WAY, February 8th, 1890.

Much hope is given out in these and many other marked indications of real progress in late issues of that carefully spiritually conservative organ of Spiritualism. It bears upon it a magnetism which seems truly to say: "We are laboriously and studiously seeking the better way;" which is indeed a relief and consolation to the yearning heart for real spiritual progression, aside from that "hair-pulling" Spiritualism so common in many communities and professed spiritual journals.

Then in February 1st THE BETTER WAY opens its columns to the discussion of "The Second Coming of Christ;" wherein one C. discourses more real truth than I have seen in any other print. He is must assuredly well progressed toward the great intent of this the second effort of the angel world to lead mankind into "all truth;" not

knowledge, but truth. Putting all these together and much more, what does it all mean? if not that ful factor designated as "Time?" Ile THE BETTER WAY is preparing to lead who would strive for an existence must all its contemp raries in the great end, subject himself to "Time." Time rules aim and design of God through his anthe destinies of mankind, evolving getic host of the spirit world, to that them from one condition to another. philosophy, that not only definitely A great deal of speculation is made in proves man's immortality both ways, regard to what is God. "Fime" to me but also opens wide the doors of causais the greatest God. It measures the tion of his existence, motive and acbecame very old, he always had presents for us. A dive juto his pockets noon is symbolical of its majesty. The ripening of the grain, the budding and was sure to reveal nute, or candles, or toys. He had a faculty of accumulating such. But as we grew older, grandfatuer grew very old, and became conteebnicality of the word "Time." "For, in the beginning the word was God and the spirit d welt therein." () what study or labor; if we studied ' D abald's," measured by the all-perceiving eye of record; for Jeaus taught that all "must and if we had reached the "R ile of Toree;" if we could "reckon interest," etc.; and often gave us what he considered puzzles to "work out." Grand father was very anxious about us, es pecially when we went skating. He "leare I we would break through." He did not believe in children skating--es-

"We must take Spiritualism in Its entirety to be consistent and compre-hensive, which will include the medi-umship of Jesus and Paul as well as of Divis, Tuttle and thousands of others. So it is well known that both Jesus and

this one magnificent All, and watch mediums to come. Se A. J. Davis's pecial trouble. He always cautioned us

## THE BETTER WAY.

Written for The Better Way.

GREAT GRANDFATHER.

BY HUDSON TUTTLE.

Great Grandfather! How I rever-

enced that name! He was of another

race and age, to my imagination. I

ing wind, and at the deep wrinkles in

his face. How old he looked! Was it

possible I ever should look so white

and aged? Never! H3 was far past

the three-score and ten assigned to

mortal life; he had almost outlived a

youth were goue. Like autumn leaves

claimed some, others had met violent

deaths, others calmly lived their ap-

poluted time. Some had died amid

the quiet of home; others in foreign

lands. I might almost repeat the same

of his many grandchildren. They were

scattered from one side of the continent

to the other. One owned his rauch on

the golden Pacific slope; others lived in

the great Mississippi Valley; others

dwelt on the Atlantic, and many had

passed to a brighter clime, where we all

in the end are garnered. He lived

with his best beloved child, my over

precious father, and was well cared for;

but he was restless, and ever seemed

desiring the companionship of those

who were departed. Everything he

wanted he had-and his wants were

many. He had the warmest corner in

the house-between the stove and the

great oblimney-a great arm chair with

a high cushion, for he was rheumatic

could not make him believe in any of

your "new fangled notions" about its

isjurious effects. "He had drank it

eighty years, and it always done him

good " Tea was a necessity, for in it he

softened his bread crust, his crackers

and often his cake. He, by necessity,

often in his latest years, in this manner

made many dishes unknown to cook-

ery, but which his declining taste

When we were young, and before he

seemed to relish.

recognize us any more, but after awhile sank into a profound slumber, from which he never awoke. I did not see him, but some one said he stopped breathing; there was a convulsive struggle very slight, he breathed again, then stopped—a quiver, and he did not breathe any more.

As we gathered around his narrow house and gazed on the physical wreck of a hundred years, the deep lines of care, the wasted face and wrinkled brow, over which firsted a few silvery hairs. I think there was not a dry eye, uor a heart that did not sorrow. And we asked, is this all? Did him

mind go out with the death of his body? It appeared to. It flickered and grew dim, dimmer, until seemingly it exired. Nay, we cannot think thus. I had a vision that night. I saw pired.

century. All the companions of his grandfather on the shining shore of the immortal land. Far beyond spread green fields, and in the distance purple they had been scattered. Disease had mountains, from which silver streams flowed down. He appeared of middle age, in perfect health, and a radiance of by beamed from his countenance. He was no longer bent and stooping, but stood perfectly erect. He held his staff in his hand, but did not use it. I forgot that he was dead, and exclaimed "Why, grandfather, you have renewed your age! You appear young again." 'Yes," he answered, "I have taken a wonderful medicine. It is the real elixir of life. See," he said, "I need a cane no longer," and threw his staff far away.

I looked again, and the companions of his early days were around him; the children gone before, and the wife of his youth, were all with him. They had all drank of the founts in of eterns youth. Death had filled the goblet and placed it to their lips.

They were gathered in a circle never more to be broken; where hearts no more sorrow, and partings with bitter tears are unknown. Oh, glorious gate of death! around which gather the gloomy clouds of night, swing gently to the touck of ange! hands When the and had to have a high seat. His cane spirit looks backward it becomes the leaned against the wall, in reach. He portal of eternal life, illumined by the drank tea-two cups at each meal. You | rays of the sun of morning.

## Written for The Better Way.

**GLAIRVOYANCE** J. C. N. ABBOTT.

Rev. M. J. Savage, in relating his experience with Spiritualism, as published in THE BETTER WAY, and also in and faint, he rose up in bed and ex-claimed: "I see my daughter and my the Forum, says, in closing, that he intended to give some cases of visions, etc., but did not for want of room.

Reading that, has suggested to me to his frieuds in spirit life. Mr. Crum said it made a profound impression upon relate some cases of visions that I have noted.

The Rev. Gilbert Haven was an eminent and a good man. He was an honored member of the M E. Church, and he was also a Bishop of that Courch. Now, the Bishop was stricken with illness, and it was evident that he was fast approaching the end of his earthly life. Several of his ministerial breth ren assembled at bis dwelling and stood around the bed of the dying man for the purpose, as they said, to hear the God and all the hosts of heaven. He last testimony and witness the death of a Christian.

And these are the words, as spoken by the Bishop, and reported by one who heard them, and published in a religious newspapers, from which I have of sudden horror, he uttered a deep taken them.

groan. This dismal utterance was beard by those around him, and pre-"It is so pleasant, so beautiful, so devented him from being buried alive, for lightful dying," said the living, though | all the preparations had been made for dying Bishop. "The angels are here, the removal of the body. God lifts me up in His arms, and I canWritten for The Better Way.

SPIRITUALISM AND THEOSOP BY DR. G. S. LINCOLN.

Kindred philosophies and religi Your teachings are grand and been You should go hand in hand w occult science and work for the heaven. He needs neither the river or mon good of mankind, but instead the pale horse, nor Charon, the boat- this you are always a little mad man. His exit is made, he has left the each other, or perhaps a good deal would express it better.

earth, and is rapidly voyaging towards You both teach about the same a future punishment and the effect The next that I notice is that reported by R bert Bardette, the facetious sin; both believe in an universal pa or God not necessarily a personals writer of the Burlington Hawkeye, You disagree because the theoropy who wrote this to a friend, on the death believes in reincarnation, for one this of his invalid wife, and the letter was and because theosophy denies b published in the Curistian Union in spirits communicate except in inde cases. They explain the phenome "We stool around her bed, looking

for her death momentarily, I repeating by telling us it is due, either to trans-corporeal action of the spint, passages of Scripture to her, while she by the "shell" or "spook" of m could only utter detached sentences. departed one. She kissed her boy and said, into thy

By the "shell" or "spook" they hands I commend my spirit.' She callderstand the personality of a man, ed for a drink, but could not swallow. as his vitality, intelligence, memory Sue whispered, even, to come quickly Lord, J sus. Her head fell back into reason, etc.; these belonging to my arms; a bright white light swept across her face, carrying away every last body and are no part of the incarnating ego or I. They say a stalu and cloud of disease, her face turathe real ego leaves this shell behind a ed upward and her eves grew strangely radiant. Mother! Mother! she called same as it does the body, and it in yously, as a tired culld springing into ego) goes into a state of mental bling its mother's arms. Mother! and sne stay there till the next reincarcan was folded lu the arms of the angel is to take place. The shell or ma who passed away when she was a child, remains active for some time, i

How disappointed she mu thave been gradually dissolves and is lost. at that intensely supreme moment, when, after calling for Jesus to come They say that the only time ( spirits communicate is when one 1 quickly and meet her and receive her spirit, instead came her loving angel been through all earth experiences mother, whom she had not visited, and stays here for a time to instruct m, who she possibly never expected to they only come to the seers of them meet. If we love not our mother, whom phy, while our poor mediums have we have seen and known, how can we be content to take up with the spork,

love Jesus, whom we have not seen? The Ray. Mr. Crum, Universa ist, of Dubuque, Iowa, while preaching to a large congregation in Waterloo, Iowa. Well, let them believe that if the wish to. I think by comparing a literatures said to come from these pa related this circumstance, which he said fect ones to the literatuere coming ha the medium's "spooks," it will be m he was about to die. The old man felt dent that the "spook's" know much if not more than the mahaten at least we have only one way of tells what they know and that is by when they tell us, and the "spooks" tell more that is seasible and demount than the mahaimas do.

> About the surject of reincarnatie there is much dispute, as much in min ualist ranks as with theosophist, we ought not to quarrel with them phists about that while we are still

certain as to our own position. Toe more k study the subject the more inclined I am to the teaching Mrs. C. L V. Richmond. No min which party is right on this subin I should like see a more fraten feeling betweed aneosophists and Spist ualists than now exists. A study their doctrine of Kirma will do any Spiritualist a great amount of good. We are both investigators of the occult and kindred sciences, let an h harmonious like members of the bran hood of man should be, and not alway quarreling over minor difficulties. We will stick to our spooks till com liberal mahatma comes along and give us a little light, and if our theosophi friends will not let us interview a m

Mrs. Hemaus, on her deathbed, svid try to get along y it. Hoping that I have not lu any w misrepresented the theosophists, I w express a desire to see more harmon both in our ranks and between us an theosophists. I think the main reason for our que reling lies in the fact that some people know it all (in their minds). Now, me suggest something : Always respi the opinious of others and alwave h willing to learn, and there will be more quarrels to speak of in the future

finds it so besutiful, so plessant, so de-

lightful, divine, as he said it was. For

now, instead of meeting that imaginary

king of terrors, him who rides upon a

pale horse, behold, he is met by a con-

voy of angels, who bear him up in their

loving arms and convey him up into

her face as white as the starlight.'

he had witnessed there recently, March,

1888. It was that of an aged man as

his end approaching, but without pain-

ful apprenensions, and just before bi-

spirit left his body, although very weak

son, they have come for me;" and im-

mediately he fell back and expired.

He had gone to meet his children and

The next is that of a man whose spirit

left his body and visited spirit realma. The Ray, Wm. Danent, of Freehold,

N. J., was ill and far gone with con-

sumption, and after a protracted illness,

seemingly died, and preparations were

made for his funeral. Not only were his friends deceived, but he was de-

ceived himself, for he thought he was dead, and that his spirit had encered

paradise. His soul, as he thought, was borne aloft to celestial altitudes,

and was enraptured by visions on

seemed to dwell in an enchanted re-

gion of limitless light and inconceiva-

ble splendor. At last an angel came

and told him he must go back. Dark

ness, like an overawing shadow,

shut out the celestial glories, and, full

utm.

heaven.

1885.

## FEBRUARY 22, 1890

woes of an sill cled soul. Death in do the work of progressive reform. of a pause, the manifestation of Time, to be forgotten judwelling within every heart, leaving a ray of hope that sometime all will be realized.

soothing influence of a silent prayer, tation. the glow of a tender smile, it wafts our leaves us poised on the peaks of won-derment. We mingle our souls with the wailing of the wind. "Time" bears us to its bosom and is silent. No condemnation, naught but qu'etude, so solemp as to frighten our fanciful dreams. Earth bends like a bow of peace over our heads setting limitation to our eyes. yet beyond resting on the bosom of an infinite scope of blue, are the starry worlds, just so with "Time" merging into souls, revivifying into action the knees bows before the shrine of "Time."

#### Written for The Better Way.

Guard thy Thoughts.

By MRS. W. H. CHUBCHILL.

It has been wisely said "Guard well thy tongue," but wiser still is it to ent spirit or principle. guard well thy thoughts, for unex pressed thoughts are as potent for good never at rest. or ill as the spoken word. Then see to it that no envious, jealous, impure or "proceeded out from God," and is theredebasing thoughts enter within the fore immortal. portal of thy heart to mar and defile a He "came not of himself, but was the temple of the soul. Let conscience stand a faithful sentinel at the outer the will of him who sent him." stand a faithful souther the souther of the souther that for what you see him do and bear him refuse an entrance, but welcome all say, is not him, but the Father that kind, charitable, loving, pure and as dwelleth in him." piring thoughts. Let them come cherwithin the heart, radiating therefrom ple outside of self. waves of light and power that shall be felt throughout the world, proving a ent, knows no chance or accident, good blessing to the heart wherein they or evil, right or wrong. blessing to the heart wherein they if And all his children, born into abide, and a benefit to all those who "the spirit of truth," in wisdom shall be

come within their influence.

them sink into obscurity. By its deep- Present Age and Inner Life, p. 126 and known no more. All the record would say, but they could not hear they have left is embellished on the them then, and A. J Divis has repeatportals of Time, the one grand, colemn-jed his prophecy in saying that the an-izing Spirit, whose life giving elixir gel world was preparing "twelve teachseeks to heal and repair the sorrows and ers of philosophy and enough media" to

Time; Birth in Time each significant But to become as Jesus the Corist, is an individual matter of self progression, great and glorious word, Time, never like the incubation of eggs. Jesus's mediumship only aided him to see the truth; and was merely a token that you may see it too, when you are "born of What is Time in all its vastness, its the spirit," as he was. Therefore we

absorbing influence and portentious caunot and do not assist each other in power? No one knoweth. Like the our progression, except merely by agi-

To see truth as Jesus did is the wisvision to still higher beights and there dom phase of spiritual progression, leaves us poised on the peaks of won, wherein the soul finds perfectiou. It is not knowledge, learning or science, for Jeaus was quite an illiterate fellow, same may be said of A. J. Davis and as marvelous as Arabian tales. hundreds of media of to day. It is not to be good or circumspect, but to see good in all, even in those who hate and persecute us; for Jesus did not claim to be good.

Thus by progressive steps we unfold to see perfection-to find that there is a ing allegiance to their rulings, but in are they who see and judge rightly. So humility of submission and humbleness trught the angels through their mediof power, he yields to and on bended ums. Jesus and Paul; so they taught through their medium, A. J. Davis, and exhausted themes. so they teach me; and which I have proved to be an eternal truth-the

whole truth; and as the angels say may be all embodied in the following spiritual platform:

1. The God of nature is an omnisci-2. Spirit and matter, its adjunct, are both uncreative, indestructible and 3. Man, as an outgrowth of nature,

5. And "not to do his own will, but

7. Man is not amenable or responsiished and invited guests and dwell ble to his fellow man, individually or

8. The God of nature being omulaci-

like him.

against them when we sallied out.

pecially was he opposed to girle going

on the ice. He remembered of many

children getting drowned by the ice

In the winter we never dressed warm emough to please him. If, we were goiug out to a party, "Oh," he would say, "you'll surely freeze!" Bat he would reflectingly remark, "Young folks are not like old." Everybody was young, in his estimation. He never for a moment coueldered himself old, or his fac ulties impaired. He would say, "When I was young," but he did not mean to have anybody consider him old-by no means. "Just see," he would say, holding out his trembling hand, "how steady my hand is."

He forgot the occurrences of yesterday, but events a half century ago were freeb and green in his memory. He 'having never learned letters;" and the I would repeat them to us; and they were

This reminds me of his stories. He told stories to us children-before he became so very old. How he would frighten us with "Fee, fi, foo, fum!" and, "If all the trees in the world were dullest perception, and making plastic prime purpose in good and evil, so in one tree," bringing out the final that which, to all intents, appears dead called. Hence "to the pure in heart all "splash" so vehemently that we would and unconscious. Man in his mighty things are pure." And to the perfect all jump. Then grandfather would strength has scoffed at delties, disown all is perfection. Thus the righteous laugh. "Red Riding Hood." "The Roy laugh, "Red Riding Hood," "The Boy and Bean," and sallor storles-for he had once been a sailor-furnished never

> But he became too old to tell stories. He sat in his chair and read. He placed his "speticles" away out on his nose. and held his book at arm's length, or else laid it on his knees and leaned back in his chair. He almost always read in the Bible--a large one with coarse type. He often would read a page, drop to sleep a moment, awake and read it again, and so for balf a day, forgetting that he had read it. One time he had been reading in Matthew. Father asked him what he had been reading about. He replied, "About the handwriting on the wall.

Grandfather's body had lost all its strength. He could just sit in his chair. His mind had lost its vigor; it could not remember an hour the occurrences of the preceding hour. He found it so difficult to move, he ate from a little stand by his side, and he drank his tea

very hot. With father's support he tottered to THOMAS COUR. his hed for the hast time. He did not sye, the very king of terrors, he now Dave.

not see the River of Death. There is ture, or pen to describe, the delightful no river, it is all light. I am floating visions which passed before her mind. no river, it is all light. I am floating away from earth up into the heavens. I am gliding away into God." And these were the last words of the dying Bishop.

What sweet testimony was that! Could the Christian or the Spiritualist desire more? And how well does it accord with the bellef of the Spiritualiste! Observe the Bishop says the angels are there, and he is lifted up so that he cannot see the river. All is light, and he is fluating away from the earth up into the heavens.

He is gliding away into God. About that time I think the Bishop must have experienced what Paul tells in Corinthi aus, towit, "there is a natural body and there is a spiritual body;" and it must have been his spiritual, and not his natural body that then was floating away from earth, because his natural body was lying prone upon the bed, around which his weeping friends were standing. These last utterances of the good Bishop are certainly very remarkable, because, as he said, he was lifted up and natural body floated, (which consisted of about 200 pounds averdupois, more or less) we are led to the conclusion that it must have been his spiritual body (that which Paul speaks of) that floated away. And it seems no less remarkable to me that the Bishop retained both his consciousness and the power of speech, even after his spirit had disunited from his natural body and while he was floating away from the earth.

Again, the Bishop says there is no river to cross. Now, he had evidently believed that there was a river, and in boat would convey them safely across, provided they were among the redeem ed, etc. And that was one of his disappolutments. L'kewise,he, in connection with others of like profession and bellef, had taught that death was the king of terrors, and the last enemy to be overcome, etc. Then, how disappointed must he have been when, instead of flading death the long dreaded enemy,

it was impossible for imagination to pic-They made her waking hours more delightful than those passed in elesp. These are only few of the cases that

I have taken note of.

#### The Invisible World.

Rev. J. Sanders Reed, Rector of Trinity Church, San Francisco, delivered a striking lecture recently upon "The Invisible World." The following are extracts:

"I am glad to live in the nineteenth century, when mysterles are being lifted and every day multiplies the analogies between science and religion, and we

may hope to see the crown yet which the higher; that the rough road which glitters on the tripartite kingdom of all must travel on the way towards science, religion and grace. Is there higher condition may be made long an invisible world? and do we enjoy or shorter by our own efforts, and the our homes alone, or is the air filled the sooner we choose the right the mail with spirits and arial beings? Science says 'Yes,' and it depends upon the number of senses we have whether we agree with science. Our minds are in prisons, from which they look out through windows in the walls, and that mind which enjoys the greater ontlook that he was floating away, etc. And must see more than others. Our taught-that H saven is within us; the inasmuch as we are not told that his present inability to see angels is no to flud it we must develop the good is argument against their existence, as what we know depends upon the number of our set a set.

"The windows of the house in which we live are glazed or stained. We cannot see or hear all. The dog accompanying us through the forest scents the game of which we had no knowledge The atmosphere is popu-lous with particle that elude the prism and scales, and yet they lend the sky its azure and distribute the supleams over the earth. Sound consists in the movement of the air and the existence of an auditory perve. The deaf are insensible to thunder, yet it thunders. "N.g.tive scient fic schools say they his preaching had taught that Charon's caunot find our God anywhere! Does not their science teach them that there is ano her would which neither scalpel nor micro-c ps can +zplain or explore. S lentific men know that the atmos phere is crowded with life germs, and s it too much to ask that we be permitted to believe that back of these life germs higher lives and more distin guished organisms exist. Were our ears properly attuned, we might hear the atmosphere, now silent, musical with the tread of ghostly feet, and it,

#### Spiritualism

Teaches there is no forgiveness siu-that every act carries with it own penalty; that the longer we may mit to the ruling of our lower nature the further off will be the enjoyment quickly will we enjoy right's reward that rewards and punishments are pi arbitrary acts of a capricious ruler, but the necessary result of anteceden causes, which causes are, in a measure under our own control.

Spiritualism confirms what Jes our own nature. Although Spiriton-iem is not, strictly speaking, a religion there is no religious sect which tesche a higher morality in this life, or giv greater hopes of happiness in the life come.-[Carrier Dove.

## VICK-STATE FAIR

Peoria, III, Sept. 29, 1990.

James Vick, Seedman, of Rochester N. Y., offers \$1000.00 in Cash Premine to be awarded at the Illinois Suit Fair, by the Society's judges, for Cabbage, Celery, Potatoes, Caulifiven Tomatoes, Musk Melon, Opion, Mangel. Last year the prizes awards at the New York State Fair went Pennsylvania, Michigan, Iowa and New York. This year we are anxio to see our State take the lead, and hop that all interested in Vegetables will send to Vick, of R schester, for particle lars regarding this offer. No doubt will be one of the principal featured interest at the Fair.

The Vicks will erect a separate bulk ing, or tent, in which they will makes graud show of Flowers with the Ver may all come in good time.-[Carrier | tables, and will be on hand to receive Dove.

## THE BETTER WAY.

#### MIRAGES:

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BY RILLA WILSON-MARCHANT. It will doubtless be remembered that there was some controversy in the newspapers last year concerning a photograph called . The Silent City," which Professor Richard D. Willoughby, of Alaska, claimed to have taken of a mirage in Glacier Bay, at nine o'clock, on the evening of the longest day of June 1888, and of which it was said that "at first glance it was thought to be within the recess of another world." This was discussed pro and con, the general opinion seeming to he that it had been a hoax practiced upon the Professor himself, as his character was too well established to admit of the accudeception. But a number of witnesses afterwards testified to the fact of mirages being frequently seen in several of the Alaskan bays. Concerning the origin of the phenomena, the statement was made (during the discussion in question) that "the mirage has been proven by scientists forms we may not know it at all. to be produced by air strata of different heat overlaying each other and causing the rays of light striking on some particular spot to be broken and sent back to earth again, thereby enabling a place or object which the ray first touched to become visible at the place at which it was finally directed."

This hypothesis, it seems to me, does not fully cover all the conditions of the mirage, as it has been seen at different times, and in different places. It has been claimed, and psychometry seems to verify the claim,-that an indelible impression is made somewhere of all former existence, and even the scenes of a former age are often invoked by the contact of the paychometrist with even a piece of rock which

Again! We are assured that our contact with nature is by vibration of matter, and that the different organs of sense are affected by different degrees of these vibrations. The ear is sensitive to vibrations reaching to 38,000 in a second, and the sensation produced is called sound. Between 38,000 and 470 millions of millions, the vibrations of the luminiferous ether produce in us only the sensation of heat-although heat waves become so intense sometimes as to make their motion visible. I noticed this particularly on the Mojave desert last summer, and almost fancied I saw the rudiments of a mirage in the quivering layer-waves of heat on the distant borders of what was called Dry Lake.

The vibrations of the ether-(according to Helmholtz and Depretz) between 470 millions of millions in a second and 780 millions of millions in the same period, produce in us the senset on of all the colors of the solar spectrum. There are higher vibrations occuring, it is claimed, and it is also claimed that some of these higher vibrations have been noted by sci entists, but we have no special organs of sense adapted to them. Spiritual sub-stance is believed to be matter in a higher rate of vibration than 780 millions of millions per second, and therefore, invisible to the ordinary senses of man. Now, if there could be any way in which our per-ception of vibrations could be quickened and brought up to perceive a higher rate, or, if any way could be devised by which the number of vibrations in spiritual substance could be lowered, or both be accomplished at the same time, we might by thus standing on tiptoe, as it were, catch glimpses of the spirit world. This is practically done, no doubt, in the case of clairvoyants and clairaudients. We have been assured from the spirit side that the time will come when "there will appear upon this planet a human race whose senses will be so delicately unfolded that they will be able to recognize and understand these vibrations which at present elude them. When it does arrive, there will be no need of mediums, for mortals will be able to see, know and communi-

min, may be something, and not neces sarily as a consequence be matter, as we understand that term. A stream never rises above its source. Man has the capacity of abstract reasoning. He rises above material objects. He cognizes, contemplates and considers supersensuous things. But what, after all, do we know more of matter than of that which we think is above, and more substantial than matter? We know matter only by certain inhering, immaterial properties, which manifest themselves to our senses. Mentally abstracting these properties, we can form, independently of such properties, no conception of an underlying substance. How do we know but to the spiritual world. tialities, and that all else is but a condition. pertaining to this world-to the things of time and sense? Possibly, to the spiritual sense. Matter, as we perceive it, may become evanescent, and exist only in its immaterial properties. In its grosser

We believe there is all around us a spiritual universe. We believe to its denizens that universe is not less real than is ours to our earthly conditions. We know that we do not now come into relationship with that spiritual universe through the avenues of our senses. Eye hath not seen its beauties! ear hath not heard its sym-phonies! Whatever the medium of rela tionship between an excarnate spirit and may reasonably presume that our sensual relations on this earthly plane of existhad been a silent witness of the by gone forms and conditions may exist only to mortal sense; while to the supersensual they may disappear and only the essential properties, not now discernible, may be revealed.

It is a theory of Spiritualism that we have a spiritual as well as a material exist now, both occupying the same space at the same time. It is a well understood law that two bodies of matter cannot occupy the same space at the same time. Now, as we are correlated to this material univer-e through our material bodies, so I believe we are correlated to the spiritual most of the errors of theologians. They universe through our spiritual bodies When the change comes and we pass from the material to the spiritual, there will be no shock. There will be an apparent change. I believe in the material universe as well. This material phantasm will disappear and we shall behold it in its essential properties as a spiritual universe. In the words of a seer of old, we may then exclaim: "I saw a new heaven and a new earth; for the first heaven and the

first earth had passed away.' F. H. BEMIS. Fritten for The Better Way.

#### "IS SPIRIT MATTER?" BY DR. G. S. LINCOLN.

That is the question that was asked through the B. W. on January 11th, by Allie Lindsay Lynch, who is a materialist. There were two answers to it in the B.W. of February Sth, both agreeing that spirit was an attempted form of matter. I would like to give my views on this subject. To get at the subject in a comprehensive manner, we will say that all tnings are entities or existences. Now we will div de them into two classes.

ilron, wood, gas Material: (coal, air, etc. Entities. Electricity, Immaterial: Galvanism,

Heat, Sound, Light, Spirit, Gravitation.

I do not believe that any of the immaterial entities or substances can be an atten-

IS SPIRIT MATTER To the Editor of The Better Way.

Two answers have been given to this question. One by S. T. Suddick which I fully endorse, and one by A. A. Noe which though very good is to my mind a little lame in one particular.

Mr. Noe says: "When we speak of soul we are speaking of something. If t is something it must be material. It can' be both something and nothing at the same time." What I object to is the idea of "something" being necessarily material Some years ago I studied this subject with the view of correcting the orthodox ideas to which I had been brought up, and I arrived at conclusions very similar to sation that he was knowingly attempting these properties are the only real substan- those of Mr. Suddick, that man is a threefold being, body, soul and spirit; the soul a germ of the great over-soul--God, that the body was matter and the spirit sublimated or attenuated matter. I saw the same difficulty that my friends do in the use of terms, but I was satisfied to think of the spirit as the inner or real and im-

mortal body by which the soul or intelligence expressed itself in the realm of spirit, as it did through the material body in the realm of crude unrefined matter. Bat I always had a dread of materialism and that is why I object to Mr. Noe's argument. I had a dear friend who was cotemporary with me in investigating this subject, and he held that there was noththe spirit world may be, we cannot now know. But we may reasonably presume that it is supersensual. It is not "of the earth earthy." It is not cognizable by the same time that spirit was verse would be revealed. Conversely, we friends lot to pass over some time ago and he returned and acknowledged that mateence are too gross to be cognizable by the supersensual. Possibly matter, as we know it, may be something quite different when spiritually discerned. Its grosser But I will have to wait until I have learnrialism nearly ruined him. Then I was But I will have to wait until I have learned Spiritual Chemistry before I can understand what spirit essences and soul es sences are. In the meantime my greatest concern shall be to make the physical the servant and not the master of the soul and have a spiritual as well as a material spirit, and at the same time do justice to body. These two bodies are supposed to the physique as to a good servant entitled to all the enjoyment provided for it in its own realm. Commending my friends Suddick and Noe for their excellent articles, I would caution them and all other Spiritualists to steer clear of materialism which has been the cause of many if not could not conceive of a human being with cut a physical body, and to make immortality true they conceive the idea of a physical resurrection and a physical neaven, and some think that this earth

will be their eternal hones. I have often thought that the three ele ments in the organism of man, body, spir-', and Loul, with their corresponding conditions should be made a prominent fea-ture in the education of the young; it vould save many mistakes in after life But I would not be too metaphysical in regard to the chemical nature of these constituent elements. R. NEELY.

Written for The Better Way. Watch Every Thread. BT D. S. MAYNARD.

The robe we don at second birth. Whatever be its shade or hue, is ours to weave while here on earth Each day one thread is carried through.

Pare while to-day may be the toss, To-morrow's thread bear stain of sin, Next comes the deep'uing shade, remorse, Times busy shuttle weave all in.

From day to day that shuttle flings, Some hue across our web of life, Tis well to note the smallest thing, That make or mar the woof of life.

To day if sombre thread be cast, No skill is ours to hide the song To-morrow's brighter stran goes past, Bringing to view the contrast strong,

To weave a fitting robe, all bright. Each tint must be subdued and olear, Observe the Golden Rule of right, That no offending shade appear.



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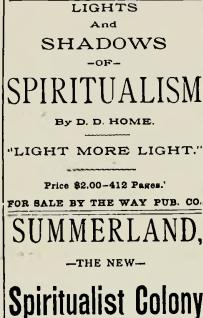
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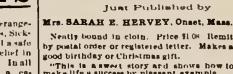


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cate with spirits, and also perceive the spiritual world and its atmosphere."-Golden Gate.

#### MATTER.

To the Editor of The Better Way.

A correspondent in THE BETTER WAY of February 8th, having satisfactorily demonstrated (to himself) that there can be nothing in this or any other universe except matter, adds: "Let us hear from some of those who believe in immateriality, and maybe they can tell us what nothing is." He says: "The soul, the me, is something; and, if something, must be matter!" It should be remembered that he had previously assumed that this something, in order to be something, must be matter, consequently his sophism stated in its naked simplicity, should be as follows: "The soul, the me, is matter; and if matter must be matter." Any one who can discover a logical deduction from such a statement as that, should not be troubled or puzzled in his search after "nothing."

Light is something, is it not? Science does not say it is matter: on the contrary. the two conflicting theories concerning it, concur in saying it is not matter. Then, it does not follow, because it is something, that it must be matter. Sound is some thing, is it not? There are two conflicting scientific theories concerning sound; yet neither pretends that it is matter. There fore it does not follow because it is some thing, that, therefore, it must be matter. Magnetism is something; electricity is something; yet it by no means follows because something, that either is matter. There is a force more potent than all other forces-a force which holds this material universe in its grasp, keeping planets, suns and systems moving in their eternal

usted material substance. After enough electricity has been generated or liberated to run a line of street cars all day, has

any of the matter been lost? No; it all remains. When enough electricityhas been lorced into a storage battery to run a machine tor hours, does the battery weigh more than it did before it was charged? Does it weigh less when the electricity has escaped? No; it weighs the same. There are scales in a chemist's laboratory that will register the thousandth part of a grain, but a piece of paper so charged with magnetism that it will adhere to the wall, weighs no more than it did before it was charged. I cannot see where the material merges into the immaterial, nor where the immaterial merges into the material.

Yet they both exist and are manifest in many ways. I cannot see how any amount of an immaterial substance can can see how darkness can make light, or how heat can make cold. They seem to be just as distinct from each other as hate sorrow. One of our friends says that he don't expect to be nothing "over there." We hope that he will not be, and we furthermore know that he will be something, but nevertheless he will not be material he will be immaterial; he will be spirit and not matter; he will drop the matter when he leaves the body, or at least he should.

Now I may not have made the distinction very lucid, but I think the material substances and immaterial substances are separate and distinct and do not change exist. If my friends have any serious obpoor form of materialism that makes spirit This conception ought to please the lovers attenuated matter. THOMAS COOK.

Then at our resurrected birth. A spotless garment walt us there, We earned the treasure here on earth, We don it in a land more fair.

"Is Spirit Matter?" To the Editor of The Better Way.

As to whether "spirit is matter" or not,

To the Eiltor of the Meiler any. As to whether "apirit is matter" or not, considered philosophically and rationally we must say yes, most assuredly; for we can conceive of no such a condition as nothing. Thus the affirmative is self evi-dent. But I took up my Faber to give a short comment from A. J. Davis, Irreent a control of the Meiler and Strates File. Age and Inner Life, upon this puzzling type and the subtities as the type and the subtities to the subter the subtities the suffit and the subtities the off the subter the suffit and the subtities the off the subter the suffit and the subtities the off the subter the suffit and the subtities the off the subter the suffit and the subtities the off the subter the suffit and the subtities the off the subter the suffit and the subtities the off the subter the suffit and the subtities the off the suffit as used by man, tas the the infinite order and plentlude of things. Everything in the universe is a the train the infinite order and plentlude of there in the unimental, matter is progressing there, in the autimental, matter is progressing there in the unimental, and ter is all the time in the onnel suffit and the subtance. The word fit for the suffit as used by the time and the subtance is an error suffit as used progressing there in the unimental, matter is progressing there in the unimental, and ter is all the time is all the form the suffit and the suffit as the suffit and the suffit as the suffit and t make a material substance no more than I things. Everything in the universe is a site. and love, as truth and error, or as joy and perior worlds consists simply in this: here,

separate and distinct and do not change as is also charcoal; and that, as every one into the other, and never will so do. chemist knows, either can be reduced and I believe that both exist and always will sublimated to a gaseous state, invisible to the material eye or senses. Thus the spirit jections to these arguments, I should like body may be diamond, vapor or some-to hear them. It seems to me to be a thing even more sttenuated and brilliant.

and science does not say because some-thing, it must be matter. So we think the human sou!—the ego-the thinking, conscious, willing mind of be bought."—Omaha World. United by a granger jury that couldn't jury. Jury and the provided and the p

The site of Summerland constitutes a part of the Ortega Runcho, own-d by H. L. Williams, and is incated on the line of the Southern Pacific Ruliroad, five miles east of the beau-tiful city of Santa Barbara, which is noted for having the most equable and healthful climate in the world, buing exempt from all melacied diseases

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Intuition: The voice of nature.

Trusts are screens behind which to hide dishonest actions.

We seldom see our evils until they are beginning to leave us.

Every individual may base his own philesophy of life or Spiritualism on one word: Conscience.

We know exactly how people ought to act towards us, but do we also know how we ought to act towards others ?

The true gentleman is he who is gentle in spirit, has love or charity for all, and is too high-minded to cavil about trifles.

People who create necessities when they have money in their hands, never accumulate anything. They will always remain poor.

Every Spiritualist is in himself a missignary, for every one feels an innate desire to convert some one else or impart to another the light that is making him hap-PJ-

Those who are too positive of being right often find themselves in the wrong, because self-righteousness, which is generally the incentive, blinds man to his own errors.

We cannot revenge ourselves on nature when she punishes us. Then why seek redress for every little slight-and often but imaginary ones-unwittingly commit ted by our fellow mortals?

Persons who love themselves the most will always find reasons for complaint, and because others do not love them. Love begets love. Self-love begets nothing, and often contempt in the bargain.

Many cry for "more light," when they would refuse it if brought to them. It is like asking for advice with no previous intention of following it, however good it might be. But they hunger for it all the same.

hobby. They need one to keep them in fostering his evils or evil passions as he spiritually or mentally active. They are does his virtues, his likes, tastes, etc. eat. So inspiration may be truth, but un-

rood spirits around you. Do not be ical ous of other mediums; uncharitable towards your fellow mortals; nor unkind with your servants, children, parents or other kinsmen. Be good yourself if you desire to have good influences around you. As you feel for others' welfare; speak well of them; or treat them, your spiritual surroundings or aura becomes positive to bad influences. Nature protects those who act in accordance with her laws.

Through self-denial or abnegation in physical desires, wants, needs, etc., soulpower is unfolded, for it requires mental or soul-effort to endure the so called suffering that this causes. But going to the other extreme also aids the soul, for it produces physical disease with attending suffering and often forced abnegationsuffering in any respect adding energy to the soul, for in the first instance it is the soul making effort to allay physical desire, and in the second to allay pain, active will being able to do this, as it is every day proven among strong laboring men. And if the will can keep down pain to an extent, it can desire, tastes, habits or pas-

Can't you give me a lift or help me out of my difficulties. I get no impressions what to do and am at sea. Even my spirit friends seem to have left me. What can the matter be?

Your own fault. When I first began, you were flourishing. You could not or would not give me a lift nor an encouraging word. Either you were jealous or thought me too far beneath you to be worthy of your notice. Not having sown any seed of love, you cannot reap any love now. Nature is against you by your own planning. Begin over, and remember when you reach the top once more, and see a brother pleading to you for aid, or your heart against him again. Let this be a lesson. I would aid you if I could, when you could have aided me, has kept

sow, that shall ye also reap.

"THOU SHALT NOT STEAL." To steal, according to its common defi nition, means to take from another what is his without giving an equivalent in re-

turn. Does the average manufacturer pay his hands according to the work done-i, e., according to what he profits by the transand the other remains poor, where is the

equivalent? Do corporations that are becoming rich by their enterprises give to their laborers a just equivalent of the work done? If

Do high salaried preachers give their congregations the comfort and light due them-if their motto be "poor pay, poor preach?"

S ill the law and the church say "Thou shalt not steal !"

#### HATRED.

life we often give offense where none is in-

THE BETTER WAY.

#### ORGANIZATION.

Be good yourself if you desire to have Do the duty that lies before you and all will go well. Our duties are the effects of the causes that are upon us, or the causes in bloom. Neglect them and it is like maiming the branches of a tree. The causes are not thereby removed, but the effects-our development is retarded. As the branches of a tree will be straightened again by its original cause, so will our course through life be affected by the same cause-leading us through similar trials

though our surroundings or labors be of an entirely different nature. We cannot escape fate, as it were. Life's philosophy is strictly individual, though many share a similar fate. But this makes it interesting, thus giving it a semblance of being universal. Like suffering makes all the world akin. Persecutions have done more to make religions than beautiful teachings have. Spiritualists stand organized on this one fact alone, and as they become more sensitive to the causes upon them, realizing their suffering more, and their misson in life better, they will draw still closer together and find themselves organized without code or creed and on a foundation that cannot be shaken by church or state; public opinion or law Their cement will be known as sympathy or love, a chord vibrating in accord with spirit or intelligence-nature-God.

#### WHAT DO WE KNOW?

The only absolute truth that we possess is that we know comparatively nothing absolutely. To know absolutely is to know the cause-the spiritual of an object, principle or thought. We dislike to harbor the thought that we know absolutely nothing, for it discourages us to try to know something-to endeavor to make ourselves believe that we do know something. But the more we know the nearer we come to the conclusion that we really do know nothing. And when we reach only for your recognition, do not close that conviction fully our usefulness here ceases. Thus it is best for us to believe that we do know something, and the but your contempt for me at the time stronger our belief in that respect the more useful we become to our fellow morme down, too, and thereby shut off all tals. Thus we should continue to make avenues of succor. So nature deals with ourselves believe that we do know someher patrons. Remember, that whatever ye thing, or as long as we can keep up this belief-even if it proves a self-delusion in the end--in order to instruct and interest those who choose to regard our opinions as knowledge or wisdom. It is this striving to know that leads to absolute truth finally and in this striving to know we are instructing or interesting others as well as ourselves. Inspiration is a thing not to be despised, and all are more or less trouaction? When one becomes a millionaire bled with it who find themselves reasoning on human nature or life-reasoning from effects to causes, i. e., endeavoring to find a solution for life, the soul, God etc. Inspiration is spirit teaching and begins with sensitiveness or impressibility. It is they did why the so often repeated strikes? the spirit world trying to make us know something; but whether this is absolute knowledge or not we don't know. It may be to some---if it pleases them to believe It so. It is true, many obtain the same impressions with only a slight variation, and which, by analysis, proves to be due to the soul mirror on which they are reflect ed. Thus we may safely believe that some By a little oversight in the rush of daily truth of an absolute, or spiritual nature, comes to us. If some, or if but one ray tended, and people who delight in having we may obtain much, and on the broad something to hate, take advantage of basis claim that all we get, or all that can this as an excuse for finding fault or being be told, is truth, -- only that truth is subject Some people cannot get along without a offended. Man feels as much gratification to perversion just as broth may be spoiled by the cook. It is still broth, but unfit to

gest-unfit to offer to the public

Truth in its simplest guise is the most pal-

atable and most generally accepted. And

WHAT IS PURITY? To the pure all is pure. Not because they are innocent, but because having more ourity than impurity in their natures they can only come en rapport with the pure or spiritual side of a thought, person or object, and thus can see, feel or sense only the pure that is in it-overlooking, relatively speaking, the impure. Those who have no hatred themselves cannot see hatred in others. In fact, don't know what it is. So it is with what is called impurity. This is being pure naturally or

being innocent as to what impurity is, Those who have outgrown their impurity by the practice of purity and chastity overlook or fail to notice the impurity in others by virtue of their superior force or volumn of purity --all life naturally sensing that first which is most active in themselves-love reflecting love, etc.

Goodness therefore cannot be affected by evil. An established character cannot be debauched. Such are beyond temptation, so to speak. One who may be led astray must have sufficient immorality left to be dragged down, or from the path of rectitude he is involuntarily or intuitively following.

Higher spirits are therefore not affected by our discords or impurities-except per haps through direct physical or material contact as we would be when handling soot. But this can be readily thrown off as we can wash it off and still be the clean individual we were before handling it. Lower spirits chide us for it, because it affects them disagreeably-not knowing perhaps that they are likewise troubled. So it affects mortals. Those who turn up their noses at others' deficiencies, are disagreeably affected, and thus affected because it touches a vibrating chord. It is the truest barometer by which to guage self. If we cannot hate others who are hateful it is because we lack hatred ourselves to produce this vibration. But if we cannot love others it is because we lack love also. Thus if we see no impurity in others we lack the impurity to cause the disagreeable effect that this induces. To the pure, therefore, all is pure. And more. When a surplus exists in favor of impurity, man becomes positive to contagion and other impurities of mattereither by repelling the impure or by coming in rapport with the pure side only, if there be a pure side to the object; although decay or rot even has a pure side, for de cay is the birth of new life, and where there is tife, there is spirit, and spirit is all pure. Living in the spirit, therefore, or trying to be pure already repells much of the impure of life; and when above it, it has no more existence for us, except in name. Let us atrive to reach this plane of spirituality and show to the world what Spiritualism can do for mankind.

#### DYING FOR LOVE.

A generation past it was customary for selfishly sentimental people to commit suicide when jilted by a girl they imagined they loved. Now they endeavor to kill the girl first and then themselves. This is worse than the former. If a love-sick ble, they might join a church to have some swain is satisfied to die because his selfish place in which to display their wealth; to passion is not returned, he should not drag another down with him who is unwilling to die for his sake. It is the heigth of arrogance-selfish arrogance to interfere with another's growth or life's plan. All have their secret aims and ambitions, and must be cultivated for policy sake and for these are effects of the causes upon them, and is thus intended. Or we unfold according to the nature of the germ, and our tastes, needs and desires portend our des- honest in their belief and sincerely believe ny---thus enabling us to prophecy shor life for the indifferent and long life for those who have many plans on tapis; of a feeling of joy "I like to give the best of such truth is that which can be most prac- course, allowing for exceptions. Suicide for love is certainly the most follysome reason that can be instituted--it such be love. But when such an individual harbors murder in his soul besides, he becomes a dangerous enemy in a household. The many cases of the present day should make parents uneasy about their daughters just blooming into womanhood. A wild look in the eyes, a nervous tem perament, a haggard physique in youths impart much that is untrustworthy and dangerous to maidens. Over susceptibility is generally an attribute of such individuals, and when enkindled by the fires of youth take the form of a morbid sentimental sort of love-passion, which if not appeased leads to despair, and in which state (a form of insanity) wild and desperate designs take possession of them with, frequently, fatal results.

FAITH VS. DEEDS. The Jersey Lilly has given her religious belief to a reporter for publication. She

says she accepts "in full the Christian taith as explained in the Apostle's creed. • • • 1 like to give the best of the beautiful things of this world to the service of G xd-I want the flowers to send forth their perfume to his honor, the sweetest music to sing his praises. God help the woman who has no faith."

Nicely spoken for an actress who lives by tempting others by her charms. But as well as the murderer under the gallows may be saved at the last moment by a belief in Unrist, actresses "get there" too. But there was a time when the stage fraternity was regarded as a branch of the satanic trust--and we believe still so regarded by a somewhat methodic sect of the Christian trust. But this is no more. Money, the flash of diamonds, fashionable equipages, etc. lend mortals a charm. which even nugels (that come through our mediumi) cannot lend themselves to attract the church that claims to know all about them Yes, the church, the church, a veritable theatre in itself--mimicing the apostles and the people flocking after them for spiritual food, and, like other theatrical folks, drawing salaries from the managers and paying box or pew rent according to location.

It is true, parsons must live, but there is no need of making a distinction in which one feasts and the other starves, or in worshipping the minister for God and forgetting that humanity is a Christian virtue, and letting parishioners or others of their faith die in want or poverty.

Charity was taught by Christ as the foundation principle of the Christian church; but he did not mean that a nickle in the contribution box was all that was implied in it. The widow's mite opens wider the gates of heaven than the millionaires check for a cool thousand does, be cause the sacrifice is greater and is a veritable self-denial. But charity does not end here. There is a still broader form. and may be studied from the incident in which Christ said, let him, who is without sin, cast the first stone. This means that we are not to condemn each other on account of difference of opinion in religious or secular matters, and that even the depraved are children of God as well as we are and consequently of our own kin. We cannot despise a brother mortal without offending the Father of both, for he may love the other with more fervency than he does us in consequence of his weakness or misfortune in being depraved -- many only becoming so through accidental poverty and the lack of opportunities to unfold their better qualifications--their inborn god-hood.

Now, would anyone with the Christ teachings in his heart, condemn the ignorant for the lack of faith. If faith could better their material prospects or their worldly condition they might become church members too. Or, if they had the good fortune to become rich and fashionareceive the homage and admiration due to them in payment of high pew rent; and to have the poor parson, nearly bursting with embarassment, running after them, through a false sense of duty, that their society the good of the church.

Now, such is the faith so called of the average Christian. Many may be strictly that they are ripening most beautifi

Briefs and Personals.

F

W .- Book received; thanks. A L L .- The request has been plied with.

Mrs. Kate Atkin of this city, b moved to Dayton, Ky.

World's Advance Thought is pains nissing. Neither January nor Feb has brought us any light from that tion. Why?

The party who sent \$1.12 for books Waukesha, Wis., will please also send or her name, so we may know to w the books are to be addressed.

The First Christian Society of 554 alists will hold services next Sunday noon at 3 o'clock at 137 West Sixth Dr. W. S. Etridge officiating.

Jos. Schwemberger, trumpet med has removed to 278 Bremen street, floor, where he will hold seances a Tuesday and Thursday evening.

The anniversary of Modern Spirital will be celebrated at G. A, R. hall in a city by a two-days, or, if practical, three days observance. Points will given as they are decided upon.

Evansville, Ind., Spiritualists are acia ly engaged in raising a fund for the 📷 ing of a hall. Seven hundred and seven five dollars have already been suborh towards the twenty-five hundred not for this purpose.

Mrs. L. R. Maynard, of Chicago, spik. ual medium and clairvoyant, is in them and holding circles at 448 West Senat street. Questions answered by spirit graphy; spirit names given symbolicity character reading; and developing cita held.

In this issue we begin a series of arida from the pen of that classical scholar Cal Robert Richardson, attorney-at-las, a Covington, Ky. The whole will com tute an essay on Plato from a spirituality. standpoint and our readers may experie intellectual treat.

Mr. J. Clegg Wright, professor Physiology and Mental Science (the proent speaker of the Union Society of Sm itualista) has been elected dean of the American Eclectic Medical College Cincinnati, in place of Prof. B. K. Mally M, D., deceased.

Subscribers will please note the came tion of time on the printed slip that . companies each paper and thereby meta the expense and time of notifying thes d this fart. All are invited to renew; for a harvest of new light awaits them. We still have a large stock on hand.

Next Sunday (to-morrow) is Profess J. Clegg Wright's last appearance at G. A. R. Hall before the Cincinnati pills for the season. His subject for the ena ing service will be "How do we D fer is Dreams from our Waking State." Af mission 15 cents. Morning service fra Those desiring to enjoy an intellectual feast should attend. Mr. Wright # 1 practical speaker; does not minor wark or phrases, but tells the truth unheastingly, and spices his lectures with a dr humor that is appreciative to the unit morose.

T. W. J.-Surely Spiritualists cas a ganize on a business basis; there is noting to hinder them. They can also opnize on a moral basis if they can be met to harmonize on some sort of a dortrine. creed or ethical statute. But they do ut at present. Spiritualism is too broad b be confined to a formula, and too prograsive to hold together very long should i be attempted. But first let us organist locally and forget little differences of opinions, be charitable towards one another and not stand ready to annihilate one ar other for petty personal reasons. Instead of saying they are at fault let us believe that we are at fault and we might reach HAE-MONY, the first and most needed preasily to our code or principles of organization

Those who have hatred as a passion, evil. healthlul in a measure-it kept to onesell, but become very annoying when imposed discord, weakness, or as undeveloped good, on others

Not comprehending a lecture is often caused by the mind not being able to keep pace with the speaker, while being too active, or running ahead of the speaker an opposite desire. But some can do both. eauses it to wander and thus lose the thread of the argument. Those who are of the same calibre with the speaker or in harmony with him, therefore are the best listeners or the most interested.

by spirits in our work of reformation-a in life. desire to be good attracting spirits who preach through us, and cause many to believe that we are good already, when we are but aiming for it ourselves.

Spirits bring new thoughts and ideas to laws of Spiritualism-whether they be Spiritualists or Materialists. As we begin to love others as much as self, we feel the gratifies all man's desires. It furnishes him to action and lends him the sympathy all are seeking in the form of praise, flattery, attention and newspaper puffs.

That which has no spiritual cause or even to thinking-moderation should be motive cannot succeed. Even money will the principle of all our undertakingsfinally give out trying to uphold it. The mentally, materially or morally. Though voice of God speaks only through nature, we cannot be too moral, yet a morbid or and while this is silent effects do not acsentimental practice of it is not commendcrue. God or nature is pure and unrelfish, able, and makes man unfit for practical charitable and sympathetic, kind and be- life. A hearty good will towards all felnevolent to all alike. It represents love, low beings without fear of telling the No motive without love meets with suc- truth occasionally, or where warranted to cess because it is out of harmony with na- i be beneficial, is the healthiest kind of morture. To meet with success, therefore, let ality, and always productive of good. love be the prime motive or cause of that People who practice moderation in all all, and very wisely say nothing. which is undertaken, whatever the nature things cannot fail to be in good health, materially and spiritually considered. of the enterprise.

or whatever the reader may choose to dub it, are happy when they have someone to hate; to let out their spite on, or to despise. While those who have love have It is the antipodes in ninn, and shows that he is as much human as animal. When love outgrows hatred he becomes more spiritual than human, and is the aim to which Spiritualism is trying to steer its adherents. Those who are more animal

Many an ideal reformer or spiritual than human by having active hatred teacher would prove himself or herself enough to centre it on a brother mortal quite a weak mortal if spiritual guardians are not in harmony with the higher spiritor friends were to suddenly withdraw usl world and are not true Spiritualists. heir support and influence against temp. Such are poor in spirit and need much tation. We are to a great extent upheld light to be awakened to their real mission

## BE MODERATE.

taken to avoid all unnecessary exercise or can gainsay that, exertions, except such exertions become a

pleasure, as in dancing, running, walking, etc. But as anything can be overdone-

tically applied in everyday life. Experience consists largely of such make-up; and experience also means that which we know by an application of inspiration to our own natures, having tested it, as it. were. Thus inspiration may be made to

serve a useful purpose. To put it down dogmatically because a spirit said so, is not the proper way. We who get it should apply it to ourselves first. If applicable, it may be passed on to our neighbor. If it does not fit us it will fit no one clae either, and may be regarded as coming from an unpractical or inexperienced spirit-one who, like the prophets of old, cries

'So saith the Lord." That is not the kind of teaching we want, and the mortal who Thought to the brain is like action to attracts such spirits, may be put down as the muscles. Neither can perform good a similar unpractical and inexperienced work when tired, enervated, wearied or in mortal-one who has tailed to study self pain. Headache is to the brain and ner- in his concourse with the spirit world. those only who live in accord with the vous system what fever is to the heart and And the mortal who does not practice blood system. To avoid these ailments what he preaches is not a Spiritualist. To we must be moderate in all things, whether know therefore, is to know through the it pertains to work or pleasure. Excess in spirit, and our own spirit affords all that influx. Inspiration in the normal state either wastes substance, vitality, magnet- is needed for an investigation of the spiritism, and nature cannot supply as fast as ual or causal realm of nature. And what him food for individual thought, animates we can expend. Thus care should be we know of self is absolute truth. None

> We are having quite a discussion of the question "Is Spirit Matter," which it is hoped, will lead to some new thought, even if not to a final settlement of the question. Impersonal discussions on scientific questions are interesting at times, guide and elevator of mankind, and thus and we trust our debaters will hold to the subject and not attack each other individually. There is no light in the latter course, and only aggravating to the reader. Truth they all want, and those who have the most, generally come to the conclusion in the end that they know nothing after

Good company and good conversation are the very sinews of virtue.

Of course, young girls are also to blame in some instances. Feeling flattered by a little attention they lay siege to a youth's heart with no intention of reciprocating should his love passion be enkindled. And others again employ their wiles in this respect from still more heartless motives.

But however caused, it has become necessary to watch young men in their courting antics, or when anything herein named warrants such a course, and parents should make a little more of human nature a study. Silf-knowledge leads to it and will yet prove the greatest moral prevent such crimes as dying for love or committing suicide in a fit of love-sickness. True love does not get sick. It is healthy, highminded and pure, and always accompanied by a clear judgment of things, foresight and manliness. In woman it is free from such petty emotions as the desire for praise or a love of coquetry and always considers the affections of anyone too sacred to be trifled with, Both might learn a lesson from this, for it is seriously needed at present.

the heavenly garden, and thus cry out in the beautiful things of this world to the service of God-I want the flowers to send forth their perfume to his honor, the sweetest music to sing his praises. God

help the woman who has no faith." The latter phrase exhibits an emotion or a feeling of sincerity which we cannot find fault with-only that in it, others are forgotten. This is however the fault of the church. It stands on a selfish foundation. It saves its sinners by throwing their burdens on the very man who led them out of darkness to the light they are now enjoying. Is it a wonder that a new revelation had to be given to the world? A Spiritualistic one!

The Christian church has become fossilized. The love element is very weak indeed, and without love it is soulless. Spiritual culture, keeps the love principle active, for it causes man to look within himself, sympathize with his fellow beings in consequence, and thus "do unto others as he would have others do unto him" or as Christ otherwise taught, viz: "Love ye one another." This embraces the whole philosophy of life, and by a practice of ove for each other, we would not have to make any confession of faith to the world. Our works or acts would speak for them selves. Faith without, works is naught, was also taught; but this has become obsolete. Works without faith is being substituted by humanitarians outside the Church; and if there is a hell, it must be especially intended for church members on account of their faith without deeds.

Says the Atlanta Constitution, "Is our system of education calculated to make men patiently accept the unequal condition of fortune? In plain English, does it overwhelmingly tend to make them good men as well as intelligent citizens? If these buestions cannot be affirmatively answered, then there is something radically wrong in our educational system,"

#### Literary.

Fred Evans' Biography, including testimonials and press notices is a twenty eight page pamphlet just issued by C. Ledecker & Co., 2 Rose avenue, San Francisco, Cal.

Psychic Studies for February open with an interesting article on Psychoar try. Albert Morton, publisher and editor. 210 Stockton street, San Francisco, Cil-Single copies to cents, One year \$1.06 The Problem of Life, No. 2, W. J.

Colville, Editor, is out. This is a most ly magazine devoted to spiritual scient and philosophy, as related to universil progress. Address 106 McAllister strett, San Francisco, Cal.

Fick's Floral Guide is one of the hand somest catalogues published. The illur trations are intended to give the reader correct idea of the plant or flower illustrated. The grossly exaggerated, absurf pictures which deface so many catalogue and reflect upon the integrity of those with issue them, do not appear in this. To list of potatoes is good, and several w kinds are offered, among them the East Market. It is said to be of the Ohio Class and is especially recommended for early marketing as the quality is excellent in the early stages of growth or "unripe" coasttion. The entire catalogue is one that the R. N. Y. greatly commends to the examination of its readers .- Rural New-York er, New York, N. Y.

Send to cents (which amount may b deducted from first order) to James Vid seedsman, Rochester, N. Y., for copr # Guide.

FEBRUARY 22, 1890

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THE BETTER WAY.

"The difference between clairvoyance and

psychometry" was next touched upon, the

seeing a distant room, which could not have

possibly been mind reading,since the listener

expected to hear something ontirely differ

ent, and invisted that she was wrong. Clair-

voyance she described as clear-seeing and

psychometry as a reading of events, past and

"is it consistent for those calling them

seives Christians to oppose Spiritualism?"

was the last question selected, and the

speaker said she thought a religion might be

likened to our body, and that the backbone

would be lacking from Christianity if Spirit-

Quite a large number of persons assembled

at the afternoon meeting for manifestations,

which was presided over by Mrs. M. E. Wil

liams, who began the proceedings with a

clever address on "Hypnotism and its rela-

ions to Spiritualism," and was very persua-

Mr. H. J. Newton followed in the same

trend, and said that Spiritualism has effected

emancipation of the human mind from the

Mrs. Hill, of Philadelphia, spoke on the

Prof. W. McDonald spoke in a decidedly

interesting mauner on different topics

germane to the subject of Spiritualism. Of

psychology he said it is admitted on all sides.

that it is a fact, and if so it must be effected

by the influence of an invisible power. In

regard to Spiritualism, the speaker said there

is a phitosophy connected with Spiritual-

ism which explains its phenomena, and any

effort to attach dogmas to it should be repro-

bated. He quoted extracts from the writings

of Swedenborg, and said that many of the

expressions of thought which he gave to the

world were but reiterations of the words of

St. Mark centuries before the time of the for-

mer; but he did say many things which were

unthought of by the saint, and which proved

to be philosophical wisdom that time has

ters would read such words as those of Swed-

enborg they would accomplish more good

than by preaching on the old husks of re-

ligion. They charge that Spiritualism has

done nothing; but it has demonstrated the

life everlasting, a fact that is of considera

Mr. J. Free, of Chicago, related his expe-rience of the phenomena, and exhibited to the audience pieces of lace which, he said, were cut by him from the garments of his

when they materialized at a seance some

se ars ago. In the report of the afternoon meeting two

weeks since the reporter made an error in re-porting what Mr. Newion said about Dr. Buchanan. Mr Newton did not impugn the

Buchanan. Mr Newlon did not impugn the motive of the doctor, but he did impugn his judgment. He said he had been acquainted with him many years, and knew him as a learned gentleman with exceeding defactive judgment, and the publication of such an

judgment. and the publication of such an article was not only foolish but wicked. In the evening Miss Hagan spoke on the indject of "Perfect rest," she also treated the subject of "Psychology" in excellent verse. It was lively and intertaining, and in it ane said that psychology is a newfangled name for inewmerism, and that others speak of as hypnotism. Psychology is the exer-cise of a stronger mind acting upon a nega-tive, with an under current of useen power. The reception given jointly to Mrs. Brigham and Miss Hagan at the residence of Mrs. Newton was largely attended and very

Brigham and Miss Hagan at the residence of Mrs. Newton was largely attended and very coraplimentary to these noted mediums and speakers. Miss Hagan and Mrs. Brigham never appeared to a better advantege, and their improvisation of poems and remarks alted to the time and occasion, and will one be remembered by the recipients And imay more follow is the one accord of all present. Fraternally, PATTIERSON.

Hopkinsville, Kv.

The citizens of this city are in a state of in-

tense excitement over one of the most inex-

plicable events of a supernatural nature that

ever transpired in this section. One evening

recently the neighbors of Rev. J. L. Q., who

resides east of this city were abruptly aroused

by a visit from that gentleman, who startled

them by telling an astounding tale of how,

as he and his family sat in their room, all

ble value to us.

given the stamp of accuracy to. If minis-

same subject, giving some of her experi-

present, both wonderful gifts.

ualisto was lett out.

sive in her arguments.

ences,

thraidom of creedal doctrines.

MOVEMENTS OF MEDIUMS.

Harrison D. Berrett, is open for engage-metia to lecture. Address se2 Grove street, Meadville, Pa.

Myra F. Palos desires engagements to lec-lure for spring and summer months. Ad-dress at Painesville, O.

Bishop A. Besis has been engaged by the 3. Paul Society till lat of June. Address 240 Arundel street, St. Paul, Minu.

Edgar W. Emerson will fill Sunday en-agements in Buffilo, N. Y., for February; tochester, N. Y., Feb. 24th and 20th; Troy, N.

F A. Wiggin speaks in Chelses, Mass., in February: March and April also taken. Au-iters for sectures with tests, 9 Bosworth st., Boston, Mass.

Miss Jennie B. Hagan will make engage-n-nts for fall and winter work evenings for , to and 12 lectures Address 52 irving street, south Framingham, Mass.

South Framingham, Mass. J. Wm. Fletcher lectures in Brooklyn, N. Y., February, March, May and June; in Spring-field, Mass., during A pril. Address 172 West 18th steet, New York City. Mrs. Mary C. Knight will be pleased to cor-respond with scoletics wishing to engage her services as a lecturer and test medium. Ad-dress Fulton, Oswego Co., N. Y.

G. W. Kates and wife will test at home luring February. Are engaged at Pittsborg, "a, for month of March. Audress them 2234 Frankford Ave., Philadelphia, Pa.

Mrs. Maggie Siewart, platform test and clair voyant medium, 281 Evat Main street, Piqua, Jhlo, can be engaged for the winier months by societies in used of first-class intent. Ad

Miss Jennie B. Hagan speaks for the First Society of New York for February: will be at Rochester. N. Y. Feb. 23, 26 and 27; at Boffalo. N. Y. during March. including anniversary at E. Randoph, N. Y.; March 10th, and will speak at Measurille, P4, some week evenings in March. At New York again for Sunday in April.

In April. Mrs. Clars A. Field Conant has located at Washington, D. C., 210 4<sup>1</sup>, street, N. W., where she will be pleased to see her friends. She will give sittings daily, and will make engagements to lecture for the fail and win ter of 1890-91. Her house is a home for liber-sis and Spiritualists. Address as above.

Lyman C. Howe speaks in Boston, Mass.

the shortays of February; in Cleveland, O. in March, and Washington, D. C. in April He is yet free for May and June, 1800. He sugaged for Tuesday, Thursday and Sunday July 29.b., 3ist and Aug. 3rd at Cassadaga and from Aug 9th to 18th at the Jowa Camp Meeting. He is yet free for last two weeks of August.

Dr. E. B. Russell for the past six months has been filling lecture engagements in Mas-sachusetts and other parts of New England. As he is contemplating a trip westward (pos-

sibly as far as lowa) Spiritualist societies an

the camp meeting assoc ations wishing to engage him should write him before March

Geo. A. Fuller, M D, will very soon start on a lecturing trip which will take him as far as Van Boren, Ark. He would like en-gagements at Memphis, Tenn., Little Rock, Ark., and other places enroute. He will speed some time at Charleston, Miss., and will lecture of that places and else (Miss., and

will lecture at that place; and also Oakland. He will also offer for sale stock of the Look

out Mt. Campineeting Association. The Dr. will return to his home in New England early in January, 1891, after an abschee of two years, and is now making engagements

ervice

- Whittier.

for that year. Parties desiring his servi-should address him at Lookout Mt., Tenn.

Give fools their gold, and knaves their

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fal,

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Y., Feb. 26th.

y societies in Ireas as above.

August

M BRA.

FOWer;

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CORRESPONDENCE platform, telling her experience in life in

#### Montreal, Canada.

ties. W. Walrond writes that the cause of besides having a trance speaker, lecturer and chirs-syaut, they are hold: g develop-log circles and have two services every Sun-day and one on Thursday evening. The place of meeting is at the Religio Philoso-phical Temple, 216 St. Cathariae atreet.

Youngstown, O.The su jet Sunday affersoon was "Medi-<br/>umship." If was nicely handled and gave<br/>resignation of your most excellent paper, and<br/>high esteem in which we, as a family, hold<br/>its ably edited columns. I must say as a rule<br/>that the spiritualistic literature is the most<br/>just and toerant in the workly lits broadness<br/>to where greatly pleased with Mr. Ed.<br/>gerty.The subject the "Trend of time." There were<br/>go a sudiences, both morning and evening,<br/>and with write greatly pleased with Mr. Ed.<br/>gerty.Haverhill, Mass.Haverhill, Mass.Mass.

speaker. The Hall was well filled, afternoon and evening, many being obliged to stand, and man, others ging sway, because of the lack of room. Mrs. Aboy N. Burnham, of Boston, will be with us the balance of the month. Fraternally, WIN.

#### Chicago, Ill.

The Peoples' Spiritual Society, at Banner Hall, 81 S. Peorla street, at 2:3) p. m. Mrs, S. Hall, KIS. Peorla street, at 2:31 p. m. Mrs, S. E. W. Bishop opened the meeting with a short poem, and then took for her subject "Evolution of the intelfectual and spiritual nature of man." It was very ably handled and well received by an overflowing house. Mrs. DeWo followed with sistewriting which was marvelous and opened the eyes of many strangers present. Dr. Van Horu gave some wonderitit tests and manifestations in heal and well received by an overhowing house. Mrs.DeWo ffoliowed with sistewriting which was marvelous and opened the eyes of many strangers present. Dr. Van Horu gave some wonderful tests and manifestations in heat ing. All were well pleased. Mrs. Bishop is with ne next Sanday. Yours truly, J.

#### Worcester, Mass.

The First Society of Spiritualists of Worcester and the public had a great treat Sunday, February 21 and 0.b, in listening to the lecture, improvising of poetry, and numerons tests given by Mr. J D. Stiles, of Waymouth, Mass.

It was our pleasure on the third sabbath of fev, Sidney Dean, of Warren. R. I., whose services were so much appreciated for thirty years by the Methodist society. Sunday, February 231, we are to have our much esteemed irload, Piofessor Peck, with us, a grand historical speaker and fine singer C, R. BENNETT.

#### Chicago, Ill.

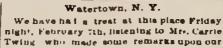
A large audience was in atlendance at the evening service of the Progressive Spiritualfsts at Bricklayers Banner Hall, 93 S. Peoria street, last Sunday.

could not be denied by the most skeptical rest of the month. mind.

At the conclusion of his address Professor Van Horn gave several Psychometric tasks by letters, canes, photographs, etc; also di-agnosed the aliments of p-rsons at a distance. The enthusiasm manifested by the addi-ence was very marked. The attendance is on the increase, thus showing that the c-use of true program is marking the attic. of true progress is marching upward. VERITAS.

#### Lookout Mountain, Tenn.

The Southern Association of Spiritualists Cawker, of Denv r. Colorado; Mrs. Calvin T. will celebrate the Forty-second Anniversary of Modern Spiritualism at the Natural Bridge Springs Hotel on Lookout Mt., near Chattanooga, Tenn., March 28th, 29th and 30th, Three seasions will be held each day. The following speakers have been engaged: George P. avenport Fuller will contribute vocal and



connection with the cause. This lady was secured through the Ludies' Aid Society, which was started recently. It is needless to "piritualism is progressing finely in that city. That all of the audience are completely carrled away with her.

It is impossible for me to give an account

#### The First Spiritual Society of Haverbill L. Storer, a Spiritualist to the backbone. In and Bradford held their meeting in Red turning over the society to the newly elected Men's Hall, February 9th, Mrs. B. F. Smith, officers, they did so without debt, leaving the well-known test medium being the them besides a fine library and organ worth \$150 Oa the members roll are one hundred and twenty four names. The speakers for the

the next lour months are, G. H. Brooks for

March, Mr. and Mrs. Kates for April, Miss Nickerson for May and June. He also says: "There is a large field here to work, and there is no city of this size that

can produce more mediums than we can. 1 sometimes think I know them all, yet every day I learn of new ones who are coming to

#### Watertown, N.Y.

Mrs. Carrie Twing favored us with a short address on Friday evening, 7th inst., and it was very fice indeed, ail going away well pleased and thinking the evening well spent. Should this lady come here again the temple will be too small for the audience. But we do rot forget our regular speaker, Mr Oscar Edgerly, who holds a full house every Sunday, and is well known in this city as a February to listen to our worthy friend, the grand lecturer; but as he is not generally known in this section I wish to say to socie-

ties that are in need of a good lecturer that he will fill the bill every time. Now, I think its our duty as Spiritualists to recommend those who are good, and warn societies against those we know to be frauds.

#### We had a lecture Sunday the 9th with a good

andience. Tuesday night a select company of Spiritualisis gathered together to have Mr. Edgerly speak on reincarnation Tae lecture was grand beyond description. Mr. street, last Sanday. Prof. G. G. W. Van Horn, the conductor of ceremonies, delivered an interesting lecture. Subject: "How and Why I Became a Scien-tific Spiritualist," which met the needs of ev-ery listener, and demonstrated facts that cond not be denied by the most akaptical.

#### Summerland Notes.

We have been too busy to write o' late, so many events have occurred, arrivals, etc., which I have been carrying in my mind with a view of reporting to your valuable paper that our friends might know of our progress, that I can now but mention briefly. Among the most recent arrivals are Mr. aud Mrs McGrath, of San Francisco; Mrs. Mary Moreross, of Chicago; Dr. Kimball, of Santa Monica, Cal., and others who have come to stay.

We have had our first election in Summerland, the County Board of Supervisors having established Summeriand as a school district, Colby, of Lake Helen, Fia., and George A. we elected as school trustees Mr. H. L. Wil-Fnller, M. D. Dr. Samuel Watson is expect-liams, Mr. Mort Parsons, and Mrs. Lucy ed, and also flon. A. C. Ladd. Mrs. Georgia Wright, the first lady resident of the colony. They have already taken steps for the erec tion of a school house, which will be pushed The furniture of Mrs. Cawker's new threestory building arrived to-day. We now have Sec. Sonthern Association of S, iritualists. - p ace to accommodate visitors. One drawback we have had to contend with is now Decatur, mich. The Liberais of southwest Michigan will meet it quarterly convention at the Opera House, this city, on March 1 and 2, '0). Speakers for the occasion, Hon L. V. Moui-ton, Grand Rapids, Mich.; Mrs. E. C. Wood-ruff, South Haven, Mich. Others will take part in the exercises. Prof. R. B. Marsh, of Dowagiac, is invited. Mcdiums and the pub-ic invited. Mrs. A. N. Wisner, of Beaton Harbor; Mr. Riley, of Cass Co., and others. Vocal aud instrumental music by a compe-tent choir; Mr. A. J. Davis, of Hartford, Mich, violutet. partially obviated. We never have had sof

### Boston, Mass

Miss Emma J. Nickerson has just closed a short but very successful engagement with speaker giving an account of a clairvoyant's the Biston Spiritual Temple Society, who occupy Birkley Hall.

Her discourses were clear and logical, full of instruction and interesting thought; her tests were convincing; her poems beautiful. her closing lecture was listened to with rapi attention by an appreciative audience, being thus far the largest of the season.

It seems almost marvellous that in Boston the hol oed of criticism in the spiritual ranks, she should, in so brief a time, have obtained the warm sympathies of the peo-

ple. At the solicitation of the many friend she is At the solution of the insurger read and the to give solution of subday afternood lectures, commencing February 16 h. Subject for the opening discourse, "Old traits and new path-ways." We predict agrand success, and see before her a orilliant inture. O. M. P.

At the regular meeting of the Independent Spiritualist Club, Tuesday evening, February 11th, Mrs., Hattle Mason opened the exercises with a song and plano accompaniment. Renarks were Made by the President, Mr. H. F. Admens and Dr. Morris, of Brigdgeport, Conn., after which Miss Emma J. Nickerson gave a very five impovisation with plano accompaniment from the sub jects, "Thought" and "Charity" given by the audience.

The source. The speaker of the evening held the close att-ntion of his listeners with perthent te-marks and the answering of questions pre-sented by the audience, logener with tests, in a clear, concise and interesting manner. CHF.

#### Mantua Station. O.

"There is a destiny that shapes our ends rough hew them how we may." Right principles, purity and progress are inherent attributes involved in the evolution, developing character and their truthful and appropriate recognition alone constitutes the purest treasure mortal times afford-a apolies reputation. The following will be of special interest to many: At the regular meeting held January 26, 1890, the name of our organization was changed to be known here after as the Mantua Spiritual and Religious Association. At the next meeting, Feb. 2d, Mrs. Lncy King the anthor, read an acrostic, on the name of the old Association, and it was voted to send copy of the same for publication, as a part of this report, trusting it may prove acceptable.

#### AN ACROSTIC.

For the Mantua Association of Spiritualists BY MRS. D. M. KING.

The name that has bound us together, Has served us for many long years. Each member has operished and kept it, Mid clouds, and sunshine, and team

And, as time with its tireless mutations, New thoughts had brought forward to view, The minds and hearts of workers United, stood faithful and true.

And amid all the scorn and oppression And harted of bigot and priest; Sweet words of love and wisdom Secured us a spiritual feast.

Oh, blest were the les ons our teachers Could give us through prophet and seer, In language so fluent and lucid An angel might listen to hear.

The words of a Kellogg or Baxter Infased with a sgirit so grand, Oaly led up the steps of progression Nearing the "Beauliful Land."

# Oh spirits, of infinite wisdom, Fast hold us within thy domain. Neaure from the storms of affliction, Protect us from sin and shame.

Instil in our minds all the virtues, Beview all the lessons we've learned, Instruct us in goodness and duly To share all the honors we've carned.

Unfurl now with pride the old banner, And insert in a word that is old, Lut the presiage the name will give you, Increase your name ten-fold.

Since the word in its purest meaning Teaches us to be humble and true, So we will finish and bid you adieu.

FRANK G. WILSON, Cor. See'y

#### Fairmount, Ark.

I received two sample copies of THE BET-

Instrumental music. Parties desiring board at the botel should write for particulars to Dr. Geo. A. Fuller, Lookout Mi., Tenn. The of the year; and all who attend will never regret the expense. GEO. A. FULLER, M. D

#### Decatur, Mich.

Marbor; Mr. Kney, of Cass Co., and others. Vocal and instrumental music by a compe-tent choir; Mr. A. J. Davis, of Hartford, Mich, violiulat. First session. Saturday at 3:31 p m.; sec-ond session at 7:50 p m.; third seaton, Suu-day at  $\theta$  a m; fourth session at 2:37 p. m;

closing session at 7.30 p m. Ali reso utions and business matter must be brought up for action in third session. L & BURDICK, Prest, Texus, Mich.

WES. R. A. SHAFFEB, Sec'y, South Haven, Mich.

#### New Castle, Pa.

Doubtless few of your readers have heard of this benighted city. The population numbers more than 15 000, and with the exception of half a dozan believers little is known by them of spirit return. A medium is looked upon as a necroinancer or as controlled by an evil spirit. Thus far few media have visited us, which no doubt will account, in a measure, for the gross ignorance that prevails upon this subject.

Recently we have been favored with the presence of Mr. Dert Woodworth, of Jamestown, N. Y., who has startled the communi-ty by his physical manifestations in the durk A guitar is manipulated in various wuys floating in mid air, etc., and a voice speak-ing through a trumpet previously laid upon the table, gives unmistakable proof of spirit presente.

Ing through a trumpet previously laid upon the table, gives unmistakable proof of spirit, presence.
The name dupon the medium by the up teen delered from an enough of the medium by the up that account been delered from attending bis sences.
Was giving tests from the platform upon the doctor and her around of the medium by the up that account been delered from attending bis sences.
Was giving tests from the platform upon the doctor and ber around of the medium by the up that account been delered from an industry framework. A work are done of the sence state of the medium of the sence state of the sence state of the sence state of the medium of the sence state of the sence sence state sence sen

#### Brooklyn, N. Y.

Among our most noted mediums at present is Mi-s Jennie C. Blake. She was born in Brooklyn, N. Y. Her mother and grandmother were physical mediums. Her fither was a physician, and in her childhood often took her to see his patients, to clairvoyantly diagnose their disease; hence, she is a born medium. She has had many phases of mediumship. At oue time she would give private c rcles for friends and full-form materialization would occur, the doctor, her husband, after being translgured to represent the personage in looks of some friend of the sitters present. Flowers would often be scattered over the laps of the sitters when no flowers were in the house at that time. Her present phase of mediumship consists trance, of clairvoyance claiarudience, writing of names on the arm by spirits, also wonderful healing powers. My experience with this medium has been very convincing; I first met her at the conference meeting of the Progressive Spiritualists; she was giving tests from the platform upon in-

TER WAY in the Saturday's mail, for which i am very much obliged, for i was interested them, the work, as he claims of some mysin that publication from its start. I was getting many subscribers for the Off ring in and, rebounding, hit his aged invalid wite Kausas when it was merged into Tite Ber TER WAY; and while I was lecturing there I read it constantly, and liked it much, and it has improved with age, as all good things do. But I am now trying to make me a home,

and in doing so find that I have to deny myself of many pleasures and all luxuries; for out of my twenty-five years of earnest and tiemen spent the night in the house on honest labor in the lecture field, using my limited strength to give to the world the coal continued to fall at intervals all night grand truths of our religion, I found myself, like many others, without a home or enough to get me a lot in a barying ground; and felt compelled to get ma something to which I could look as a place to go when I was unable to travel and lecture more. So I concluded to come here and secure me a home; not feeling like bigging for contributions from those to who a I had tried to give spiritual food, but earve it out with my own hand; so excuse mefor not sending in the subscrip tion price of your paper, for I have to dis panse with much of my reading i loved so wall and ourtail my expenses to the vary utmost, in order to get me a home in a new country.

I have given a course of leatures near my home and great interest is exhibited; but my strength could not hold out to work hard all the week and lecture Sundays, so I suspended for the time being, intending to com mence again soon if my health will permit Here is a great field for mediums, and those that can afford to lecture for nothing. But those who are willing to do much, are, as a general thing, too poor to assist. I hope Mr Alter, of Stutigart, will succeed in procuring some speakers there, for I believe there might be a good society organized through this part of the country. There are seven or eight families calling themselves Spiritual-ists within three miles of me, and some more at Stutigart.

iste within three miles of me, and some more at Stuttgert. I am willing to lecture all my spare time on reasonable terms, but I must now make me a home. I have given much of the best part of my life for the cause of truth, and now I am compelled to think of my future. We could attend meetings at Stuttgert, so it is but eight miles from here, and so I hope they will succeed in getting a good speaker there. Some of my friends nere are taking of building a hall at F strmouni, and running steady meetings. I will do all I can for this purpose. Yours for truth, P. C. MiLls. Yours for truth. P. C. MILLS.

#### The First Society of Spiritualists of New York City.

"The trance state-is a medium in the trance state really unconscious?" was the first question answered by Miss Jennie B. Hagau last Sunday morning. Bhe said this was a peculiar subject. We may say that we are conscious, and when asked to what exteat we may find that many things may prayer have escaped our notice. So a medium may honestly say she is conscious of all she says in the trance state and yet not understand or notice much of what she says, and on the other hand a medium may seem wholly en. tranced and yet be dimin conscious, or perhaps more accurately semi conscious of many things. We cannot measure the con- I am not on speaking terms with it."-Har-

terious agency. One lump struck the wall, on the head as she lay in bed, producing an ugly wound.

Astonished and alarmed, the party returned to Rev. Mr. Q's, when it was found he had told but half the truth. Lumps of coal passed through the windows from the room breaking the glass. Several ladies and genwatch, when wonderful to relate, showers of and on until 10 o'clock in the morning.

and on ustil 10 o'clock in the morning. As the family sat at breakfast some small lumps of coal fell; seemingly from the call-ing, on the table, breaking dishes. In the parlor a piece of coal fell, as it were, from behind a mirror over the maniel, hitting Miss Hall, Mrs. Qualt's daughter, on the thigh. Other lumps fell in like mysterious manner in other places. The leading ministers and clitzens of Hop-kinsville have visited the bouse, and all alize admit their inability to explain or solve the puzzle. What agency threw the coalf whence did it come? are questions asked by all, but answered by none. The writer visited the scene of these ghostly do ings, and, like others, could not doubt the truth of the tale told by the aged minister and his family and neighbors. Coal was found in places where no human agancy could have threwn it from outside the room. The people are amazed at this seemingly dreated mystery. What is if When will it be solved? -St. Lumis Giobe D-mocrat.

#### Passed to Spirit Life

From the earth-home of her brother, C. W. Judd, Miss Lucinda Judd, of this olty, aged about seventy years

Miss Judd was a devoted Spiritualist, and has always endeavored to exemplify her religion in her daily life. Always considerate of others, thoughtful of their welfare and comfort before she considered her own. She was ever a welcome visitor to the homes of neighors, to whom she ministered without money and without price.

She was for years an invalid, but her knowledge of Spiritualism sustained her in the hours of pain, and she was able to reflect the sunny light of her faith in a life that was noble, full of good works, and rich in blessings she freely gave to others.

"Aunt Cinda," as she was familiarly called, "Aunt Cinda," as she was familiarly called, will be much missed in the neighborhood where she has so long resided, and especially her brother, C. W. Judd and family, whose testimony to her worth was most touching and full of brotherly affection. The funeral services, which took place on the 12 h inst., were conducted by the writer in the presence of a large body of friends of the risen sister.

the risen sister. Orthodox and Spiritualists united in pay-ing a loving ribute of praise to her memory. May the biessed light of Spiritualism be given unto all who mourn, even as it is for the one who have some for, by the out entreed the one who has gone from us, is our HARRISON D. BARRETT. Meadville, Pa.

Man is often deceived in the age of a woman by her gray hair. Ladies, you can appear young and prevent this grayness by using Hall's Hair Renewer.

"Do you know Hallan?" "By sight only; per's Bazar.

sul we have feet to scale and climb, By slow degrees, by more and more, The cloudy summits of our time. Nor deem the irrevocable Past

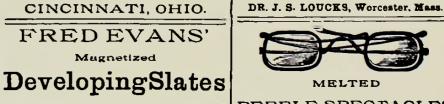
We have not wings, we cannot soar;

See advertisement in another column

As wholly wasted, wholly vain, lf, rising on the wrecks, at last To something nobler we attain.

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

1



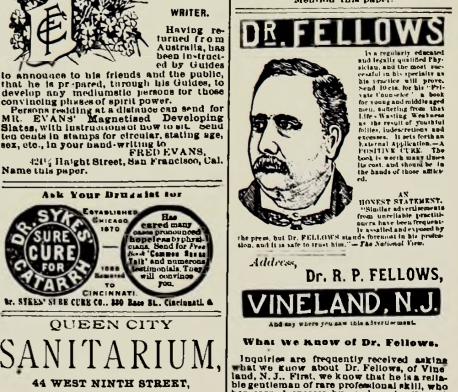
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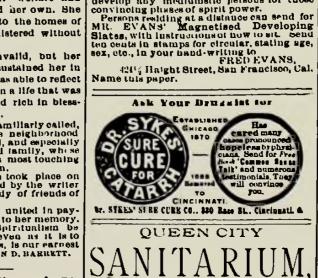
RESTORE LOST VISION. My Clairvoyant Method of fitting the eyes never falls. Sent by mail \$1 10 State age and how long you have worn glasses, or send a two-cent stamp for directions. Address B. F. POOLE. WONDERFUL CLAIRVOYANT OPTICIAN, Clinton, Iowa.

Blate-Writer Catarrh cured by using Poole's Magnetised Catarrh Remedy. Price \$1.0; sent by mail, Poole's Magnetised Commound for Weak and Inflamed Eyes. Price 50 cents. AUTOMATIC

Mention this paper.



Disgnoses on sight. All kinds of diseases oured. Cases which have been pronounced incurable cured by Dr. Rose, Women's treat-ment a specialty.





## Whence and Whither!

6

A little orib; a tiny babe; s mother's inliaby. A gracious ray of subships from a bright, unclouded +ky;

A breath of light and loveliness; a cherished

A shadow reaching out across the subshine

of the years; A voice unanswered evermore, an echo of

despair. Gons from the living present to that strange,

mysterious where?

A mp, a my of light now dawns, and dries

-THE BETTER WAY. Written for The Better Way.

META.

MRS. CARRIE L. SHAW,

Into the future. It seems to be an hour for that the day is over, and have lain them-selves down quietly chewing their cuds. All nature seems hushed to a quiet repose. But yonder in that stately manefon is one but yonder in that stately manefon is one that this twilight hour only brings sad she should send all the thoughts and bitter memories. They seem while under this control to hum He thought to bring upon him such a state of unrest, for he paces to and fro across his room, It was not long before he began to receive you. And sometimes when I cry out in my of course, he knew the lady was controlled loneliness I think I can almost hear your voice trying to cheer me and your presence seems very near to me. Then again of the lady, and found her living on a proof have we that our loved ones live on lessly taken from me?"

Thus moaned the man as he paced his found out what were her greatest desire ; suffering. Everything about his surround- wished to educate her only chi'd ings bespoke great wealth. But what cared he for it all when she, to whom he had lighted his nows had here taken from from the family was surrounded by things that would please have called her his own.

awaited him.

and comfort him in his loneliness. But he less paths of progression. was a materialist and thought we had no Specially Reported for The Better Way,

he went along, step by step, as they all do. The result was, he became as firm a believer in Spiritualism as his friend, and many were the loving messages that he received from her he had called his lost

Meta, A breath of light and lovellness; a cherished hope, a prayer Dropped down into the present from that atrange, mysterious where? A cold white stone; a little mound; a moth-er's grief and tears; A shadow reaching out across the sunshine over was given by a medium partook more or less of the medium, and that the surroundings, the harmony or inharmony, af-sent to that strange, -Chicago Heraid. noi, by placing the medium midst pleasant surroundings, and take away the thought of A little tab'e; on it hands; a mother's hope "What shall ye est or what shall ye drink, and feare; or where withall ye shall be cloth d," that A rep, a rey of light now dawns, and drien the mother's tears. A volce—a spirit volce it speaks, 'ils darling ilitie May— She's living! Now communes with us from the mother's tears. Bhe's living! Now communes with us from the mother's tears. many times mediums were not true to their mediumship because they were pressed for the means to fend and clothe themselves

with, and, if the bible is true, did not Christ tell his mediums or workers to take no In the twilight hours we often sit and thought of the morrow, etc; he well knew dream, or try to throw our thoughts out they could not do his work justice and have their minds hampered with material things. Into the future. It seems to be an hour for Thus he mused, and as he had an abund-rest. The murmur of the crowded streets ance of this world's goods, he thought he have anheided, except a few pedestriane that seem to glide almost noirelessly along as if aware of disturbing the quiet of the evening hour. The little birds have caroled their last notes and are quietly sleeping could work. After a short tim be received with their heads tucked under their wings. The cattle on the distant billside are aware the title on the distant billside are aware writing she did

It was not long before he began to receive murmuring to himself. "Oh! Meta, my messages from Meta; he knowing they were lost darling, why have I been left alone all from her, as often she referred to many these years? Why were you taken from me when life seemed ro full of joy? I have de-voted this hour, all these years, thinking of

voice trying to cheer me, and your pres- leave home for awhile, and started in quest I feel you are lost to me forever. For what side farm, just as had been described to him through the slate writer. He called at the beyond the grave. I have wealth, but what door the lady went immediately under conhouse, and as soon as he stepped in ide the care I for it when you cannot share it with trol and called him by his given name. He Greeks and Persians modified it. In some me; only to keep my mind from always talked with Mets for some time, and then the Egyptian women solicited the dwelling on the one subject of Meta! Meta! she left her medium. But he was a stranger to the lady, and she could not call his where art thou, and why were you so ruth-lessly taken from me?"

lonely room. His hair was like threads of silver on a brow that told of long mental function of the silve in a small town not far dis tant, where there was a good school, as she

plighted his vows, had been taken from Meas work was solution of the set would place was still in use at the time of Cleopatra. him only one short month before he was to up by Meta's suggestions, where she wished customs of the country, she was requested her medium to eit and write. So he left It was with no mere adoration that he loved her, but his was that deep, all shoorb-ing love that permeates his whole being,

and prepare him for the great trial that has been bridged over, and he knows that has been bridged over, and he knows that here are cross and recross and bring him loving messages from the other shore; al She believed that she lived on after though that he cannot see her, that the death, and told him that if God took her time will not be long ere he crosses over bome she would, if possible, come to him every night at the twilight hour and cheer devery night at the twilight hour and cheer the devery night at the twilight hour and the devery night at the developed the develope

It will be needless for us to follow him as , time, did all the trading, carried on all the business transactions, and her husband did all the spinning, was fully confirmed by the

discoveries of the Egyptologist. The position of woman was equal, if not superior to that of man. He bought at will, and sold at—the place she could ob-tain the most money. There were no re-quirements of law which made it necessary to solicit the consent of the husband to sell property or to dispose of family possessions. She loaned money at usuricus rates, and A. H. Hall, 116 W. A. B. All are cordiality invited. Sundy at UK A. M. All are cordiality invited. Bundy at UK A. M. All Holly and Developing Meetings, with Bundy at UK A. M. All are cordiality invited. Bundy at UK A. M. All are cordiality invited. Bundy at UK A. M. All Holly A. M. All are cordiality invited. Bundy at UK A. M. All are cordiality invited. Bundy at UK A. M. All are cordiality invited. Bundy at UK A. M. All are cordiality invited. Bundy at UK A. M. All are cordiality invited. Bundy at UK A. M. All are cordiality invited. Bundy at UK A. M. All are cordiality invited. Bundy at UK A. M. All are cordiality invited. Bundy at UK A. M. All are cordiality invited. Bundy at UK A. M. All are cordiality invited. Bundy at UK A. M. All are cordiality invited. Bundy at UK A. M. All are cordiality invited. Bundy at UK A. M. All are cordiality invited. Bundy at UK A. M. All are cordiality invited. Bundy at UK A. M. All are cordinaly invited and the area of the area of the area of wore ornaments in three positions of her ear. One in the same part of the ear in which women wear it to-day, another in the outer edge of the center portion, and a third in the top of the ear. She was also fond especially of beads, bracelets and anklets, In the marriage contract there was a guarantee in behalf of both parties, which it required a year to establish. All marriage ceremonies were strictly secular. There are no traces to be found of religion performing a part in the contraction of wed-lock. An old romance, bearing on the iock. An old romance, bearing on the question, stated the bride went home to the house of the bridegroom. There was no imperative exact fon from the bride to "love, honor and ober." In the marriage con tract man surrendered all rights to whatso-saw romes who he hed. Ho was reduced ever possessions he had. He was reduced to a mere dependency on his wife. If he came into more property af er his marriage his wife becomes the owner of it. Man surrenders his all. The only provision for him, based upon fidelity and good conduct, were his funeral expenses, a memorial tablet, and to be duly mummified after death. And what more could a dead hus-band want after death than mummification?

she asked smilingly. On behalf of the woman, if she proves unfaithful, she must give him his marriage gift and a certain amount of money. In the marriage contract the male descent is never named. - It reads only the daughter of her mother-giving name who is the daughter of, etc., etc., etc; but in no case is the father and grandfather mentioned. Sons do not use their father's name, but retain their mother's. Neither does the woman's name change by marriage, but is the reverse of the system nill in vogue in the present day.

The introduction of foreign elements gradually weakened this predominancy of wom m, and was fically obliterated by the Arabian invasion in the 8 h century. The aid of Greek soldiers to destroy their husbands in order to marry the Greek soldiers

Queen Hatusu was the most illustrious woman in the annals of Egypt. What Elizabeth was to England, Hatusu was to ancient Egypt. A woman of intellect cour age and perseverance As near as can be secontained, she lived 1,400 or 1,500 B C. She inherited the throne of Upper and Low-er Egept. According to customary requirement, he married her eldest brother, which was still in use at the time of Cleopatra. customs of the country, she was requested to marry her youngest brother. She preferred to remain single, and it is recorded she never married afterward. All repre senutions picture her dressed in male attire, a false beard, with the warrior's helmet resting upon her head.

queen, whose mummified body had lately been discovered, had had her filee head dorpments immerzed with her files were adornments immurred with her. They were placed in a receptacle, and the ages which had pussed over them had dianranged the sud Gira d Ave. Mrs. M. Brown, President. adornments immurred with her. They were placed in a receptacle, and the ages which 350 black locks somewhat. She left her audience to guess for a few moments what the dience to guess for a few moments what the confused mass was. A man sitting beside us ventured to state that they had the appear-ance of a large string of Vienna sausages promicuously thrown about in a bowl and

MEETINGS. Oincinnati, Ohio.

The Psychic Research Hocisty meets every Mon-sy afternoon at Doughst Hall, northwest corner (6th and Walnut stretts, at 8 p. m. Admission ee; strangers cordially invised.

11-et, arrangers continuity invited, The Noclety of Union Epiritualists, of Cincin-mati, hold meetings at G. A. R. Hall, 116 W. Sixth street, every Nunday morning at 1656, and Nunday prening at 7.46, also Wednesday evening of eact week, to which all are made welcome.

wex. in which all are made welcome. The Lycoum for children and adults meets at Q A. B. Ball, 115 W. Sixth street. Olincinnal, swary Sunday at 9% A. M. All are cordially invited. Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past2 r.m at the American Health College, Fairmount. Free to all.

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ning, at 71/2 o'clock. ning, at 7% o'clock, Meetings are held at Grand Army Hall, Sundays at 2% at 7% p.m. All mediums invited G. F. Sight, Chairman,—The Ladies' Social Aid Society helds its meetings evers Wildsy atternoon and ero-ning at 196 "hestnut street. M L. Dodge, Soc.

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#### New York, N. Y.

New York, N. Y. The American Spiritualist Alliance meets at 219 West 42d street, New York City, on the first and third Widnesday of each month at 8 p.m. ##All Spiritualist are cordially invited to be-come connected with THE ALLIANCE—either as resi-dent or non-resident members—and to take an active part in lis work. Spiritualists Alliance c-n do so by sending ani-actirptions to its treasurer, F. S. Haynard, 210 Washington st., who will acknowledge all remit-tances.

Mrs. M.O. Morroll.

The Psychical Acciety meets every Wednesday evening, at 8 o'clock, at 510 6th avenue, hear 34th street. J. F. Snipre, President, 4'6 Broadway.

#### Philadelphia, Pa.

First Association hold their meetings every Sun-day moining and evening at their ball, 8 0 - pring Garden st. Lyceum, 21-2 p. m. J. Wood, Pres. and it was returned with that same great love that made them as one. An accident of being thrown from the carriage while driving out one pleasant day injured her so that in one short week she placed her hand in the hand of the one she through the week she tried to cheer him and prepare him for the great triat that swaited him.

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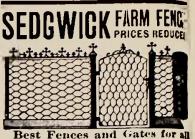
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Washington st., who will acknowledge all remit-tances. The ALLIANCS defines a Spiritualist to be: "One who knows that intelligent communication can te had between the living and the so-called dead," and all such are invited to become members. Henry J. Kiddle, President. J. F. Clark, Cor. Secretary. 89 Liberty St. N.Y. Adelphi Hall, corner 52d street and 71b avenue.— First Society of Apiritualists holds meetings every funday at 11 a. m., 2% and 7% p. m. A Concept Conference will be held avery Wednesder A General Conference will be held every Wednesday vening at 230 West 36th street, at the residence of The People's Spiritual Meeting every Sunday evening of each week at 230 W, 86th street, at the residence of Mrs. M. C. Morrell.

all. So he felt that if ebe went and left him he knew not whither, and she would be forever lost to him. So all along through these years, till his head was silvered o'er, her promise to come to him at the twilight ary 8th. hour

About this time modern Spiritualism began to be egitated in the city where he lived, and men of thought began to investigate the subject of "If a man die shall he live again?" A gentleman of his acquaintance, and a particular friend of his, had erings so common now in the city, and was very much interested in what he saw and heard. Being a man of deep thought, he began to investigate to see if he could prove beyond the grave. He knew of his friend's when time indeed was in its infancy? trouble, and thought if he could prove it if he could hear from the absent one, the one that left him so long ago, and for whom his friend had never ceased to mourn. After a very thorough investigation he became convinced of the great and glorious truth that we live on after death; also that our loved ones can through certain channels come and commune with us that are here on earth.

His next step was a very difficult one, how to approach his friend upon the sublect. He knew how skeptical his friend was on anything pertaining to religion, so he knew he must approach him very cauti ously in order to obtain a hearing on the subject. He, however, after much person slon, succeeded in interesting him enough to begin an investigation of this new ism (as he called it) more to please his friend than thicking he would obtain anything as The observation of Herodotus, said Miss the result of an investigation.

QUEEN HATUSU AND THE WOMEN OF ANGIENT EGYPT."

Permit us to give a few impressions of the delightful lecture we had the pleasure ing it to be a woman's ancient headdress. of listening to, on the above topic, by the he murmured sgainst fate that robbed him Egyptologist and authoress, Miss Emetia B of his loved one. But still he rem mbered her promise to come to him at the twilight ary 8:h. Egyptologist and authores, Miss Emelia B Edwards, last Saturday afternoon, Febru-of seeing a Nub an bride. H-r hair was

Never were we more agreeably surprised never were conceived opinions presented by personal appearances further scattered than when she opened her lecture. We almost queried of ourself was this plain and unpretentious, yet robust woman, the one who had presented us with such clever novele; been led to attend one of the spiritual gath- the great scholar who had delved into the accumulated debris of centuries and centuries, and unfolded to us, through arduous toll and travel beneath the hot and unrelentless rays of a fierce sun, the history of beyond the shadow of a doubt that we live a civilization in a high state of perfection

As she was obliged to read several ancitrue, what a consolation it would be to him ent Egyptian marriage contracts, in order to show the position of women in that day and their relation to society in general, she explained the different kinds of writing in use. The hieroglyphic, the hieratic and the demotic. The firs, was generally used in religious occasions and corresponded with our printing types; only that anima's, men, arms and weapons designated and recorded things; the hieratic was used by men of letters, historians and posts, similar to our running hand, and also an abbreviation; while the demotic might, to certain extent, be compared to our shorthand, it being an abbreviation of the already abbreviated hieratic, and in extensive use about 7-800 B. C. The demotic was used in the execution of commercial papers, notes of exchange, bills of credit, and must impor-

Edwards, that woman in Egypt, even at his form.

TREE We looked at through a magnifying glass.

were very much relieved when Miss Edwards removed such an imputation by stat-This custom of wearing the bair, said Miss Edwards, was still in use in Egyptian arranged in small plaits, and heavily saturated with castor oil. At the end of each plait was fastened a small pirce of Nile mud that exposure to the sun had hardened Despite the influence of a hot sun on hair esturated with cust it oil, and a swirthy complexion, the Nubian bride presented a very stirscive appearance

Queen Hatusu was a women of great enterprise. She was probably the first one who planned an exten-lye maritime ex redition. On the walls of the mugnificent tem-ple she had erected on the banks of the Nile, near Thebre, in a succession of terraces were engraved in stone in hieroglyphic chiracters, the result of an expedition t the land of Kute, planned and executed by Hatuau. The probable route of this ex pedition was a matter of much conjecture It was an impossibility for the mariners of it was an impossibility for the mariners of her day to have ssc-nded the Nile, through the Mediterranean, down the west cosst of Africs, doubling the Cape of Good Hope, and coming up the east side to the land of Kate. Their sea going vessels were not trong enough to sccomplish the feat of Vaxea de Gama. Ferdinand de Lesseps, when constructing the Surz Canal, in order to furnish his men with tresh water, had to furnish his men with tresh water, had made a canal leading from one of the lower made a canal leading from one of the lower Nile tributaries. He, however, had followed an ancient water course. This course, dug by the mariners of Hatusu expedition, had orobably furnished the water way for her probably furnished the water way for her ships, and thus Lesseps reposted what Queen Hatusu had constructed over 3,300

degree artist cally executed, that the same was tully 6,000 years old, and thus closed one of the most enjoyable and instructive afternoons, with Miss Edwards on the plat-

FREE. Spiritualist Meetings, Memorini Hall, 170 Supe-rior street. Every Sunday at 7:30 p m. The Spiritualists' Progressive Thought Society meets every Sunday at 2300 p. m. in Probeck's Hall Faraklin Avenue. Admission free.

## North McGregor, In. The North McGregor Society of "piritualists mee every Sunday and Thursday evening. Geo, Palmer President; Geo, Rameey, Sec.

NI, PAUL, MINO.

The Spiritual Alliance meets in Waucota street Chapel, between Eighth and Ninth streets, every Sunday evening at 7:50, dirs. M. C. Tuttie, Scc. 327 Kast 8th street. Watertown, N. Y. The First Progressive Society hold Sunday me-t-ings in their New Temple on Davis street oun 'ny afternoon at 230 and evenings, 7:30. Lectures, tests and psychometric readings.

#### Chicago, III.

Chicago, 113. The Chicago Harmonial Society of Spiritualists meet every Sunday at 7:45 p m at their new ball, n.w. corner Feoria and Monroe street. The Young Peoples' Progressive Society of Chi-cag, hold a musical and literary entertainment at their ball every Sunday evening. Peoples' Spiritual Society meets at 03 S. Peoria at, every Nunday at 2:33 r, m. All are made velocime who visit Chicago. G. L. B. Jamiram, Pres, 220 W. Monroe atre t.

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Q teen Hatusu had constructed over 3,300 years ago. At the conclusion Miss Edwards gave some stereopticlan views of some of Egypt's famous women, obtsined from statues still in existence. Of one she stated, in a high



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Where is She! Frisky as a lambkin Biny as a bee-That's the kind of little girl People like to see

ge,

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Modest as a violet. As a rosebud sweet-That's the kind of little girl People like to meet.

Bright as is a diamond, Pure as any pearl-Every one replices in Such a little girl.

Happy as a robin, Gantle as a dove-That's the kind of little girl Every one will love.

Fly away and seek her, Little song of mine, For I choose that very girl As my Valentine.

-Emilie Pou son in Wide Awake. Stanley's Narrow Escape.

On the bank of an Africau river, upon a tiny clearing which-scooped out along both shores as far as the eve could reach-betokeued the neighborhood of a native village, a man was standing alone, taking notes in a small book. while behind him lay moored along the water's edge a fleet of canoes, crowded with the dark brown or black faces of Arabs or negroes, whose crooked swords harnessing his servants with cords, and and long ivory stocked guns glittered driving them up and down stairs, and in the morning sunlight.

The solitary figure on the bank seem whole party, and even he, lean and playing once the "learned pig." ragged as he was, with his face burned as savage as any of his followers. But, dress of which any respectable scare Henry Morton Stanley.

So engressed was Stanley with the notes which he was making that he never saw the black, scowling face and then received the two lords. fierce eyes which peered out at him Presently another head appeared, and at the Punch and Judy show. matted boughs shook and parted, and ing that character. several men stole forth with long spears in their hands.

But Stanley's quick ear had caught advanced to meet them, uttering the followed. long, shrill, bleat-like salutation of the country, "Sea nea neb!" (peace). But there was little sign of peace among the advancing savages, who darted threatening looks at him and kept muttering augrily among themselves. Then a huge, scarred warrior, who seemed to be their chief, said, with a flourish of bis spear:

flung the Shakespeare into the fire be side him. In a moment it flamed up, shriveled away, and was gone. Then broke forth a yell of delight from the superstitious savages, as they saw the dreaded "magic" vanish juto saw the dreaded "magic" Value iuto "moke. A score of big, bare limbed warriors, all smeared with palut and grease, rushed forward to overwielm their "white brother" with sticky embraces, while others brought forward armsful of fruit, fish and potsto like cases va bread. S anley's hungry men ate their fill, and all went as merrily as a piente Many a night after, while struggling

wearly along the windings of the un-known river, the great explorer missed the book that has been his companion in so many perils and sufferings But the precious notes were saved, and the narrative which they formed have since been read and applauled from one side of the world to the other.--N. F.

#### The Home Fun of Great Men.

"Biys, be wise, here comes a fool!" x laimed a great theologian, ceasing to amuse himself by jumping over chairs and tables, as he saw a solemn, pedantic friend approaching. "You don't know the luxury of playing a fool," said Lord Chancellor Eldou," as he danced in his own drawing room to will finish our ride," said Henry IV, of France, when the Spanish minister disof the vast blank forest that bristled covered him riding round the room on a stick with bis sou.

Dugald Stewart, the philosopher, was once found by a friend trying to balance a peacock's feather on his nose. His competitor in this contest of skill was Patrick Fraser Tytler, the historiau. Dan S vift used to amuse himself by

through the rooms of the deanery. Faraday played marbles and ball with ed to be the only white man of the little boys, and took part in charades,

William Pitt delighted to romp with almost black by the sun, and a matted children. He was once playing with mane of grayish-black hair and beard his niece and nephews who were trying hanging loosely around it, seemed quite to blacken his face with a burnt cork A servant announced that two memsmall and thin though he was, with bers of the cabinet desired to see him plain, almost coarse, features, and a on business. "Let them wait in the other room," said Plit, catching up a crow would have been ashamed, he had cushion and belaboring the girl and in his sunken eyes that look of power boys. They got him down, and were and command which stamps the born actually daubing his face, when he said, leader of men. And such, indeed, he "Stop; this will do. I could beat you was, for this man was no other than all, but we must not keep these grandees waiting longer."

A basin of water and a towel were brought in, and the great prime minister washed his face, hid the basin, and Dr Bittie, an eminent London physisuddenly from the incircling thicket, clau, used to amuse himself by gazing such a successful mimic of "Panch" that another, and another still; and then the he once saved a patient's life by imitat

The patient was suffering from a swelling in the throat, and the doctor, turning his wig, appeared at the bedside with the face and voice of "Punch." the rustle of the leaves, and taking sev- The sick man laughed so heartily that eral string a ... beads from his pouch, he the swelling broke and a complete cure

Man is the only animal who can laugh; he, therefore, relianes a little nonsense.—Parenological Journal.

#### The Speed of Birds.

The vulture is said to fly at times at the rate of above 100 miles au hour; the wild goose and the swallow, in their immigrations, make ninety miles an 'If the white man wishes peace, why tainly flown long distances at rates of neighbors and get the best of a trade-ist, as it was a formula for making and miles an hour, and for many hours together. The common crow ordinarily lounges across country at the rate of may be on the same moral plane as twenty five miles an hour, the speed of himself, and who would delight in a railway train. Professor Langley the best from the other side of life, we finds that the power exerted by the should seek for the best in our own eagle in full fight is but a fraction of one-horse power. Mr. Chanute com putes the power exerted by a pigeou flying 2,200 feet per minute, twenty five miles au hour nearly, at one two-hundredth of a horse-power per pound, or nine and one third horse-power for a flying machine of equally good form, weighing one ton, at twenty five miles work into youder fire, and then he shall an hour, or about fifty-horse power per be our brother and eat with us; but, if ton weight at fifty miles. Mr. Wenham, a member of the British Aeron-A ferocious growl from the rest, and autical Society, flads, in the pelican, an expenditure of one-eleventh horse-power by twenty-one pounds of bird, and bows, added fresh point to this last re- this is one horse power to two hundred and thirty one pounds, or about a horse power for the weight of a man, allowby ample margin for surplus power. The birds are found to have a surplus lifting power of at out one-half. Prof. Longley has purchased recently for the Sulthsonian Institution the prize steam engine of the Aeronautical Society of 1868, which, with car and screws, weighs only sixteen pounds, and but thirteen

A gentleman sent his sweetheart on the morning of her birthday, a china egg with a congratulatory inscription ou it. Thinking it a rather unworthy to be the Christian church in Tuscum-

Control Yourself.

dle and out rolled a diamond ring. Bee ing her foolishness in not giving it a in North Nashville. The medium, beproper examination, she hastened down fore going into a trance, told me her stairs to the street door to secure the control was an Indian named Red prize. But, oh! the disappointment. Jacket, a strictly truthful and reliable Somebody in the crowde: l street had also pirit. He shook hands with me, and ready picked it up and vanished with it before she could get down. She was punished for her faise seuse of consid ering herself slighted when the inten tions were of the best. She simply had too much self-love to be grateful or intultive. Never reject a token of affec-tion or attention, however small it ap

pear on the face of things. Contempt always meets with its just deterts.

#### A Human Magnet.

The scientists connected with the Johns Hopkins University at Baltimore are engaged in investigating the peculiar powers possessed by the flugers of Louis Hamburger, the twenty-one yeara tune of his own singing. "You are a old sou of Phillip Hamburger, a well father, S gnor Ambassador, and so we known merchant of this city. When the hands of the young man are thoroughly dried and touched to any polished object, they hold it like a magnet He can thus raise up a quantity of pine, finger possessing the quality more than any other. He also raised up a glass tube freighted with a six pound weight. William Simon has him in Professor charge, and proposes to give some sci-entific experiments before the J hns Hopkins Scientific Association-Unron-

#### Delicately Done.

"Ah, madam," he said, as he extend ed a hand to help he: up, "I never saw a more gracefull fall. You threw up your hands like a born actress, your lit-

"R ally, sit?" "Honest Ipjun, madam "

Aud he picked up a No. 7 rubber, which had been flung from her left foot. turned her back to a dent in the snow which looked as if a cottage had been upset there, and, raising his hat and making a profound bow, he took his leave, while she got aboard a streetcar and continued to blush and smile for six:een blocks.-Dstroit Free Press.

#### Easy to Play.

What's gran'ma doing? I asked a little tot the other day.

Playin' on the organ, was the reply. But gran'ma duesn't know how to play, I said.

Oh, yes, she does; our organ's awful easy to play.-H upper's Young People.

When a young farmer's wife made her first boy's pants precisely the same before as behind, the father exclaimed the day a friend of the family, a medi-"Goodness! he won't know whether um, called, and on entering the room he's going to school or coming home."

#### If Deceived -Whose Fault?

The fault of a deceiving message may not always lie with the medium. We should consider well, in approaching the sacred altar of spirit communion, whether our own hearts are clean and honest, and in a fitting frame to receive the truth. The man who spends his hour, and the carrier pigeon has cer days in an endeavor to circumvent his peed ranging from sixty up to eighty the one of impure life and dishones tendencies-what right has he to expect absolute honesty of communion through any medium? His spirit friends but correct in every particular. leading him astray. If we would have lives, ever aspiring for the truth, ever living and acting the truth, and ever drawing nearer and nearer to the Infuite Good.

vritten for The Better Way, A Twofold Prophesy Fulfilled. BY J. W. HIRDWELL In 1838 I joined what I then thought

present, she, in a momentary fit of bia, Ata. I remained in full sympathy anger and indignation, threw it out of with that church until January, 1876 the window into the street. Striking when, in Nashville, Teun., from a pecucobble stone, the egg parted in the mid- liar combination of oircumstancee, I was induced to pay a visit to a medium spirit. He shook hands with me, and said, "How do?" I questioned him about some money matters, and he said, "I see no money from that direction," and, sure enough, no money has ever come. After a little conversation he remarked, "You belong to one church; you be not in your right place." Will you kindly it form me what is my mission in this world?" "Your mission will be to preach Spiritualism.' The idea to me was at time abhorent as I was then in good order and in full sympathy with the church. In the course of twelve months my mind underwent an entire change, and I became a confirmed Spiritualist.

During the year 1876 Mr. John A. Cooper, who resided in Edgefield, Tenn., invited me to spend a night with him. He was a confirmed Spiritualist and a which will dangle from them, his index medium. H; went under control, and for nearly an hour the Indian controlled his organism. He was then a man of considerable wealth. The Indian said, referring to him: "We put you in the position that gave you your wealth, expecting in return that you would use it in the interest and promotion of Spiritualism. If you fail to do that we will take that wealth away from you and leave you poor and destitute." I met Mr. Cooper a few years since in the de-pot at Murfreeborough, Tenn. He had just returned from a visit to Boston. I asked him if he had visited the Banner of L'ght. "No!" "Did you visit any your hands like a born actress, your lit-tle feet indulged in a shuffle, and down you settled with a swan-like movement which was superb." "R ally, sit?" "Honest Ipjun, madam" to learn that he was hopelessly tank rupt, that his thousands had departed

> Written for The Better Way. A Strange Coincidence.

н. р.

Under the above caption the Roches ter Republican publishes the following: Oa the seventh day of April last, Mrs. Carroll, of 51 North Sheldon street Chicago, Ill., received a letter from a relative in this city informing her that an old schoolmate here was in the last stage of consumption and would live but a few days longer. The news pros trated the lady and for hours she seemed to be unconscious, though whispering constantly "Katy must not die; give her carbonic acid gas." During exclaimed, "Why, Mrs. C., you have company to-day. I see an old German standing by your bedside trying to tell you about some medicine." Almost immediately the woman was entranced and called for pencil and paper and began to write in German. No one pres ent could read a word of it, and it was taken to a German druggist near by who translated it, declaring it must have been written by a German chem-

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

«loes no try to bewitch us?"

"How have I tried to bewitch you?" asked Stanley in amazement. "I come as your guest, not as your enemy. You all see that my men have laid down t heir guns and swords, and are waiting to be friends with you."

"The stranger's words are not straight," answered the savage, fiercely. "Did we not see him making spells of witchcraft against u-, and drawing them on the magic charm that he carries with him?" A sudden light flashed upon Stapley-It was his notebook that of fended them. "If the white chief means fairly by us, let him throw his magic not, our spears shall reach his heart."

a significant brandishing of spears and mark.

For one moment the bold traveler stood sghast. To destroy his valuable notes, gathered with so much toll and suffering would be to fling sway the whole fruit of his weary and perilous journey. Yet to refuse might cost him his life and the lives of all his men, for the savages were evidently in earn est, and all the thickets around him were swarming with fleroe faces and leveled weapons. What was to be done? All at once a bright idea came aging. to him. In his pouch lay a small pocket Shakespeare (the companion of all his wandering:) which was sufficiently like the objectionable notebook to have de ceived a keeper observer than an African savage. Quick as thought he drew it forth, and held it up so that everyone could see it.

"Is this the charm that my brothers wish me to burn?" he asked, loud enougu to be beard by all present. "It is! It is! roared a hundred voices

at once, while half a dozen bony, black hands were outstretched from the front rank of the crowd, as if to clutch the formidable "witch book."

"And if I burn it," said Stanley, "will you be friends to me and give food to "We will," chorused the black spear-

men.

"Behold, then!" cried the great lead-er, and with one jerk of his hand he 1750 yards.

Miles of Various Nations. The Irish mile is 2240 yards. The Swiss mile is 9153 yards. The Italian mile is 1785 yards. The Scotch mile is 1984 yards. The Tuscan mile is 1808 yards. The German mile is 8106 yards. The Arablan mile is 2143 yards. The Turkish mile is 1826 yards. The Flemish mile is 6869 yards. The Austrian post mile is 8296 yards. The Roman mile is 1628 or 2025 yards. The Dutch and Prusslan mile is 6460 yards.

Tue Swedish and Danish mile is 7341 yarde

The English and American mile is

Our thoughts are odors, and we cannot seal them

So close with action but they will creep oul:

And delicately fashioned souls will feel them,

And know them, sweet or vile, beyond doubt.

Good decds fall doad if selfish causes guide them:

Good words fall flat that but for lips have birth;

And eloquent and noble seems, beside them The silence or inaction of true worth. -More Light,

#### The Two Thieves.

Humanity always has been and is now crucified between two thleves-theology and materialism. There is some hope for materialism. Materialists are usually honest in their denials, but theology is the impenitent thief. Theology never seeks truth-it always hates and fears the truth, and in going about to establish its own opinions, and in trying to retain its obsessing despotism

over the minds of men, it never besitates to murder those that refuse to submit to its authority.

Theology has no sympathy with hu manity nor its hopes nor aspirations. It ignores feeling as it ignores facts. The holiest and purest feelings of human nature it ruthlessly ourrages, while it denies facts, or ascribes them to the work of the devil. Speculations, polem-ical discussions, fine spun webs of the-ory and sophistry, the illusive forms of thethe without any of the substance the truth without any of the substance, the Medium-I se ghosts of dead virtues without any of name is D niel

their living power, these are the deceits which it makes men worship, while it denies or ignores in practice every prin-ciple which it professess in theory. Ma terialism begins and ends in mud; theology begins and ends in pretense and is his other name? imposture.—World's Advance Thought. Medium—McGinty.

this, to her, strange manifestation, that she immediately sent the formula to her friend in this city, relating the circumstances minutely and urging her

administering "carbonic acid

The formula was entirely new to him

Mrs. Carroll was so impressed with

friend to try it. She did so and began to improve at once, and on the 1st of June was able to ride and walk out daily, and at the present time is attend ing to her household duties.

The druggist sent a statement of the affair to the "Medical Record," and received in reply a statement from the editor of that journal, that on the 7th day of April Dr. Hug, Nieber of Berlin, began treating consumption in a hospi tal of that city; and that in the twelve cases reported by him, all had been favorably affected by the treatment, and seven were in a fair way to a flual re-covery. The formula given through covery. The formula given through the medium for preparing and adminis-tering the gas was identical with the one discovered the same day by Dr. Nuber and published in the Berlin Medical Journal of June 2ad.

Thoughts are common property. The form of expression is individual,--Arbuthnot.

Maid to measure--The young woman at the ribbon counter.--Commercial Bulletin.

It is one of the sad conditions of life, that experience is not transmissible. No man will learn from the sufferings of another; he must suffer himself.

Laura (innocently) - Doesn't the train go through a long tunnel soon, G orge?

George--Tunnel's just shead, Laura. (L'ans forward and whispers to boy ou seat in frout: "Johnny, I want you to cough with all your might while we're going through this tunnel. Here's haif a dollar!")-Chicago Tribune.

Medium-I see a spirit with you; his Investigator-Daniel-Daniel-I don'

remember anybody by that name. Medium-He says you know him by reputation.

Investigator-Is that so-well, what

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IMMORTALITY OF MATTER. To the Editor of The Better Way.

The article of F. H. Bemis in THE BETTER WAY of January 26 upon "The Logic of Materialism" escaped my nome so constantly that I have little time or inclination to rush into print even to defend my sincere convictions. Fortunately but few words are necessary in reply to Mr. B.'s article. As the aforesaid article is mainly devoted to a critielsm of my views, Mrs. Lynch will pardon me for replying directly.

Mr. B. begins by objecting to my definition of immortality, and says the term cannot be used as a synonym of merely a captious objection. My object spirit land. was to show the indestructibility of and to object to the definition is like throwing dust in one's eyes in order to blind them to the real state of the case. the immortal word inapplicable to matter. Webster gives the following words among others as synonyms of immortal: Eternal, everlasting, never ending, ceaseless, perpetual, continual, endur ing, endiess, either of which will perfeetly apply to matter.

Still further, by what logical process does he arrive at the conclusion that "there is no life in elementary mat'er." Would he really have us believe that there is such a thing as dead matter? That there is an atom in the universe that is not pregnant with inherent life? Surely not.

Again, Mr. B. says: "I am conscious that this individual soul of mine is something other than the dull clod of earth beneath my feet." Well, is he not conscious also that his brain and body are other than the clod? And yet the same elements may enter into each, the difference being produced by a different combination.

Mr. Bemis says further that it is a "delusive sophism" to affirm that the opposite of something is nothing, and then makes this remarkable statement: "Love is something. The opposite of love is hate. If love is something, then the opposite of love, which is hate, according to this logic, must be nothing."

Talk of "delusive sophism" after that! Does Mr. B. really mean to say that love is a thing in the sense in which I used the term? Love is a quality, not an entity. A quality pertaining and belonging to a thing or entity. Love is synonymous with the quality of attraction. Hate is the opposite quality, or repulsion. A thing or entity may love or hate, but love and hate could not exist independently.

This is not stated as a matter of information My critic as well as all others know its truth as well as I do. I sim ply am trying to rescue the question "delu-ive sophism" has drag el it.

That spirit matter is subject to the changes and disorganization of grosser forms of matter is quite probable; but that is, I conceive, no impediment to the immortality of the individual. In physician and physiologist as Dr. Ham mond has publicly stated that there ex isls no physiological reason why couproper environment and knowledge to offset the waste processes. Whether this is possible on the earth plane or not, I am satisfied it is in the spirit realms; and even if the spirit shall be compelled to pass through the successive births and deaths anticipated by Mr. B. that rather strengthens than weakens the proposition of the materiality of spirit. St. Paul said many good things as well as absurd ones; but to quote him as authority to Spiritualists is like quoting Ptelomy on astronomy, or E-culapius on medicine. We have learned a good many things since their times. The fact is, this conception of the spirit as an immaterial entity, an intel ligent nothing without parts, members or organs, belongs to the age of myth and phantasy; the age when God could create a universe out of nothing.

to promulgate a creed, and this means intolerauce and ostracism, soon to be

followed by disintegration. I have been interested several times in years gone by in efforts to organize tice until now. My public duties occupy spiritual or liberal societies. In some cases they seemed to prosper for a time, when some would be least wanted to control the affairs, and, in order to be recognized, would state that spirit guides had directed his method aud announcements. Here comes in the question as to the competency of man and epirits of departed man to plan and direct the affairs of earth; others may do as they please, but as for me, I will not surrender my individuality to any spirit indestructible. It seems to me that is in earth life, or in the realms of the

To me there was never a spirit on the matter, whether earthly or spiritual, disembodied side of life until one had passed out from earth life to the life never begun will never end. Life is one continued journey of unfoldment or But I deny my critic's right to decide progressive evolution. What is saited for to day will not do for to-morrow. To me the spirit side of life is but an outgrowth of earth life. There is no end to the day of probation. The op portunity for development is as eternal as life. The spirit of mertal passes to the spirit side of life the same moral and mental being it was in earth life. The way back to earth to communicate to mortals is open to all that desire to come. The disorganiz rs, as well as the organizers, are on the spirit side as well as in earth life. Methodist in earth life as Methodist in heaven, and could they control the affairs of spiritual societies. they would soon all be acjuncts to the Methodist Church. The same rule holds good as regards all the setts of religionists. My observations and expe-riences persuaded me that advanced spirit minds on the spirit side of life do not favor a close organization of Sulritualists in earth or heaven; all they desire is the progression and development of all on earth and in spirit land. No, I do not favor organization except for business purposes. In Spiritualism at least I am a free trader. Let us build no walls around us; leave wide open the door that all may come in. M J MATTHEWS.

## Live Moderately.

In this age of fast methods, fast borses, swift young men and constitu tional hurry, no ir junction bears great er weight than the one to live moderstely. At the present time, when ev erything is run on the high pressure principle, people do anything and everything except live moderately. They rush along, concentrating their whole life and all their energies upon some great issue in the future. If they could only remember that as mountains are made of atoms and drops compose the sea, so moments mike the years and life is the sum of little things, rather than startling events or great emotions. Dr. Johnson said that "he who is moved in view of doing some great thing at once will never do anything at from the muddle into which Mr. B.'s all." Every moment has a claim upon every being:

#### "Let every moment as it springs Convey fresh knowledge on its wings."

To live moderately means regularity in eating, drinking, sleeping, labor and this life the individual may take on and exercise. Live moderately, and a host throw off enough material to form a of earth's blessings will be added unto score or more bodies. It is only when you. What a signal failure is a man the waste exceeds the accretion that dissolution takes place. As able a such degenerates into sloth and stupid ity, and mind and body soon fall in o decay. Nature's laws are inexorable, and unless they are beeded by man, he tinuous life in the physical body is an will live a few years with one foot in impossibility. All that is required is the grave and then die before his time. One of the essentials of moderate liv symmetry of the buman form, one must shun every impropriety in dress. Fashion has dragged down to premature graves her multitudes by this means. The human body is strong when perfetly guarded. The other essentials of moderate living are to avoid the blues and to drink no wine. Look upon the bright side of every phase of life if you wish perpetual substitue to fall upon your pathway. All care cannot be thrown aside, but it can be packed in a very small compass where it may annoy neither you nor your friends. As the best substitute for wine, drink cold water, and when low spirited, drink air. Experience, bygiene, physiology, theology and common sense teach that to preserve a clear mind, strong muscles, quiet nerves and a healthy body, one must shun all drinks that intoxicate, reiy upon whole some and nutritious food and n.ild drinks, of which water is the basis. By living moderately and heeding these things, you may look out for a long and happy life, and a serene evening at its

GOD-IS NATURE INTELLIGENT? Concluded from Page 1.

Where the Christ Principle had not Unfolded sufficiently to be visible.

When we speak to you the name of the Nazarene we do not mean to present it as we would hold before you an Idol, saying 'Worship this.' Yet there are those who maintain we make a mistake by not doing so. Friends, we have read in the New Testament of the second coming of Christ, we have read that when this time shall come it shall be in the clouds of Heaven and every eye shall see and every heart adore. You know it cannot be. If in the highest cloud that sails in the summer skles there should appear a pres ence, however vast, how far do you think people could see that individual? Even with the strongest telescope that man has ever yet been able to create, owing to the slope of this great sphere only a little way can we see. How then can any thing come in the clouds of heaven that every eye shall see? Friends, the very expression itself is enough to suggest the truth to you. It is a principle, an era, it is the coming of truth that shall be shown to youthis is the second coming of Christnot an individual to adore but a principle to receive, to absorb, to inhale into your spiritual nature, until all life shall be touched and broadened and glorified and spiritualized by it. It is something that awakens the good in us, it is something that calls out into refinement the greatest and noblest element in our being. So long as we have envy or the spirit of hate in us, so long as we return evil for evil we are in the shadow and the light shines not in with its softening influence upon our natures, but when we can rise above these narrow, deep valleys of our own perversity, when we can stand and realize that truth is deathless, we can after a time health. She said, "It seemed almost like receive this light from Heaven. We | a miracle." can after a time rise unto the Christ principle which is to redeem and glorify the world.

Men tell us sometimes that it is the blood of Christ redeems us. Friends, what does Christ say about it himself? Standing before Pilate you will read that he was questioned. Some of the will tell you that he answered not, a word, but there is one who tells more of those responses that Jesus certainly gave before he felt that silence was all that was necessary. He said, 'For this was I born into the world, for this end came I into the world.' For what? 'To be crucified, to shed his blood,' you say; but he said, 'For this end came I into the world, to bear witness to the truth." That is why he came, and since he said it himself why need we warp his teachings or deviate from the straight line that is reasonable and natural.

All along his pathway the spirit of kindness shines out. There is nothing said about him that is dearer to me than that he went about doing good. He was social, and wherever he went the pure influence of his spirit flowed out and broadened all the spiritual atmcs phere about him. He went into the houses of mourning and grieving and he carried blessings and comfort in his presence-he went about doing good. To those whose natures were hardened by selfishness he spoke the words of sternness and truth until the answering ing is to dress lightly. If one would preserve inviolate, beautiful and perfect spark came forth and waked the fire in answer to that touch. On every side it was the same blessed influence that wakens the good in the human heart. It was simply God or love or wis lom made manifest in the flesh, It is not the only time that the divine has been so manifested. Every time the gentle influence of forgiveness steals over you, every time a helpful influence comes to you, or that you strive to heal the wounds of others, to bring light to those who are in the shadows-every Ilme that you do good God is manifest in the flesh in you. It is not profane to say this, for it is the good and divine principle that is made manifest in you. We do not believe it would be good for all riches of this world to be gathered for a few if the multitude could be blessed by the scattering of the treasure commendations. His able Discourses are -by men and women toiling and receiving a full and fair equivalent for their toil. We do not believe it right for the learning of the world to be i eld by the few while the multitudes dwell in ignorance. We believe in universal culture, in the spread of light. We do not believe it right, friends, for all the divine in the world to be centered in one, nor that it was ever so. It may shiue out from one nature clearer and brighter than from another, but it is for all; and though there has been the glory of one unfoldment there may be auother under the same conditions; and so we believe in God made manifest in worst person living has some good the flesh in the past and in the present traits - some virtues that commend and still more in the glorious future that awal's you. Every man's character is almost certain to be affected for good or evil by those who seemingly take delight in the society with which he habitually mingles, and in which he finds his social pleasures. Hence the vast importance of selecting pure and virtuous companionships in life. This is especially the case with young people, whose beautiful is the man or woman who characters are in the forming stage. - N. thinks no ill.-Golden Gate. Y. Independent.

## To the Editor of The Better Way.

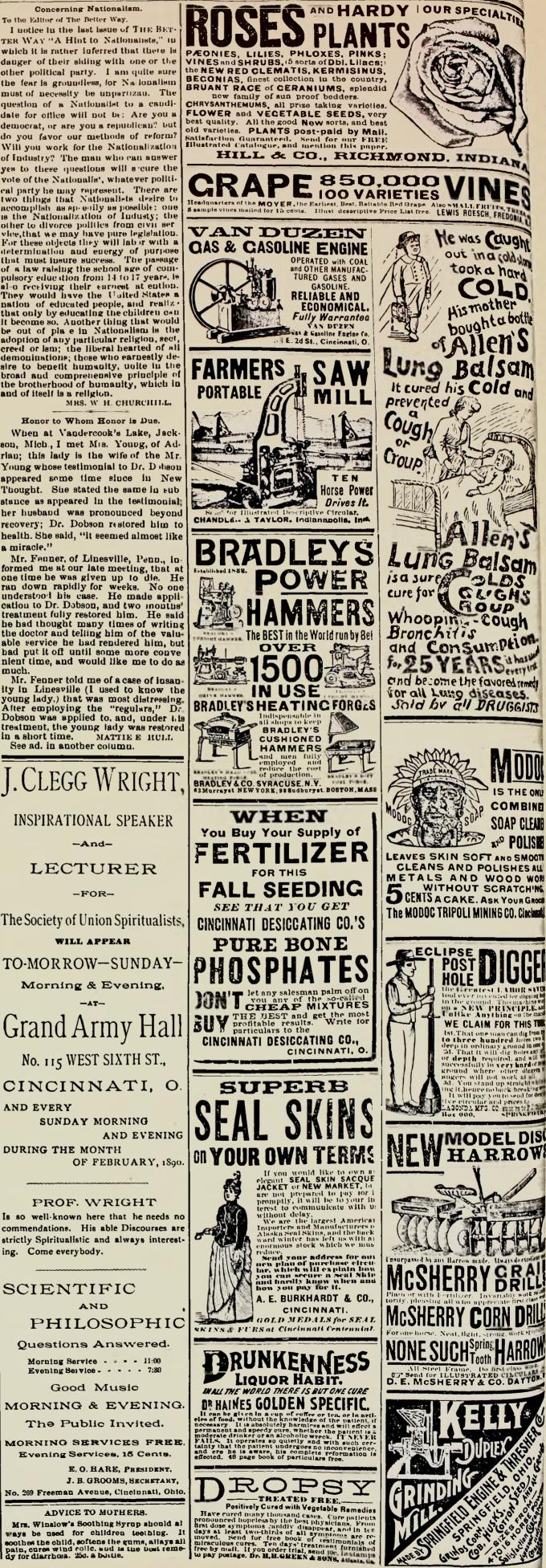
TER WAY "A Hint to Nationalists," which it is rather inferred that there I danger of their siding with one or the other political party. I am quite sure the fear is groundless, for Na lonalism must of necessity be unpartizan. The question of a Nationalist to a caudidate for office will not be: Are you a democrat, or are you a republican? but do you favor our methods of reform? Will you work for the Nationalization of Industry? The man who can answer yes to these questions will scure the vote of the Nationalis', whatever political party he may represent. There are two things that Nationalists desire to accomplish as ap-eally as possible: one is the Nationalization of Industy; the other to divorce polities from civit ser vice, that we may have pure legislation. For these objects they will lab ir with a determination and energy of purpose that must insure success. The passage of a law raising the school age of compulsory education from 14 to 17 years, is al-o receiving their earnest at ention. They would have the United States a nation of educated people, and really that only by educating the children oan it become so. Another thing that would be out of pla e in Nationalism is the adoption of any particular religion, sect creed or ism; the liberal hearted of all demoninations; those who earnestly desire to benefit humanity, units in the broad and comprehensive principle of the brotherhood of humanity, which in and of itself is a religion. MRS. W H. CHURCHILL.

When at Vandercook's Lake, Jack son, Mich., I met Mis. Young, of Adrian; this lady is the wife of the Mr. Young whose testimonial to Dr. Dobson appeared some time since in New Thought. She stated the same in sub stance as appeared in the testimonial. her husband was pronounced beyond recovery; Dr. Dobson restored him to

formed me at our late meeting, that at one time he was given up to die. He ran down rapidly for weeks. No one understood his case. He made application to Dr. Dobson, and two months treatment fully restored him. He said he had thought many times of writing the doctor and telling him of the valuable service he had rendered him, but writers of those fragmentary historics bad put it off until some more conve nient time, and would like me to do as much.

ity in Linesville (I used to know the young lady,) that was most distressing. After employing the "regulars," Dobson was applied to, and, under 1.1s treatment, the young lady was restored in a short time. MATTIE E HULL





W. F. PECK.

#### ORGANIZATION.

To the Editor of The Better Way.

This seems to be a question of general discussion in many of the leading spiritual journals, as well as with many leading Spiritualists. If the opinion of a 20-year investigator will interest your readers, you are at liberty to use the whole or any part of this letter.

As Spiritualists, we cannot accept the theory of the beginning of earth, or the creation of man as taught by ancient or modern theology; therefore we cannot accept the conclusions of theology as regards the future state of existence. All religions in their primitive or unorganized periods have, to some extent, been a blessing to the world; but when organized, they have been a curse to the world by their intolerance. No secession's rebellion or war has ever been even to-day, in this liberal and progres sive pineteenth century, no scourge is and political ostracism of the Church other basis than as a business association? I think not. To organize means | thinks uo ill.-Golden Gate.

"Better gather health in fields unbought, Than fee the doctor for the nauseous draught, The wise for cure on exercise depend, God never meant his work for mend." -N. Y. Light.

The state of one's own spiritual un foldment is invariably determined by one's expressed thoughts of others. If one thinks kindly and speaks kindly of others, no matter how great and many their failings may be, it is a sure indication of a beautiful spirit. Such an one sees only the good there is in his neighbors-for there is good in all. The so cruel as those of the Church; and themselves to the good, and which such souls invariably recognize, and are ever ready to encourage and up so cruel as the intolerance, social and hold. On the other hand, there are the shortcomings and weaknesses of and its devotees. Question in view of their fellow beings-to whom an un-the fact in the history of the Church savory scandal is a "sweet morsel under and religions in the past. Do reformers or Spiritualists want to organize on any other basis than as a business association that is truly painful to the bighty unfolded spirit. Blessed and