

# THE BETTER WAY

"CREEDS WITHOUT VIRTUE ARE PALTERING VANITIES."

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## THE BETTER WAY

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## Spiritual Discourses.

### A PERSONAL EXPERIENCE.

Lecture Delivered at Chicago, Ill., by Mrs. Cora L. V. Richmond.

The world of spirit or spiritual existence is chiefly valuable to the knowledge of the human mind from the personality connected with it. In the earthly state you may value nations and places for their external interest, because of their scenery or their geographical boundaries, or from material associations and endearments. Frequently travelers in distant lands care more about the scenery, about the mountains and valleys, streams and forests, than about the people or inhabitants. When you pass from material existence, though, all is changed.

The one who addresses you was interested in nature, or in her forms of expression, interested in solving some of the problems of material existence, and considered that any information relating to the principles of natural law, to the chemical, dynamical combinations of earth were rather more important than those ethical propositions that concern the welfare of mankind. Not ignoring social questions, however, or the exalted themes of art and poetry, still it seemed that science alone was valuable; and especially the science that could understand the operation of natural forces and their application to human need. Consequently, every effort was made by the one addressing you to discover it, if possible, the primal elements of earth, and to observe the workings of those natural elements to the end of applying them chemically or mechanically to benefit mankind. In this study of course experiment was the only resource. He had not, as many have, intuitive perception of scientific propositions, but he had enough discernment to know, when those propositions were presented, their application to external use. He did not claim to be a genius in the discovery of either subtle principles or the forces underlying nature, but by patient toil, study and constant observation of experiment, he hoped to gain some knowledge of the principles upon which material life is governed, and therefore aid mankind in the application of those principles. All, however, had to be observed from effect to cause, through observation and experiment, and to endeavor to find the real cause of any of the manifestations in nature, was to pass through a series of uncertain experiments, perhaps arriving only at the starting point, and never any nearer to the ultimate source that was sought. Still enough was known to show that there were no ultimates in human discovery, enough was found to prove that in the application, whether of chemical or mechanical laws there could be no finality, and that even, though mathematics is final, its application is limitless. Enough was also proven to enable one to discover that human life, however prolonged, is not adequate to find out by experiment, even the smallest portion of the application of external, natural law to human requirements and needs.

The discoverers, inventors, geniuses,

are those who take long strides in this direction, leaving the plodding experimentalist, the student or practical man to apply as best he may the principles thus discovered. Very few combine genius with the application of genius. There are very few Edisons or Ericksons in the world. An age is very fortunate that yields one such a life, to say nothing of two or more. It is the strongest evidence that this is a culminating age when you find not only one, but a score of geniuses springing into existence, who seem to solve at a bound principles and their applications; scientific discoveries and their perfect practicality. See how long it required to perfect the application of steam; see how rapidly electricity has recently sprang into recognition as a potent power in the world; note how long many of the earlier discoveries in science were in emerging from the mire of human ignorance and bigotry, seeking to find a place in the world; see how laboriously many minds toiled in the application of those first principles as discovered. Not so to-day; discovery and application are both in the world together. The age leaps on toward fulfillment as soon as the promise is made. No sooner is scientific proposition given ere it is already fulfilled in the world; even the solar engine which seems to sleep, or did in the mind of Erickson or Edison, will spring rapidly and spontaneously into application. The atmosphere, which is full of force, but is only found to be so in certain dynamical ways, will also yield its proportion of power; many of those subtle agencies that are yet unknown, will suddenly leap into full practicality, while the genius who discovers them will, with his own mind and hand, shape the mechanism that will aid in their application.

Certainly the world advances by rapid strides; the manifestations are slow, but the forces that underly nature are rapid. The principles that are the causes of things are instantaneous; it is only the outworking of them that seems slow; but we know by what long years of preparation the mind has been made ready. Some classes of minds have been prepared in silence; others seem to leap into existence, not gradually, but instantaneously, ready for the perfection of those things that have been gradually prepared. To-day you reap the harvest in the world of science and in spiritual ways.

The one addressing you considered that it would be a rare privilege in spiritual existence to carry forward these scientific studies that interested him in mortal life; with finer opportunities in spiritual life, considering the faculties were more quickened and the perceptions more alive, and the knowledge of the application of those principles more certain. The speaker was also of the opinion—perhaps the same which now possesses many minds that were once prone to materialism—that the spirit is the outgrowth of the material organism; an added function given by nature as the result of the finely attuned organism; that that added function would continue to exist separate from the material body. There was no consistent basis for a continued existence, and none whatever for immortality in this theory; but it was the only one which the mind of the speaker was then capable of understanding. Having dwelt in the realm of experiment, having only been able to penetrate from nature, from effect to cause, there was no perception of an *a priori* existence of mind as mind, of spirit as spirit, and so he thought if there could be a continued existence, it must be of attenuated or refined matter, deriving by the various added functions of organic life, an added expression. Such was the belief of the one addressing you through this organism to-day; and that idea largely pervades a class of minds that are reluctant or unable to conceive of spirit or soul separate from matter.

If I state to you that such a theory is utterly and absolutely untrue, and that every basis which I had formed concerning spiritual existence from the standpoint of material knowledge or science was wholly incorrect. If I state to you that, with a mind accustomed to material experiments, to cognate material expression, a mind accustomed to weigh and measure a certain class of testimony, and having received through such testimony evidence of spiritual existence, that such a mind, on casting aside the

physical organism, was utterly unable, from the usual standpoint of his observation, to grasp any material fact whatever; and that as pursuing the facts of nature by experiment in a scientific direction, (that which the mind was familiar with in this world) was absolutely impossible for the mind of the one addressing you, and in spiritual ways he was as weak and faltering as a babe when brought face to face with spiritual existence; that the nature of spiritual existence was wholly inconceivable to the one who addresses you, and that the application of whatever principles are in the universe were from the spiritual standpoint so essentially different from their application in earthly life there seems no vantage ground of observation even; no point by which he could grasp or measure the existence or principles around him; that the usual methods of material life seemed as foolish as the playthings of a child; that to attempt to observe and experiment from effect to cause, seemed like viewing the stars through the small end of a telescope; and that all the usual methods of thought and observation seemed utterly valueless, as the existence was almost the reverse, wholly the reverse of earthly life; that instead of the application of principles from the external standpoint of observation, there seemed to be the necessity for a perception of them, which was wholly wanting; that instead of the study of dynamical or chemical law, which gradually by experiment might lead to certain results; there was no possibility of this, since the laws of spiritual existence act inversely to those of material life; instead of telescopic observation and chemical analysis, or any of the usual methods of scientific observation, there seems to be no possibility either of possessing or applying those methods since one is on the other side of nature. By this sentence I mean: that those who face nature from the standpoint of the senses, the standpoint of physical life, face the effects merely. You observe each other here in your physical forms, noting the expression of countenance, the grasp of each others hands in a friendly way, noting the garments that each may wear, and in other ways of external salutation and greeting. In spiritual observation there would be the reverse, the physical face and form and clothing would be the least to the spirit; these would be in shadow and the state of mind or attitude of the individual toward the one whom he or she might meet would be that which would be first perceived. If I meet you in spirit this morning, which I most certainly do, it is not your faces, your clothing, your expression, or any external thing that I observe, but it is the states of your minds, the conditions of your spirits. For your friend personally, it is the greeting you give to him on meeting, and the meeting is not at all from the external plane; spirits do not see each other from that external plane, they perceive each other; applying this to yourselves: supposing instead of the external formal meeting, or even the friendly and affectionate salutation, you would either meet "face to face," thought to thought in spirit, or you could not meet at all, of what value would be the usual observation, the usual critical noting of countenance, the usual smile and the usual expression, one toward the other? Whenever you are in sympathy and accord, you meet in spirit, and if you are not, you do not meet.

The position of one in spirit life who has been accustomed to judge of things from external observation and experiment merely, and only arriving at intellectual results, is the position of one who might carry his clumsy tools into a finely appointed workshop where the mechanism is perfect, where the engines are in perfect order, where everything is under the control and management of a genius of mechanism, and expect to set that vast and wonderful establishment in order, or expect in some way to experiment by interrupting the usual order of work. If you knew the difference between the ordinary mechanic, laborer or journeyman working with implements, and the finely and perfectly appointed machine, under the management of a skilled mechanic, if you know the difference between the electrical apparatus that the thousand thousandth part of the vibration of an inch can be discover-

ed, and an ordinary galvanic battery, you then would not expect that any dull experimenter may go behind the scenes and take possession of the instrument trying to govern the apparatus, and thereby gratify himself by gaining knowledge. This would offer some slight comparison of the difference between the two states, but even this is inadequate.

If from the results which you perceive in nature, the sunshine, the atmosphere, the various forms of life toward which science has been slowly plodding her way to find their solution, you are suddenly admitted behind the scenes, you are in the laboratory, you are where the master is, you see the causes, the sources, or you see nothing; you are to observe, not from without, but from within; you will perceive that no ray of light, no vibration of the atmosphere, no chemical combination in connection with matter, is to be perceived by any external experiment, you will understand what is to enter the spiritual state with the spirit tethered by earthly methods of thought and mind; as a babe depending upon the mother for the first syllable that shall be uttered correctly, as a child requiring to be led, such was the state of mind of the one addressing you.

The new beginnings must be made; the new possessions that one finds to be within must be unfolded, and that portion of human knowledge that was supposed to be necessary is found to be valueless, absolutely so much rubbish and incumbrance in the observation or perception of spirit life. Matter changes position and becomes related to spirit differently, instead of seeing through the shadow to the light, it is perceiving from light to shadow, instead of tracing and discovering the lines of light from their external expression, and finding the vibration or destination they must be perceived from their source or not at all.

I found that the mind or spirit was on the other side of creation, on the other side of all the changing, shifting scenes of material life, and related to matter only as man is related to his clothing, but not requiring even that relationship, I found that all forms of external life or expression were to be traced on the line of cause instead of effect in spirit life; and that a ray of light no more resembles its source than a thought resembles the physical form of the man that gives expression to it; I found the chemical combinations were no longer mysterious if one had perception, and that each combination was but an added result of a primal cause that was unconditioned; I found that spirit had more power than all the forces of nature combined, and that in order to know the value of any material thing, spirit must be the first potency, the only potential force in the universe, the spirit must be first; and not being familiar with spirit, that was the first lesson to learn, to know that mind itself is not the outgrowth of matter, to know that spirit is *a priori*, having existence from the entity within. To discover that the whole plan of the universe had been reversed in the obscuration of the intellect, and to trace from cause to effect instead of from effect to cause was the primal lesson to be learned. The physical form ceased to be the most important, and the relations of atoms and primates ceased to be the all-absorbing topic. Even the movements of the worlds and suns were not of as much consequence as the smallest human thought.

I found myself suddenly related to individuals. I had only considered the phenomenon of individual life before. I supposed that individuals, like the rest of the universe, were a sort of dynamical result of nature in her various forms, the epitomization of the whole. It was quite a question in my mind whether the individual or the individuality would be strong enough to be perpetuated, even as a kind of vibration, after death. But as Spiritualism came, investing the clay with an added meaning, I concluded the spirit was to remain as an added function of life as the result of the great material kingdom. When I admit, therefore, that I found individuals more important than worlds, that I found persons in their spiritual identity more interesting than the study of planetary existence or the forces of nature, and that I was compelled to be related to individuals in order to know anything; that not only the

geniuses whom I had worshiped on earth, not only the exalted in science, whom I had endeavored feebly to follow, but all the individuals in human life whom I had met or cared even a little for, and all more nearly related to me were found to be more interesting from the standpoint of the spirit than all the forces of nature combined; it was incredible! It was a fact that the laborer who had been in my employ as an ordinary mechanic, and whom in the hours of misfortune I had aided, was a great deal more important to me in the spiritual state than the whole system of Erickson's discoveries.

I had expected to go straightway into the heaven of discoverers and inventors. I expected to be allowed to glide behind the scenes of the spiritual workshop, into the laboratory of the experimentalist, and to find there the solution of all problems; I expected to be allowed, after having studied long years, or perhaps centuries in spiritual life, to enter the existence of those who had discovered, or possibly helped to fashion worlds and systems, and I expected it would be my highest delight to dwell in the atmosphere of those who were forever pressing forward, ready to aid in the great discoveries and enterprises of human life; on the other hand, the presence of a little child was more interesting, the various affections and aspirations of human spirits, of individual lives, became to me more important, I found more interest in tracing the pathway of an individual life, that I thought had been hopelessly entangled, than in any thought of mounting to where the savans of science or where the geniuses dwell. Besides, they did not dwell there; there was no such kingdom of science as I had pictured; Herschel was not engaged in a spiritual observatory in viewing the planets, in discovering new worlds; the chemist was not intent upon solving in the crucible of some spiritual laboratory the various new discoveries in atomic or primal law; I did not find any such laboratory, any such celestial workshop as I had pictured, I only found the presence of my own spiritual friends. If I would be in rapport with them, with what they were doing, I must become in rapport with what they were, and with the perception of their attributes, these were more important than what they were doing. Instead of meeting a friend in spirit life and saying: What are you doing now? the only inquiry is that which wells up from the augmented interest and affection: What is your state, how are you in spirit, what unfolding powers are awakened, in what way is this spiritual life presenting itself to you? It is a realm of wonderful interest in its *individuality*; the *personality* of the clay sinks into insignificance beneath the identity of mind and spirit. It is true that what is seen "through a glass, darkly," here on earth through the mask of face and form and outward circumstance, that which prevents you from seeing at all or knowing one another, is suddenly cast aside at death, and you see "face to face"; or, better still, spirit to spirit, and, if more nearly allied, soul to soul.

The realm of spiritual existence is the realm of individualities; it is a realm of spiritual acquisition. What spirits do is far less important than what they are; what they do is the result of what they are. There is no grinding labor, no occupation or pursuit which is not according to their state or condition; there is no treadmill of weary toil into which they must enter whether desirous or not; there is nothing that trammels or fetters save the lack of spiritual perception and awakening, and that is only of brief duration, only during the moment or interval that lies between the external consciousness and the adjustment or awakening to the perception of what spirit life really is.

To such as have not had any spiritual experience, the words that I speak may seem meaningless, but there are many who have deep spiritual experiences on earth. I used to consider them enthusiasts, sentimentalists or dreamers; even though accompanied by religion, I used to consider it a kind of sentimental religion that caused people to say that they had spiritual perception and experiences independently of the usual laws of intellectual or material life. I find now that all that is valuable in human experience is won in that way; that the spiritual perception which people have had while

still in the form, the visions and dreams of spiritual existence, that gift which has awakened the prophets, seers and sages is of infinitely greater importance than that which kindles the minds of inventors and discoverers. While science seems to run the machinery of the world, it is the machinery that belongs to the world only, bear this in mind; no spirit astronomer is simply engaged in discovering new worlds or impressing mortals to discover them; if the world needs a new discover there is scarcely a spirit in spirit life that is not able to tell him more about planets than all the earthly astronomers; if the world needs a new chemical proposition, almost any spirit child can tell more about the secret source and cause of chemistry than the man of science; if the world needs a new piece of mechanism, is striving and struggling up to it, as a silken thread, the thought of a little child can lead the man of science to it and show him the mechanical problem. The world of spirit is not made of savans and fools; the spiritual existence is not composed of scholars and dullards; the perception of the spirit gives access to all that realm which the intellect of man strives in vain to attain. As said before, any little child can lead you to the sources of sunbeams, like the fairy in the tale that led to the beginning of the rainbow, and tell you more about them than all the professors in all the universities in the world.

Such, therefore, is the nature of spiritual existence that the whole life of the spirit becomes centered in the perception of individuals, they constitute that life, and there is a great deal more to tell about the contact of spirits with spirits than about the contact of spirits with any superficial surroundings, or their relations to their environments. These conditions differ, however, and this must forever constitute the reason why so many descriptions of spiritual existence are unsatisfactory, they are of secondary consequence, they are adaptations, they are given as according to human needs, they are the result of the material expectancy in human minds that the spirit life must be made up of material existence, a succession of causes and effects; and this is why any attempt to fasten upon the mind of man what will be the state of the individual in spirit life is utterly futile, since the spiritual state is spiritual, to know that you will meet those you love, to know that the spirit will have companionship and association according to need, to know that the perception of the spiritual realm will be in the nature of the spiritual life, to know that whatever is needed will there be found, is a great deal better than to suppose that the steam engine, and plow, and houses and lands are there, also that horses and dogs and all the material belongings must be transported there to meet the emergencies and exigencies of the material mind of the spirit.

I was so utterly blind, bewildered, dazed, on entering spiritual existence to find human knowledge and observation of no value, that I was only too glad to cast it aside, however, and begin as a little child in the alphabet of spiritual perception. The love of the mother, the long mourned and loving associates of childhood who had passed from the mortal state, the quickened perceptions of the spirit, that through newly found avenues of affection, were more luminous than through all the gateways of mind, the knowledge of what I must know through individual spirits that could not be known by any observation merely of external nature, was such a revelation! Spirit to spirit, face to face, with kindred ones; long avenues of light and knowledge came like unfolding vistas before the mind and spirit; as when you sit in close conversation with a friend for an hour or a day, when you may have visited with a man like Humboldt or Victor Hugo, and been enchanted with the memory of it for many a day, when through long and earnest conversation, or that which is better still, long and wonderful silence, you become possessed of one another's thought, it is like that which exists in spirit life. It is said of two noted men, that they met, clasped hands, and sat down each in a corner of the fireside and said not a word for two hours; on the visitor's rising to leave, both expressed such delight at the won-

Written for The Better Way.

THE QUICK OR THE DEAD?—FACT OR FAITH?

BY HON. SIDNEY DEAN.

So-called systems of creedal philosophy, or "bodies of divinity," have held, not only the intellect, but the heart of the world in chains for generations.

A spirit of inquiry as to the why and the how is abroad in the world of thought and reasoning as never before. The general answer as to the why involves the historical fact that the conscience of the race has dominated its intellect, and the faith of what is termed the heart—meaning thereby the seat of the emotional life—has so far controlled that the intellect has surrendered its freedom and independence of action, and bowed to unnatural, illogical and unreasonable dogmas and creeds in order that the man might be in harmony with the respectable orthodoxy of his age and generation.

That our position is substantially correct is seen in the fact that while in the constant activity of the evolutionary processes of nature, new facts, new laws, or rather newly-discovered laws—new forces have been and are being thrust upon the attention of the world's mentality; in nearly every case the leading creedal minds, the dogmatists of that age have, during the incipient stages of the disclosure, sought to strangle it, as heretical to what is claimed to be a sound orthodoxy. In a word, the intellect in the pews has had to sit in dumb silence awaiting an expression from pulpit or council before it could safely inquire into the new disclosure, examine new facts, or forces, or laws, and proceed, as in all other matters, to their elucidation. The assumption has been—not to call it the presumption—that all facts and laws existing within the cosmos of conscious intelligence, must have a place in the creed, or the latter is imperfect, and of no authority over the conscious or the life.

But what if it was discovered that the newly evolved disclosure had no place in the old creedal economy of faith; nay, rather that it was in direct conflict with the creed? Provision has always been made for such an exigency. A great creedal gehenna, a "potters' field," a burial place for all perplexing and knotty questions, has had an existence parallel with all creeds, and over its gateway has been inscribed "Mystery." The faith or credence of the soul has been bidden to stand firm in the creed, while the troublesome conflicting facts and laws have been relegated to that grave of mystery called "the secret council of the divine will."

The assumption that the old Jewish conception of deity, or First Cause, and that the Jewish description of a man, enlarged into an infinity of power and attributes and named Jehovah, was and is the only true and just conception of the deity, in nature and character, lies at the foundation of all so-called modern creeds. Even the life and teachings of the incomparable Nazarine brother have not been able to modify that conception, born in the world's mental infancy.

Even the conceptions of another and succeeding existence for the soul, taught by the creeds, are like those concerning deity. The "many-mansioned" country disclosed in lines of such spiritual beauty and naturalness, in the Nazarine's teachings, still remains fashioned after the old city builded by the Jews upon Mount Zion, with an added "sea of glass mingled with fire" to awe the faithful. Glass, fire, palm branches, brimstone and all the paraphernalia of pure spirit existence as taught by the creeds, are only material and sensuous in their nature. The faith of the soul must receive the creedal assertion through the intellect be smitten with apoplexy in attempting to harmonize and digest it.

Many now in the mortal, whose heads are not as white that of the writer, will remember the time of the opening of the old book of the earth and the first reading of its stratified leaves by the students of the new geological science. For ages these records had been buried from both the attention and the eye of man. They were patiently waiting the evolution of the brain forces of the world. No hand of patriarch, prophet, priest or scribe had transcribed those solid lessons of chronological life. Nature herself was the historian. No decaying parchment nor rude stylus in the hands of a mere fallible copyist, held the imperishable history; but upon the rocks and in the diversified strata of quiescent mold, nature wrote her history of the growth and changes of our old mother earth. And nature wrote them to abide.

At the first the pulpit thundered; the religious press labored; an attack was made all along the line against the discovering personalities; charges of infidelity and heresy were flippantly made and greedily believed by the masses who had builded their lives, like their theology, upon faith alone. But all availed nothing; Nature and her great book remained undisturbed, through the church, in all its divisions, was floundering in a sea of unrest and uncertainty. The chronology taught by the church and still standing at the head and in the margins of the old King James Bible, and that found in the supplementary pages of the Douay, or Roman Catholic version, as "the opinions of divines and chronologers," could not stand the light of modern evolved facts, and so had to give way. The gehenna of "mystery"

was too narrow to hold the open book of the old earth or to cover its plainly marked teachings.

For years geology was a tabooed subject in the pulpit of Christendom, except as it was referred to in denunciatory terms. Nature's own bible has won. The "six days" of creation have already become six elastic periods in the faith and in the chronology of the church. The creed has been proved imperfect, and the geological text book has taken its proper place in the schools throughout the civilized world, and that without being enrolled on the index expurgatorius of the creedal church.

Not alone has the simple truth been acknowledged, that a fact intellectually comprehended is mightier than the blind faith of the heart, but other great, practical truths, facts and laws are in process of evolution out of this disclosure, which are calling for a revision and reconstruction of the book whose teachings upon all subjects, history, chronology and ancient fact, have been deemed authoritative because they were claimed to be the inspired thoughts and will of the Jewish Jehovah.

We do not propose in this article to examine any of these disclosures and their relation to creedal faith and teachings, ancient or modern. We have used the fact to show how the struggling mentality of the race has been held in check by an unreasonable faith. And this appears in other departments than that of church history and chronology, as can easily be shown.

When the now universally admitted law of evolution, or the constant birth of the new out of the old, was first thrust upon the attention of the world, the creedal church arose in surprise and holy horror at the assumption. The keenest intellects in control of orthodoxy in creed saw the force of the fact, and it was denounced as infidel to biblical truth from nearly every pulpit. Even later, when Henry Ward Beecher, from his own pulpit in Plymouth Church, Brooklyn, examined, discussed and gave his assent to so plain a law disclosing itself through the material universe, he was denounced as unorthodox and as an unsafe guide. What was the matter? Why, as a true geology destroyed faith in biblical and creedal chronology, carrying with it a train of facts and laws which enlarged the field of creedal mystery; so evolution enthroned law over the universe; law all-pervading; law always imminent; law uniform; law beneficent in its ends; law disclosing wisdom of the highest order permeating all the dominions and universes of First Cause; and struck from the creed, at a single blow, the old doctrine of a special providence for each recurring event in the history of the race or its individual members.

The church has maintained a constant struggle for the supremacy of its creedal faith and the subjugation of the intellect to that faith. The Inquisition, the tortures, the stake burnings, the horrible auto de fes of the Romish Church, and the persistent work of the secret confessional wherever that form of church organization exists, shows how quickly it would suppress the intellectual work of this age could it obtain the power.

In order to hold the heart and the intellect loyal to the creed, each church has a hell, or gehenna, for the heterodox spirit when it shall leave earth and enter upon the eternal evolution of its own conscious life. According to teachings there appear to be as many spirit prisons in the spheres of life beyond, as there are religious or creedal divisions on the earth. Brahmanism, Buddhism, Confucianism, Mohanmedanism, Romanism, Calvinism, Arminianism, and so down to each sect, one gehenna of burning must hold all spirits save those of the particular faith of these creedal, condemning judges! Where in their creedal economy is there a place for the All-Father in his own moral, mental and material universe; and where for the heart of love which our Nazarine brother bore with him from earth?

Alas for the rarity Of Christian charity Under the sun.

The world of thought and discovery still moves. New forces are invading the intellectual plane of earth. These forces are demonstrating their intelligence. They disclose an intent, a purpose, a plan, as well as a great love for humanity in the mortal. The creedists and sectaries are again in a great ferment. The churches, pulpits and denominational presses are pouring sarcasm, ridicule and denunciation—not argument nor fact—upon these incursions and excursions from the celestial side of continuous life. If geological truth was bitter to the commercial churchly taste; if evolution was still more bitter; so is Spiritualism with its facts and philosophy, the bitterest of all, because it proves conscious, continuous life for the race, thus removing it from the domain of a blind faith. But the bitterest of all is found in the fact that our returning friends bring to us a revelation or revelations, thus proving that the long asserted dogma of the church that all revelation closed with the ministry of the apostles of the Nazarine, and has been so closed to this day, is not true in fact, and that the church has spoken without authority or knowledge.

When we think best of ourselves is when we think well of others.

Written for The Better Way.

LETTERS TO A CLERGYMAN. No. 2.

BY MOSES HULL.

WILLIAM H. CLAGGETT.

Reverend and Dear Sir:—Now that I have given you time for rest and refreshing sleep, I will invite your attention to a few other paragraphs in your book. The next thing you do, after confessing the truth of Spiritualism, is to bring out the old artillery which has been brought to bear against every truth reformer proclaimed and the church and clergy opposed since the "memory of the oldest inhabitant;" that is, that Spiritualism is of the devil. You instance a "very intelligent lady" who said to you: "To me the idea of a personal devil seems ridiculous." My friend, I would advise you to get acquainted with a few more "intelligent ladies" and gentlemen; you will find them all teaching exactly as this "very intelligent lady" did. But, really, did you ever know a person too unintelligent, or too ignorant, or too superstitious to believe in a personal devil? You will find that as intelligence comes to the front, devils are always relegated to the rear.

You imagine you see the footprints of the devil as plain as ever a foot-track exists. That is probably correct, if you have seen his foot-prints he exists! I am really glad to read from an intelligent Baptist minister, who, if he has not seen the devil, has crossed his track and recognized his "footprints." Well, what does it look like? I doubt whether I would know his footprints, or could recognize his track, or could distinguish it from that of some other cloven-footed animal if I were to see it. If I can get on to his track, however, I'll follow him to his hole; I never will give up the chase until he is freed.

My dear sir, I am sorry to make so many and such lengthy quotations from your lecture, but in justice to yourself and to my readers, who may never have seen your pamphlet, I must reproduce some rather lengthy paragraphs, even though they may not very much interest sensible readers. On page 7 and 8 you say:

"Many have wondered at the power of Spiritualism to mislead so many intelligent people. Yet it is not strange when we look at human nature as it is. The power of Spiritualism lies in the fact that in it Satan attacks the soul in the most subtle manner. In the first place it appeals to one of the strongest feelings in the human heart, viz: our love for our departed dead. Satan, knowing the power of this affection in man, uses it, as he would everything he can use, to destroy his soul. Some of you know by experience the intense longing of the soul after the loved ones whom death has snatched away from our homes—the yearning of the heart for some tidings from those whose bodies we have laid in the tomb. Where are they? Do they still exist? What is the nature of that existence? For the Christian, God answers all these questions in His word. But to those who reject the Bible, no answer comes to these questions."

This deserves more than a passing remark.

First, I would ask, it is true that God has allowed the devil to beat him, as you indicate he has in this? "It is not strange," you say, "when we look at human nature as it is." Is that so? Has the devil gotten up a religion so much better adapted to "human nature as it is" than God has been able to make the reality, that "human nature as it is" instinctively flees from God's to the devil's religion? Don't you think that in the foregoing statement you are giving God and your holy religion away just a little? It looks to me that it would be well for God to take a few lessons from the devil and study "human nature as it is."

Then you tell us that "Spiritualism appeals to our love for our departed." Correct. Is there anything wrong in that? It is true, as you say, "The heart yearns for some tidings from those whose bodies we have laid in the tomb." Is that longing not to be gratified? You must not forget that you said on a previous page, "I believe there is such a thing as communication between spirits and men." If that is so, why is it that we get no "tidings from those whose bodies we have laid in the tomb?" Or is it only bad spirits that come back? Has God taken the cap off of hell and permitted its legions to get out and run at large to do the devil's work, and at the same time kept the good caged up in heaven without the privilege of looking over its battlements or inquiring of their loved on this side how fares thy soul? Do you thus make God extend privileges to devils and bad spirits that he does not allow to his own children?

Next, after asking whether the dead exist, and what the nature of that existence is, you say: "God answers all these questions in His word." Does he? Where? Please give us the chapter and verse. I acknowledge I have not been able to find it. I have learned in "God's Word" that "The dead praise not the Lord;" that they "Know not anything;" that they "Are not;" that "They are extinct;" "Quenched as tow," etc., etc. All of which and more you will find if you will open your Bible and read the following passages: Ps. cxxxviii: 10-12; Ps. vi: 5; Ps. cxv: 17; Eccle. ix: 5; Ps. ciii: 17; Jer. xxxi: 15.

In your next sentence you say: "But to those who reject the Bible no answer comes to these questions; all is dark, dark, dark."

The above you could not help but know to be untrue. Spirits do answer those questions. If you had said their answers are false, and then undertaken to have proved them so by the Bible, or by something else, you could not have been accused of wilful perversion of the truth; but when you say, "No answer comes to these questions," you make your thinking readers know that it is not safe to take your uncorroborated word.

On page 9 you contradict what you said on page 8, by saying, "It (Spiritualism) undertakes to solve, and claims that it alone can solve the great question, of such interest to every soul, 'If a man die shall he live again?' Spiritualism claims to answer this in the affirmative."

One can hardly believe that pages 8 and 9 were emanations from the same brain. You certainly were under a different "control" when you wrote one of those pages from the one who wrote the other. Please tell us, in the next edition of the "ablest and most biblical refutation of Spiritualism," which of these contradictory statements you intended your readers to believe?

Again, on page 8 you say: "Spiritualism comes as a new religion," and on page 9 you say: "Spiritualism is no new thing." A Spiritualist cannot help but wonder which of these contradictory statements you intended your readers to believe. It would have been well for you to have employed some Spiritualist to have edited your book for you. He would have eliminated from it some of its most glaring contradictions. The Rev. Joseph Cook could have spoken more truthfully when he said: "I believe it (your lecture) calculated to do much good." Thirteen other ministers also would have been saved from committing the blunder of endorsing and recommending an immense bundle of contradictions.

You next decide that we are to judge Spiritualism by the "word of God." I suppose by that you mean the Bible, for you quote: "Believe not every spirit, but try the spirits whether they are of God." That is just what Spiritualists propose to do; but is your wholesale denunciation of Spiritualism a trial of the spirits? It does not look so to me.

I am very willing to acknowledge, as you quote from Isaiah, that there are spirits who come with little or "no light in them;" yet I would not deny even such spirits the privilege of coming back any more than I would deny you the use of the pen because your pen has written a pamphlet with "no light in it."

Your quotations about Manasseh dealing with "familiar spirits," and about Jesus casting out unclean spirits, etc., only prove the necessity of "trying the spirits." If all spirits had been "evil" or "unclean," the text you quoted should have said: "Believe not any spirits," but reject all spirits; instead of saying: "Believe not every spirit, but try the spirits."

My dear sir, I prefer to give you your lessons on Spiritualism in homeopathic doses, so I will let you rest a week before I give you more. As you get more thoroughly enmeshed in the net as you proceed in your book, so my letters will more thoroughly expose you as they continue.

WHY AM I A SPIRITUALIST? BY HUDSON TUTTLE.

To this question many have responded, but their answers have usually been narratives of personal experiences, interesting and of deepest moment to the narrators, but carrying little weight or evidence for conviction to others. I might fill pages and volumes with such facts directly in my sphere of observation, but in this argument that course would rather weaken than strengthen my position. The facts of Spiritualism, like all those in the outlying fields between matter and spirit, are so out of the sphere of common observation, that they produce wonder, astonishment and doubt, rather than conviction, unless the mind is first prepared by a comprehensive survey of the field, and has acquired at least a partial knowledge of the laws which control spiritual forces.

It is popularly thought that belief in the rappings, table-tippings or trance, is Spiritualism. I believe in the possibility of these occurrences, yet they form only a stepping-stone to Spiritualism, as I understand it. If these manifestations were all there was of it, it might prove the pastime of a leisure hour, or yield us evidence of the existence of those we thought dead, but would furnish scanty material for a religion or a philosophy.

I am a Spiritualist because I cannot be a Materialist, and there are but these two systems to account for the phenomena of creation.

The grand system of evolution, when explained on the purely material basis, is deficient in one essential element and is purposeless. Given matter and its inherent forces, and out of the cosmic cloud-vapor worlds will be evolved, and on these living forms will be produced. At first the protoplasmic cell; to advance step by step by inherent forces to the highest form of sentient life, and lastly to man with all his powers of thought. I have studied this wonderful system of evolution, and at first it satisfied all the demands of my intellect. At last the cosmology of the universe had been re-

vealed. The rude and childish narrative of Genesis had been superseded by the exactitude of science. It was not for long. As every effect must have a cause, I asked, where is the cause? the potentiality of matter? the inherent force in atoms? These high-sounding phrases mean nothing more than methods; they do not stand for causes.

Furthermore, in making the survey of the almost interminable line of beings, from the atomic in the protoplasmic slime of the earliest age, through mollusk, fish, reptile, mammal to man, there runs a line of prophesy. Every age is prophetic of that which follows, and every step taken is toward the perfection of the ideal type; that of man.

I cannot accept the conclusion of the scientists, that immortality belongs only to the race; that the great stream of humanity flows on into the ocean of eternity, but its component individuals, like waves, rise and disappear in its bosom. If this were true, creation so far as purpose was concerned would be a pitiable failure. As in all the lower forms of organic being there is prophesy of the coming of more developed forms, so in the mind of man there are prophesies of ideal unfoldments which only the ages of eternity can realize. The line of evolutionary advancement is unbroken up to man, and so far as he is physically concerned, reached the highest human type in most ancient times. The Greek was a model of physical beauty. But here this unbroken line changes its direction; advancement is through the mind, through the spiritual perceptions. It is no longer the "struggle for existence" and "survival of the fittest," but of unselfish qualities, the very reverse.

Hence when the Darwinian draws his conclusions that the potentiality of matter as expressed in the continuity of unfoldment of the race of mankind, is the only immortality; I would say I accept your beautiful theory of creation. It is all true, but from beginning to end you have introduced no cause. In short, you have only stated a method; you have mapped the road on which hypothetical forces have reached results; and you have stopped short midway of the end. If you will extend the line of investigation, you will find, in order to complete the necessities of evolution, man as the highest product of creative life, is endowed with faculties and spiritual powers which must go forward into another sphere of existence. No one felt this necessity with greater force than A. R. Wallace, who shares with Darwin the honors of being co-ordinator of the theory of evolution. In his recent work on that subject he fully expresses his convictions, that the phenomena on the borders of the physical world can only be explained by a spiritual existence.

I now come to that border-land, for in the brief space of this article it is impossible to more than outline the map of my argument.

It was the fashion among scientific men to sneer at everything "supernatural," as unworthy a moment's thought. Ghosts, haunted houses, mysterious warnings and appearances, were all referred with a smile to ignorant credulity. Material science gave a material basis to the minds of its investigators, and beyond the "atom and its potentialities" there could be nothing. The mention of spirit caused a smile to play over the faces of the most august scientific association.

Prof. Robt. Hare in those days wished to read a paper before the American Association, detailing some of his investigations of spiritual phenomena; and, although he was as profound a reasoner and careful investigator as sat in that body, it was voted that there was no time, and then for two hours the members discussed the momentous question: "Why roosters crow at midnight?" There has been a great change in this matter within the past few years. A society formed of distinguished scientists has been founded in London, The Society for Psychical Research, and it has been conclusively shown that the outlying field of the occult and mysterious, which had been left as the playground of credulity, presented phenomena of most profound significance. Mesmerism and animal magnetism, hitherto regarded as charlatany, are re-named "hypnotism," and studied with enthusiasm. Ghosts, haunted houses, appearances after death, warnings, premonitions, thought transference, visions, trance, clairvoyance, are all brought under careful observation, and, after eliminating the unsupported portions, a residuum remains which only the spiritual theory can explain.

In fact, here, the facts point in one direction, and cumulate in force. Carefully studied they furnish the key whereby the mysteries of the past are explained, and without which those mysteries must be discarded with the scorn and sneer of the Materialist. Under the influence of early training I in childhood believed in the so-called miracles of the Bible. In the atmosphere of the home and the church I never heard them denied. But as I became more thoughtful, more and more it grew on my mind that the order of things at present could not be so changed from the time of Christ and the Apostles. I accepted the doctrines of law, unchanging and fixed in the constitution of things. The step was easy; it had been made by thousands, and is being made every day by hosts of thinking men and women. That step led to the

denial of all miracles! After a time, with the presentation of a host of spiritual evidences, my mind was turned to the vast psychic domain. I had evidence convincing to me that there was a spiritual existence beyond the grave. Now I was willing to accept all miracles, not suspensions of law, but as the result of higher and unknown laws. If Moses and Elias appeared at the mount of transfiguration, my friends who had gone beyond the shadows of the grave might appear to me. There was an urgency of the mother torn from her loved family, returning with a word of cheer, as for the angel messengers to turn, as recorded in the Bible. If there was cause for healing by spiritual aid, the shores of Galilee, the sick are with us to-day and as urgently call for assistance.

Had I not seen similar occurrences, I should not believe those I had not seen. Did I not understand the law of these miracles I should pronounce them impossible. If I read in the Bible of things being taken up to heaven and shown unutterable things, had I no similar experience, I should say with the Materialist he was deceived with a feverish dream.

With all the evidences I can now hold, I affirm that one law of spiritual communion cuts through all ages and applies to all races of mankind. We have heard what, if not already, will soon become a scientific demonstration of mortality. But I hear some one say, you have no right to confound the old Spiritualism with the new. The age of miracles has passed. I will admit this when it is shown when, how and by what authority this claim is made. There is not one word in the Bible itself affirming this, but on the contrary it is explicitly said: "These signs shall follow these that believe," etc.

Having thus surely grounded my belief in Spiritualism, I might introduce the facts of personal experience, but in order to be cumulative, the narrative would become entirely too voluminous, for it extends over a period of thirty-five years.

Those who have carefully investigated these phenomena have, without a single exception, become convinced of their truthfulness. Among scientific men, Prof. Robt. Hare and Prof. Mapes were the first to investigate and acknowledge its truth. Prof. Varley, electrician to the Atlantic Telegraph, Prof. Crookes, and Prof. DeMorgan, Prof. Challis, Plumian Prof. of Astronomy at Cambridge, Dr. Robert Chambers, Camille Flammarion, Leon Favre, Sir J. Lubbock, and Prof. Barrett are a few of the distinguished scientists who have carefully studied the spiritual phenomena and become confirmed believers thereby.

It will be thus seen that we have ascended from the simple rapping, ascended great heights, and half our horizon overreaches the material and the other half the spiritual world. Our physical bodies allies and connects us with the physical world, and our celestial bodies with the superior state. We have a religion, for belief in immortality is the foundation of all religion; we have true Science of Life here and hereafter. That science includes in its all-comprehending limits, not only the least manifestation of the departed, but the light which appeared to the shepherds watching by night their flocks in Syrian plains, the Delphic Oracle pronouncing the decrees of fate to Greece, or the Augurs of Rome. It winnows out the chaff and preserves the golden kernels of truth.

In conclusion, I am a Spiritualist because I cannot be a Materialist, and there is no middle ground between the two. I am a Spiritualist because Spiritualism has replaced belief and faith by certain knowledge. I am a Spiritualist because it offers the only comprehensive and consistent philosophy of life, here and hereafter. I am a Spiritualist because I know the loved ones, who have passed through the shadow of death, exist as immortal individualities, and that at times they have the power to communicate with their friends on earth.—Another des Suedens.

Theodore Parker on Spiritualism.

Theodore Parker, one of the brightest souls and the greatest reformer the world ever produced, admitted the worth of Spiritualism as an agent in emancipating the human mind. Frothingham in his life of this grand character, says: "He blamed the scientific men, Agassiz among them, for their unfair methods of investigating the phenomena; rebuked the prigs who turned up their noses at the idea of investigating the subject at all; and admitted that Spiritualism knocks the nonsense of popular theology to pieces, and leads cold, hard materialistic men to a recognition of what is really spiritually in their nature."

The multitude itself cares little for philosophy, and is chiefly amenable to the simple truths of ethics which are delivered to it from heart to heart. These are its medicines for the ills of life, and it has neither time nor inclination to enter into details, either with regard to character of the medicines or the nature of its disease. All that most of us care to know in that case are names—what our complaint is called and with what drug we are being dosed, and this is very true also in matters philosophical.—Al-pha.

No one is wise enough to advise another.

Of all the world, in spite of its mischances, it has possessed more miracles than any other. While we'd interfere with matters, we ranks of th inspiration other sour argue with of God in profitable with those in the ex- want to rapport w rect symp but comp of the inv um of the subject to its influen the quali and the a spiritual As the there wil of inspir power o and not becomes harmony mind be a child, foolish with wo cannot they are It is no fitting movem- cret of at the t condi- bad, fal creati depend more i peets, i in its b sion in derful deed w Insp deeds- when teache and it makes still. of dru clamor the sp sound miniat they t thing it of upon- submi feel it they power soul. a mi; that t work cloud to bli demc agair and I fully their Bu tion glori skie; hill thos only of n each insp feed is lo love can't do the war stag stril insig an e T us f teri the cau an i spi spa our wit' flov no alm insj a w like sho pur the des car nar the N thi me bef

THE PHILOSOPHY OF INSPIRATION.

Of all the influences that move the world, inspiration is the greatest. Beneath its mighty power men become so changed as to make them appear to be possessed of supernatural gifts...

As there are different degrees of men there will naturally be different degrees of inspiration, and we must look for the power of inspiration in the individual, and not in the spirit world.

Inspiration is the cause of all true development of the world has undergone. From the cradle to the grave our whole life's history is replete with rises and downfalls, joys and sorrows, expectations and disappointments...

Our camp was located at the foot of a mountain, near the Little Colorado River. We had been working hard all day, trying to find a suitable place to cross the river, and I was very tired...

There is an inspiration that comes to us from no visible cause whatever, an interior breathing of the spirit, the best, the less selfish, and the most Divine, because it comes spontaneously, and from an independent source.

most of our mediums to be so slow in their development, and caused them to deteriorate rather than grow better. Self-exertion is the secret of true greatness in all things.

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mountain and down the opposite side, until we came to where the mountain broke off, and formed one side of a deep canon. Here he turned to the right, and after going several rods, he stopped and picked up some pieces of rock, which he gave to me, saying: "Take these with you and examine them by daylight."

I showed a piece of it to the engineer. After looking at it for a short time, he said: "It is wire silver. Where did you find it?" I told him a person had given it to me, and said it was wire silver.

I shall never forget the expression of his face as he stood up before me while I was relating my experience to him. He never removed his eyes from my face until I was through; then he quietly sat down and examined the mineral.

Our camp was located at the foot of a mountain, near the Little Colorado River. We had been working hard all day, trying to find a suitable place to cross the river...

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There is an inspiration that comes to us from no visible cause whatever, an interior breathing of the spirit, the best, the less selfish, and the most Divine, because it comes spontaneously...

A cold sweat bathed every part of my body. Suppose there should be no mineral? I never halted until I reached the same spot on which I stood with Long, and where he had bid me good-night. I looked on the ground at my feet; there was the mineral. I looked to my right; there was the ledge, with the wire silver in sight. I turned to my companion, saying: "Now, what do you think?"

I told him a person had given it to me, and said it was wire silver. I did not attempt to return to the ledge for fear I would be followed.

I shall never forget the expression of his face as he stood up before me while I was relating my experience to him. He never removed his eyes from my face until I was through; then he quietly sat down and examined the mineral.

Our camp was located at the foot of a mountain, near the Little Colorado River. We had been working hard all day, trying to find a suitable place to cross the river...

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PRINTED EVERY SATURDAY BY THE WAY PUBLISHING CO. Southwest Cor. Plum & McFarland Streets. A. F. MELCHERS EDITOR

CINCINNATI JULY 5, 1890

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OUR GREETING!

To-day we appear before our readers in what is termed in journalistic parlance a "new dress." We hope they will appreciate it as much as we do. Progress is the Spiritualists' motto, but this is not entirely confined to the mental or spiritual of existence. The material is to the spiritual what a "better half" is to the good husband—a help-meet, a foundation to help the other half. Without the one we could not advance in the other. The material is the necessary medium through which the spiritual has to manifest, and in conjunction constitutes what might be termed the phenomena. A newspaper is a phenomenon and is as essential to the growth and unfolding of the human race as a school, a court of justice or a legislative body is. Every political party, every religious denomination, every new issue in embryo, needs a press representation to further its claims; make itself heard; to manifest through. It is its medium of development and advancement on the material plane—it is a law. And our spiritual progress, whether as an individual or a body depends on the first named. Spiritualism particularly needs this motive power just now, and it behooves Spiritualists to sustain and uphold this most necessary adjunct to their cause. We do not claim prerogative over others. But considering the enterprise manifested by the upholders of THE BETTER WAY, and in justice to the unremitting workers, both among the mediums and invisible help-meets, friends of the cause should not forget the benefits they are deriving from such an institution, and thus do their share in the good work as well, and this consists simply in subscribing to the paper and keeping their names on the books. It is virtually the lesser part of the sacrifice at stake, and once the subscription is paid, the reader has a whole year's rest, and has but to look for the good things that are in store for him during that period. Are we aware in vain, or may we hope for their encouragement as above named? We shall not lag in trying to keep the paper interesting throughout. Every department shall receive individual attention; and furthermore, we will give them a whole paper, i. e., not all Spiritualism, nor all materialism, but a harmonious mixture of both, so as to make it palatable, and easy to digest.

THE SILVER QUESTION.

The silver question which has been agitating the country for some weeks past is not yet settled, and to give our readers some of the prevalent ideas concerning it we bring the following extracts.

The Weekly Financial Circular of Henry Clews & Co., of New York says:

There is every shade of opinion as to what might be the effect of complete failure to enact a new silver law; one extreme view being that such a result would have a disastrous effect on prices, another that it would be the signal for an immediate rise in prices; and between these extremes of view there is every possible variation of estimate.

In a country like this, with such vast resources, infinitely greater than any other nation, the mere fact of increasing the silver circulation in accordance with the House bill should not create alarm.

This is at the rate of \$30,000,000 per annum more than heretofore. This amount added to the present outstanding silver and silver certificates, will make \$660,000,000. Add to above the present issue of silver certificates will make \$90,000,000 in all as outstanding ten years hence. France has to-day \$600,000,000 of silver in circulation. In France, the amount of money in circulation is \$8 per capita, while it is only \$22 per capita in this country.

The Manufacturer of Philadelphia, Pa., says:

Nobody need be scared by the word inflation. The currency is, in a sense, inflated whenever the volume is enlarged, and this process has been going on steadily for a long time past. Money is the instrument of exchange. It is the tool of commerce, and as commerce increases the quantity of its tools must be enlarged. Commerce in this country increases with wonderful velocity.

The National View of Washington, D. C., says:

The truth is, all the arguments against giving it an equal standing with gold are mere subtleties, with no logical connection or sound conclusion. As to the enlarged volume of money which it would put in circulation and thereby flood the country, that is all a booby. For this should appear at any future time, Congress could step in and limit the same, with respect to either gold or silver, or both.

Senator Plumb in the Washington Post says: "Four-fifths of the people of this country are warned in favor of free silver, and Hon. A. J. Warner, of Marietta, O., in a Washington paper says:

The restoration of silver will alone afford the needed money supply, with, at the same time, an excellent regulation through the production of the mines.

SPIRITUALISM AT THE WORLD'S FAIR.

The Banner of Light thinks our cause ought to have representation at the World's Fair, and suggests Mr. Hudson Tuttle as the right man to take charge of our interests there. The Golden Gate says "aye" to this proposition. THE BETTER WAY, although it has no objections, would like to know how it is to be done. Shall it be through the medium of circles or seances for physical manifestations? If so, how many will be needed to assure everybody that Spiritualism is not all fraud? Shall it be through the agency of our literature? If so, whose books will be accepted as authority?—Shall it be through the agency of our newspapers? If so, what assurance can we have that one or the other will not contain something objectionable, or might prove a public to a cartoon that might prove a disgrace to the cause, though the imputation therein be true?

Who can assure us that some assinine wisecracks or cranks will not press their services on us uninvited at the Fair, and do more harm than good in the ultimate? We certainly cannot make an exhibit of materialized spirits, captured to order. Nor specimens of Spiritualists whom the philosophy has converted into angels.—Or, shall it be by lectures, with one medium to-day preaching Jesus and another tomorrow annihilating the Christian god into atoms? This question had better be well weighed before put into execution. Do not that we are opposed to it, but we dislike to see a fiasco in anything concerning Spiritualism. Would Christianity represent itself as a RELIGION at a fair? Would Freethinkers represent themselves as such at a public exhibition? And if they tried, how would it be accomplished? One would have crucifixes, bibles, pictures of the holy saints, incense vessels, wax figures of preachers representing the various denominations, miniature churches, etc., and call it Christianity—for they couldn't produce any spiritual facts to represent themselves. The other would have caricatures of the above and portraits or photographs of Tom Paine, Bob Ingersoll and other eminent free thinkers on exhibition or sale. Wouldn't one seem as ridiculous as the other—for what is this representation but a claim for acknowledgment? How can Spiritualism obtain the latter without its phenomena—and where is this better to be had than in private? Let us get rid of internal differences first, and which are mostly produced by petty personal prejudices. When these are laid aside, Spiritualism will advance without the World's or any other fair and be acknowledged by the world as a simple fact that cannot be denied. But if there is a method by which we can be practically represented at the Chicago World's Fair, let it be known, and we will support it with pleasure, if it is the wish of our people. In the meantime let the Spiritualists themselves speak out and give vent to their opinion on the subject.

NAME THE NEW PARTY!

Having given our readers a digest of the views, aims and principles of the Nationalists, Knights of Labor, Farmers' Alliance and the Union Party, it now behooves them to choose between the lot. Each one claims to be the savior of our country—the party—the army of freedom, and all exhibiting more or less opposition to the two great parties that have been heretofore ruling this republic. If the Democratic and Republican parties have served their time—have done all the good and the damage possible for them to do, they should be killed. Yes, killed; for as long as that is not effectually done, they will not down, and it can only be accomplished by a co-operation of the opponents for this effect. In unity there is strength, and if the above named parties could be amalgamated, there is hope in sight. The great Republican party was thus formed. Why not others? The present factions in power are beyond redemption. We cannot call them parties anymore, for they are not enacting the will of the great majority. It is true, they claim rights by virtue of the vote cast in their behalf. But the people have nothing else in substitution thereof. Form a new party with some hope of success, and the result might be greater than expected. The masses are ripe and hungering for a change. But it will ever tread with contempt a weak exhibit or hopeless cause. Under such circumstances it prefers the old doctors of government, and it will be the same old song sung over and over again to the disgust of independent thinkers and those who have risen above party—reformers so-to-say. Let a beginning be made. There are others, like Greenbackers, Liberalists, Free Thinkers, Spiritualists, and we may say the entire retail fraternity of the country, ready to join.

STATES RIGHTS.

While enacting a federal election law Congress should not forget that in many parts of its domains states are assuming rights of an equally sacred nature that are in conflict with the United States constitution, and these are to interfere with the people's religious beliefs. The enforcement of Sunday as a sabbath is one of them. Imposing a license fee on mediums holding certificates from chartered spiritual societies is another. In one case it is discriminating against free thought—the very acme of universal progress and a republican form of government—and the other against one religious sect in favor of another. Is this shortsightedness or what? Why not license preachers and priests as well? Because some make pretensions to mediumship and practice fraud is no reason why they should prohibit the genuine ones from exercising their rights. Because there are false preachers does not warrant legislation against the whole of Christianity by imposing a license on the ministry. If Congress is suddenly smitten with a sense of justice for one class of people, let it not forget another who are also suffering from encroachment upon their constitutional rights by state legislation.

THE GLORIOUS FOURTH.

Some of our readers, aye, many will see THE BETTER WAY in her Fourth of July costume before the day arrives. Those living in distant cities will not see her until a day or two after. In either event we send an extra greeting of good wishes in honor of the event—for either the future, the present or the past. Long articles like long orations are unwelcome guests about now; so we shall abstain from the ancient Fourth of July custom and shorten our speech by a simple "hurrah" for the old flag, and with William Freeman sing:

Flag of the noble, free and brave,  
We joy to see it streaming there;  
No other flag deserves to wave  
No high in fields of light and air.

THE TARIFF.

The average rate of duty on taxed imports under the existing law is 43.34 per cent. Under the McKinley Bill as passed by the House it would be 52.80 per cent., and as amended by the Senate 51.97.

The average duty in 1865 was 47.36 per cent. The maximum of war taxation was reached in 1868, in an average rate of 48.63.

Increase the rate of tariff taxation 11 per cent. above the average prevailing at the end of the war, twenty-five years ago, and which would increase the revenue, on the basis of last year's importations of articles taxed, \$45,000,000!

Dr. J. M. Peebles writes: "You are publishing an excellent paper and are doing a grand work."

PERSONALS AND LOCALS.

The Psychic Research Society will hereafter meet on Sunday afternoon at 3 p. m. at Douglas Hall instead of evenings as heretofore. This arrangement is in better accordance with attendants from the Kentucky side of the Ohio river.

Dr. H. S. Tanner, of forty days fasting fame, is residing in Hudson, Mo., and engaged in the study of some of the subtler questions pertaining to the welfare of the physical man. So he writes to THE BETTER WAY.

Moses Hull has returned from one of the most successful Pacific Coast trips ever made by any Spiritualist speaker. He staid two months longer than he intended, and then came away against the protestations of thousands of new made friends and old acquaintances. He and Mrs. Hull have promised to return to the Coast for the winter. Dr. Schlessinger, the test medium, failed to arrange his business so as to accompany Mr. Hull to his Chicago home, but he hopes to follow in a few weeks.

The picnic of the Society of Union Spiritualists is a memory of the past, but still lingers in the memory of many of those who attended like a pleasant dream. Mt. Lookout Park is just the place to lend force to the imagination for this effect; and even the most prosaic of mortals could not but utter admiring words in favor of such a beauty spot of earth. The surroundings lend harmony to the participants, and cause them temporarily to realize that man constitutes a universal brotherhood. Pleasant breezes, crystal waters, softly sighing branches enhance the loveliness and make poor mortals regret that earth was ever converted into a busy map of high towered cities, bared of nature's enchanting scenes and resting places. However, there is nothing to prevent a repetition of such a picnic only the next one should be termed—a camp meeting.

Jos. Schwemberger, trumpet medium, is giving seances at 278 Bremen street every Thursday evening at 8 o'clock, and at 371 Vine street, third floor, every Sunday and Tuesday evenings at the same hour.

Last Sunday morning Mr. Emerson delivered a very pretty discourse on the subject, "Is Life Worth Living?" He called attention to the minor affairs of daily life and more compared them with the greater and more serious, presenting in vision occurrences that might have been or would be if man better understood his own nature. The pith of the discourse, however, was to show that happiness was the aim of human life, but that it could only be gained by making others happy first. The man who attended an outing, said he by way of a parable, bent on giving others a pleasure, returned with a soul full of happiness; while he who only went to please himself, returned miserable or with the thought that the whole was a miserable affair. This figure of rhetoric brought forth quite a ripple in the audience, and would make one suppose it had found application somewhere; and all who had attended a recent outing, undoubtedly suddenly believed that they had enjoyed themselves very much. As the speaker, however, is unobscured during his delivery, such little allusions are regarded as witticisms rather than innuendos, and which is wise considering that it would be difficult to censure a spirit that is not momentarily tangible or within reach of mortal grasp.—The evening services were also interesting and closed with the usual test giving. The musical program was good on both occasions, and much appreciated by listeners. A vote of thanks was extended to Mr. Emerson in consideration of his services rendered to the society on extra occasions without charges or objections. This closes the meetings for the summer, or until the first of September.

Mr. J. B. Grooms will lecture on anthropology and phrenology on every Monday evening at 8 p. m. during July, at his residence, No. 14 Pine street. All who are interested in these sciences are invited to attend.

The Lyceum has been called off for the months of July and August, and will be reopened on the first Sunday of September.

Mr. Emerson returns to this city in October, when he will lecture and give tests for the Society of Union Spiritualists.

In treating on momentous questions in our new program it must be understood that our paper is issued some days previous to its date, and the subjects discussed may have taken an entirely different turn before the paper reaches all of our readers. Therefore the decisions rendered must not be accepted as final. We shall however try to guess at results as best we can under the circumstances.

Thirteen thousand dock laborers at Swansea, England, have struck for higher wages. The shipping business of the place, with the exception of the coal trade, is at a standstill in consequence of the strike.

Admiral Lang, the English commander of the Chinese North Coast Squadron, has resigned. He gives as his reason for resignation, that the Chinese officers of the squadron are insubordinate. The prospects for the fleet are bad as the Chinese Admiral and the captains are totally incompetent.

LITERARY.

W. A. L. The report of the Convention for organization at Washington, D. C., on February 24th and 25th, 1890, has appeared in pamphlet form. The same is edited by Mrs. M. J. Gage, and for sale by her at Fayetteville, N. Y. Price 50 cents, or 3 for \$1.50.

The Reconstructor, our Summerland contemporary, is out. Its first issue is dated June 12th, having only reached this office on the 26th. It is advertised to appear every Thursday; is a twelve-column paper, and has Prof. J. S. Loveland as editor-in-chief. In his salutatory, the editor says:

"The Reconstructor is to be, in the fullest sense of the word, a Spiritualist paper. We owe no sort of tribute to the effect and fossilized doctrines or institutions of the old enslaving religions and philosophies of the past. Spiritualism is to us something more than phenomena. \* \* \* It is the leader, not the follower or imitator of anything else. It does not stand as one among many, but it includes all the good in all other systems."

Bible Stories No. 1, or the story of the Creation and the Fall. This book consists of over three hundred stanzas, written under spirit control, and drawn from the Vedas of Hindustan and the Genesis of Moses. The comparison clearly shows from whence Moses drew his inspiration, and how completely he garbled the word in order to suit the low caste minds (the slaves and serfs of Egypt) for whom he wrote, and of whom he would create a tribe or nation over which he would rule like a king, installing Aaron (his foster brother) as High Priest.

The Appendix gives valuable information regarding the Vedas and the Bible, which makes the book valuable to those who—having no library at hand, but wanting a reference—can here easily obtain it.

Every one inclined toward liberal thought should send for a copy, and induce other minds to follow their example. 180 pages, 12 mo. price 50 cents; postage, 2 cents.

The Arena for July contains as front-piece the Rabbi Solomon Schindler and an article from the pen of this eminent and liberal thinker on "Bismarck and His Time." Senator Wade Hampton also contributes an article on "The Race Problem." In "Notes on Timely Topics," is Mr. Reid's case discussed. In the same Rev. M. J. Savage says:

"If the published report can be substantiated, and it can be shown that he (the judge) really did inhibit an exhibition of the alleged power of Mr. Reid on the grounds that it was a foregone conclusion that such powers were an impossibility, and that attempting to demonstrate their success must be the result of jugglery; then there is in such a decision a most dangerous precedent established, it seems to me, a fundamental principle of justice that the other side be heard, no matter what the a priori impression concerning that other side is. It would, indeed, be a monstrous arrogance if our judiciary should undertake to determine beforehand what was and what was not possible in this marvelous universe of ours. If, indeed, there has been such a decision as the published reports represent, there is ground for a serious and earnest protest, and a persistent endeavor to have such a decision reversed."

NEWS ITEMS.

Alarín is said to be spreading the cholera in Spain.

The ladies of the President's household have gone to Cape May.

France celebrates her birthday as a republic in the same month with us, the 17th being her independence.

John Dillon, William O'Brien and John Redmond, have been appointed delegates to make a tour of America in the autumn in the interests of the Irish Nationalist movement.

Three distinct shocks of earthquake were felt at Santa Rosa, Cal., last Sunday morning at 7:25 o'clock. They were quite severe. People were awakened from their slumbers. The vibrations were from north to south.

Robert J. Pemberton, known as the greatest gambler that Kentucky has ever produced, has recently died at Louisville at the age of seventy-one years. Once on a steamboat trip from Louisville to New Orleans he won \$15,000 at draw-poker. A man with such extraordinary luck might possibly have drawn a dollar or two from the Louisiana Lottery.

We learn from Belgium that hypnotic seances are to be forbidden there. In accordance with resolutions passed by the Brussels Academy of Medicine, the Belgian Government is about to forbid public seances of hypnotism. All who "outside the lawful exercise of the art of healing," hypnotize girls aged less than eighteen years, or persons in a denuded state, will be punished with fines and imprisonment.—London Light.

The Bank of England's doors are now so finely balanced that the clerk, by pressing a knob under his desk, can close the outer doors instantly, and they cannot be opened again except by special process. This is done to prevent the daring and ingenious unemployed of the great metropolis from robbing this famous institution. The bullion de-

MUSIC OF THE SPHERES.

Just recently a scientist has discovered that sunlight is musical. He took a ray of sunlight in a certain way produced the eight tones on the scale, and if we understood this higher plane we would see that every thought we had represented some tone. For instance the thought of truth is a pure tone, while any thought of error is a discord. We hear a great deal in treating of touching the key note. There is some word, or some thoughts which it represents, and if in treating we can catch that word it will vibrate along the chord and chemicalize the patient. Thoughts of error will be thrust out and the pure tones will take their place. In treating you commence with the formula and go through with it until you strike the key note and the patient chemicalizes. But if you are an expert the key note will come to you at once by holding it in your mind you will cure the patient. The whole universe is made up on a musical scale. This was recognized long before Christian Science by those who studied the mysterious unknown. We hold that the whole material world is but the shadow of the spiritual world; if we analyze anything even of the material world we find its base is harmony. We shall find that music is one of the greatest forces in nature.—C. S. T.

LIBERTY OF CONSCIENCE.

R. M. King, of Obion county, Tenn., belongs to a sect which holds Saturday and not Sunday to be the Sabbath. He observes Saturday with great strictness, and on Sunday quietly proceeds with the labor on his farm.

For doing so Mr. King was indicted, tried and convicted and fined last March. The National Religious Liberty Association—an organization composed of entirely of believers in the Christian religion—has undertaken King's defense, and the case has been appealed to the Supreme Court of the United States for the purpose of testing the constitutionality of State Laws enforcing the religious observance of Sunday as a Sabbath.

Whatever the judicial ruling may be as to the constitutional power of a State to enforce such laws, there can be no doubt that their enforcement in such a case as that of Mr. King is a gross violation of natural rights and rights of conscience. It is not contended that Mr. King disturbed any neighbor in the enjoyment of a quiet Sunday, but merely that his working on Sunday and his observance of Saturday as his Sabbath, instead of an offense to the moral sense of the community and the violation of the law of the State.

If it was so it is high time for the community in which Mr. King lives to discipline its moral sense, and for his State to rearrange its laws in conformity with that principle of individual liberty which lies at the foundation of American institutions.

The principle involved is simple and its application plain. The State has nothing to do with religion except to protect every citizen in his religious liberty. It has no more right to prescribe the religious observance of Sabbaths and holy days than to order sacraments and to ordain creeds.

In recognition of the general custom of the people the State rightfully makes Sunday a legal holiday, in order that no man whose conscience or convenience forbids may be compelled to work on that day. The law also properly protects citizens against unnecessary disturbance of their quietude on that day, but beyond that it has no right to go in a country where Church and State are totally separated by fundamental law. To go further is for the State to assume powers inconsistent to religious liberty.

And this doctrine is held by all enlightened men of all creeds, not in antagonism to any, but in defense of all. It is the doctrine of perfect religious liberty in a purely secular State as opposed to the doctrine of State absolutism and intolerance.—N. Y. World.

Every sin left behind, every temptation under foot, every step forward in the cause of what is good, is a step nearer to heaven.—Dean Stanley.

How's This?

We offer the Hundred Dollars reward for any case of Catarrh that cannot be cured by taking Hall's Catarrh Cure.

W. F. CHENEY & CO., Props. Toledo, O. We, the undersigned, have known F. J. Cheney for the last fifteen years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by his firm.

W. F. CHENEY & CO., Wholesale Druggists, Toledo, Ohio. WALKER, KINMAN & MARVIN, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally and acts directly upon the blood and mucous surfaces of the system. Testimonials free. Price 75 cents per bottle. Sold by all druggists July 12.

partments of this and other great English banking establishments are nightly submerged in several feet of water by the action of the machinery. In some of the London banks the bullion departments are connected with the manager, sleeping-rooms, and an entrance cannot be effected without setting off an alarm near that person's head. If a dishonest official, during either day or night, should take even as much as one from a pile of a thousand sovereigns, the whole pile would instantly sink and a pool of water take its place, besides letting every person in the establishment know of the theft.—St. Louis Republic.

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Correspondence.

Watertown, N. Y.

Thinking a few lines from me might prove acceptable...

Last season I attended the New England Camp Meeting at Lake Pleasant...

This being our third month with the friends, and an increasing interest by all our hearers...

I have a daughter, Mrs. Hayes, living at 1146 Grinnaw street, Chicago Ill., who, a few evenings since, wrote to me an experience she had had a few evenings before.

As it is somewhat singular I will give it to you for publication, if you think it worthy.

She wrote: "Last evening I had a very singular feeling come over me like a deep sleep, and I immediately felt myself to be in your office and saw two ladies and a child with you."

She further said, she felt the presence of a woman hanging over her while in bed, and saw a little girl sitting in the parlor window.

I visited her not long since, and while in trance condition myself, those present said she seemed to pass into that deep sleep.

Mrs. Hays has, from infancy, been afraid of spirit control, and although seeing me and others under control hundreds of times, and often seeking communication through mediums, with spirits, there has always been a dread of seeing spirits.

I have been a medium and often given lectures not my own, on beautiful subjects, both in public and private, and have been a Spiritualist twenty-five years, and I love the cause very much.

Mrs. Hays has been an invalid several months. She thinks the woman whom she saw was Mrs. Hays, a previous wife of her husband, who died several years ago with consumption, and the child was the daughter, now with her in summerland.

I would like much to have my daughter fully developed, if she can be.

Yours for the truth of Spiritualism.

GEORGE W. CARPENTER, M. D.

Montville, Mass.

Dr. Geo. W. Frost, Russell, Mass., gave the memorial address at Seymour's Hall, Montville, on Sunday, June 1st, for the benefit and entertainment of the C. A. R. He had an appreciative audience, and all were pleased with his discourse, which was freighted with more or less biblical history, pertaining to the wars of that historic age, vividly portraying and contrasting them with the "late war," and likening the stars and stripes to the ark borne by the Israelites in their wilderness wanderings.

Dr. Frost is a trance speaker, and also a medium for physical manifestations, and at one time, while on a visit at my house, he held a seance in my parlor, on which occasion we

Dr. Frost has a genial bearing, characteristic of a gentleman, and his acquaintance has been a pleasant one.

FRATERNALLY YOURS, JAS. H. MERRILL.

North McGregor, Ia.

The Spiritualists of this place will hold a grove meeting July 15th, 16th and 17th.

Cassadaga, N. Y.

The eleventh annual meeting of the Cassadaga Lake Free Association will be held on the grounds at Cassadaga Lake, Chautauqua Co. N. Y., from July 25 to August 31, 1890.

Among the speakers that will be present are Jennie B. Hagan, Hon. Sidney Dean, Lyman C. Howe, Willard J. Hull, Walter Howell, Mrs. F. O. Hyzer, J. Frank Baxter, Mrs. R. S. Lillie, W. J. Colville, Mrs. Cora L. V. Richmond, W. C. Warner, Rev. Henry Frank, Hon. A. B. Richmond, Mrs. Elizabeth L. Watson.

The officers of the association are: President, A. Gaston, Meadville, Pa.; Treasurer, T. J. Skidmore, Lily Dale, N. Y.; Secretary, A. E. Gaston, Meadville, Pa.

The camp meeting ground is eight miles from Lake Erie, and seven hundred feet above it, situated midway between New York and Chicago, and convenient of access from all points. It lies on the shore of a beautiful chain of lakes, three in number, and at an elevation of nearly one thousand feet above the level of the sea.

The Grand Hotel will be open from July 20th to September 1st, under the management of C. H. Gregory.

The prices for board, with rooms, are \$1 to \$2 per day, according to room. Transient meals, 50 cents; lodging, 50 cents.

Camper and regular occupants of tents and cottages can get their meals at the hotel, by the week, at 25 cents each.

Lodging can be obtained at cottages at reasonable prices.

The daily admission to the grounds is 15 cents per day, and for campers inside the gates 10 cents per day.

Edgar W. Emerson, of Manchester, N. H., the well-known platform test medium, will occupy the platform after each lecture, from August 2d until the close of the meeting.

P. L. O. A. Keeler, of Brooklyn, N. Y., for the past three years at Cassadaga, will be on the grounds during the season.

W. A. Mansfield, slate-writing medium, of Boston, Mass., well known to the campers of former years, will be on the grounds during the entire meeting.

J. Frank Baxter will give tests from the platform at the close of each of his lectures.

The Northwestern Orchestra, of Meadville, Pa., will give daily concerts and will play for the dancing parties.

Mr. J. T. Lillie, vocalist, of Boston, Mass., will be with us through the entire meeting.

Telegraph office on the grounds.

Baggage carried from the railroad to any part of the grounds at a charge of 15 cents for trunks; 10 cents for valises. Hack lines will convey passengers to and from trains or to any hotel or private house in the vicinity.

Three steamers make regular trips on the Lake.

All mail and express matter intended for the camp should be addressed to Lily Dale, Chautauqua Co., N. Y.

If more circulars are desired for distribution, send a request on a postal card to A. E. Gaston, Meadville, Pa.

Lookout Mountain, Tenn.

Everything indicates a season of prosperity here and your humble scribe and her better half are in consequence greatly rejoiced.

Natural Springs Hotel has enjoyed a steady, first-class patronage since Dr. Fuller entered upon his duties as manager.

Stuttgart, Ark.

Our Spiritualist friends throughout the world must recognize the fact that the truth is taking firm root in many places in the South, and as a rule, is not any more persecuted than in the North.

On the anniversary of Modern Spiritualism there was organized here the First Society of Spiritualists of Stuttgart, with a membership of over twenty, nearly all heads of families, and influential for truth and right.

The Stuttgart Improvement Company have kindly given us two valuable lots, well located, on which we expect to build a hall the coming year. Who of our friends will send us the most improved plan for a moderate Spiritualist temple.

We meet fortnightly at private houses and groves. The meetings are voiced with impromptu speeches, essays, readings, queries, music, etc. The forenoon and afternoon sessions are divided with a basket dinner. And to put it mildly have a grand time—a feast of soul.

Our Spiritualist friends that contemplate a change had not better overlook this "Summerland"—this grand prairie country where there is nothing chimerical. Stuttgart has 2,000 population, two railroads, electric lights, street cars, district fair, etc.

We hope that mediums and lecturers, in passing from the East to the West, or vice versa, would make it suit to stop with us and learn more of us. Our society is incorporated.

For further information in regard to the society or country, address J. Reinhard Alt, President, or Miss Ellen Thomas, Secretary, Stuttgart, Ark.

Minneapolis, Minn.

I noticed in your inquiry as to the manner of choosing matter for the paper to suit the tastes of readers. Does it not require all of the different classes of literature to make the paper complete? There are all kinds of minds, and each one requires a different class to excite them to investigations of the subject.

Our meetings are progressing very nicely and the Lyceum has good prospects. We enjoyed a picnic at Cedar Lake Sunday, and hold our regular meeting in our hall the coming Sunday, Morning, 10:30; evening, 7:30, and Children's Lyceum at 12 m.

Dayton, O.

Hugh More, of this city, a young man of excellent mediumistic powers, spent a few days with us at our country residence, several miles east of this city. The manifestations were truly remarkable, from the fact that they occurred while the room was light enough to see the trumpet on the floor, and the medium sitting outside the cabinet. Materialized forms appeared from the cabinet in a few moments after our circle was formed.

Some people tell us if there is any truth in Spiritualism it is nothing but the work of the devil who has come to deceive the world with his lying words. To such we would say we have never yet discovered any harm in spiritual manifestations, but on the other hand we have been blessed with the knowledge that our departed friends survive the change called death, and that they continued to live in a conscious state of existence, beyond the grave. We feel grateful to, and bless the powers that be, for the glorious privilege of holding sweet communion with the denizens of the spirit world.

Marengo, O.

The first day's session of the Central O. Camp of the Michigan, Ohio and Indiana Camp Association opened Sunday, June 2d, with only a moderate attendance, but with excellent prospects ahead for a successful meeting.

The heat has been so intense that to go out at noon almost over powers one, even on the mountain. Chautauqua is something dreadful in hot weather.

The BETTER WAY will be on sale here during the camp meeting.

Parkland, Pa.

The twelfth annual Camp Meeting of the First Association of Spiritualists of Philadelphia, take place at Parkland, June 25th to September 12th, 1890.

Parkland is on the Bound Brook Division of the Reading Railroad, 22 miles from Philadelphia and 12 miles from Trenton.

The following lecturers, mediums, etc., will be present: Hon. Sidney Dean, Mrs. R. S. Lillie, Mr. Willard J. Hull, Mrs. H. S. Lake, Prof. Wm. H. Peck, Mrs. Jennie Brown, Mrs. Sadie Faust, Mrs. Elizabeth Cutler and others.

There will be dancing in the great pavilion on every Tuesday, Thursday, and Saturday evening, from 8 until 10:30 o'clock, beginning June 25th and concluding September 6th.

Other amusements—boating, swings, pony riding, shooting, photography, are amply provided for.

The large dining hall is capable of accommodating three hundred persons at a time.

Excursion tickets between Philadelphia and Parkland will be on sale at all Reading Railroad stations, on July 4th and all Sundays of the camp meeting, June 29th to September 7th, inclusive, at 35 cents, good for one day.

J. Frank Baxter's Appointments.

J. Frank Baxter at present is taking vacation for needed dental work, but on Sunday, July 13th expects to be able to resume at Westchester Park, Westminister, Mass. and continue Sunday, July 20th, at Westbury, Mass. From Saturday, July 20th to Wednesday, July 23rd, he will lecture, sing and delineate at the Sunapee Lake Camp Meeting, N. H. Sunday August 3d, he will speak at East Cummington Mass. Tuesday August 6th to Monday, August 11th, he is engaged at the Cassadaga Lake Camp Meeting, N. Y. Tuesday, August 12th, to Monday, August 18th, at Temple Heights Camp Meeting, Me. Tuesday, August 19th, to Monday, August 25th, at Verona Park Camp Meeting, Me. Tuesday, August 26th, to Monday, September 1st, at Lake Pleasant Camp Meeting, Mass. Tuesday, September 2d, to Monday, September 8th, at Queen City Park Camp Meeting, Vt. His indoor lecturing in the fall will begin with Town Hall, Hanson, Mass., on Sunday, September 14th. A few scattering dates are open in 1891. Address for them or for week evenings, 181 Walnut street, Chelsea, Mass.

Anderson, Ind.

We have with us C. W. Peters, Inspirational speaker, Independent slate writer and platform test medium. The various phenomena, received through this gentleman's mediumship, has been highly satisfactory.

Last Thursday evening he gave a seance for physical manifestations. The same, to say the least, were excellent. A circle was formed and the medium sat with four in his hands. Eleven messages were written. A tamborine, bell and harp floated around. At the same time we were fanned vigorously, and hands were felt by all present. Independent voices were heard, and by some recognized as the voices of spirit friends. It was a glorious time, and we all felt that we had been with angels. Mr. Peters may be addressed here. J. W. WESTERFIELD.

Kansas City, Mo.

The last meeting of the season of the Progressive Spiritualists at Pythian Hall, Prof. G. G. W. Van Horn, conductor, closed on the 22d.

The audience was favored by an inspirational address on "Materialization," which pleased every one, and concluded by the conductor giving numerous spirit messages, which were fully recognized.

A social reception at the close of the exercises was indulged in by the mediums.

Dr. Rhoten, Mrs. Smith and others entertained the assembly with remarks and tests.

Notwithstanding the intense heat, prevailing at the time, the interest displayed by every person demonstrated beyond a doubt that the cause of Spiritualism was on the advance in this Western city.

The new society of Kansas City Spiritualists having completed its organization elected its officers. They are now ready for the September campaign.

Rockford, Mich.

Please allow the Rockford Spiritualists to say, through your columns, that they have just closed June 14th and 15th another very successful quarterly meeting. Bro. L. V. Moulton, of Grand Rapids, was the speaker, and he did pour hot shot into the orthodox camp, strong and fast. Those who know him need no more than to know that Brother Moulton fully sustained his high reputation as an able exponent of our philosophy.

On Tuesday evening the School of Phenomena held their usual meeting, with Mrs. Jennie C. Blake as test medium.

On Saturday evening the Progressive Conference held its regular meeting.

On Sunday morning F. A. Wiggins occupied the rostrum at Conservatory Hall, and gave address and a test seance.

Atlanta, Ga.

We left Kansas and Missouri in May for the South, passing through Springfield, Mo., Memphis, Tenn., etc., to Atlanta, Ga., where we are at work during June. Thanks to the efforts of Judge and Mrs. Ivey and a few others, we find a high degree of interest has been awakened here, especially in the law of phenomena. Lectures are much appreciated, but our test readings in connection are still more.

Oakland, Cal.

Mr. F. A. Logan writes that a successful two-days grove meeting has just been closed there, but that it was resolved by the co-operation of friends to have a several days meeting, commencing July 21st, in Fruit Dale grove, a beautiful spot near Oakland and accessible by rail. Round trip from San Francisco will be 25 cents. There is ample space for tents and many could summer it on the grounds. Good music, speakers and mediums will be on hand.

Akron, O.

The annual meeting of the Spiritualists of Akron and vicinity will be held as formerly in the grove of Mrs. Dr. Underhill, two and one-half miles north of this place, on Sunday, July 6, 1890.

Port Huron, Mich.

THE ODELL

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\$20 will buy the ODELL TYPE WRITER and CHECK PERFORATOR, with 7 Characters, and \$15 for the SINGLE CASE ODELL, warranted to do better work than any machine made.

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

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NEW BOOK FOR LYCEUMS.

LYCEUM LESSONS.

BY G. W. KATES. Being a Series of Questions and Answers in Lesson Form, Exercises upon each Lesson, and a Series of Questions without Replies.

The Eleventh Annual Meeting of the Cassadaga Lake Free Association

CASSADAGA LAKE, CHAUTAUGUA CO., N. Y., FROM JULY 25 TO AUGUST 31, Programme for 1890.

Friday, July 25th, Jennie B. Hagan, South Framingham, Mass.

Friday, July 26th, Hon. Sidney Dean, Waterville, Me.

Friday, July 27th, Miss Jennie B. Hagan and Hon. Sidney Dean, Waterville, Me.

Friday, July 28th, Lyman C. Howe, Fredonia, N. Y.

Friday, July 29th, Wm. A. Mansfield, Meadville, Pa.

Friday, July 30th, Hon. Sidney Dean, Waterville, Me.

Friday, August 1st, Wm. A. Mansfield, Meadville, Pa.

Friday, August 2nd, Hon. Sidney Dean, Waterville, Me.

Friday, August 3rd, Lyman C. Howe, Fredonia, N. Y.

Friday, August 4th, Wm. A. Mansfield, Meadville, Pa.

Friday, August 5th, Mrs. F. O. Hyzer, Ravenna, Ohio.

Friday, August 6th, J. Frank Baxter, Chelsea, Mass.

Friday, August 7th, Mrs. R. S. Lillie, Melrose, Mass.

Friday, August 8th, J. F. Baxter, Waterville, Me.

Friday, August 9th, Wm. A. Mansfield, Meadville, Pa.

Friday, August 10th, Mrs. R. S. Lillie and J. Frank Baxter, Waterville, Me.

Friday, August 11th, Conference.

Friday, August 12th, Wm. A. Mansfield, Meadville, Pa.

Friday, August 13th, Miss Jennie B. Hagan, Waterville, Me.

Friday, August 14th, Walter Howell, Waterville, Me.

Friday, August 15th, Temperance Day.

Friday, August 16th, Wm. A. Mansfield, Meadville, Pa.

Friday, August 17th, Mrs. Cora L. V. Richmond, Rogers Park, Ill., and W. J. Colville, Meadville, Pa.

Friday, August 18th, Wm. A. Mansfield, Meadville, Pa.

Friday, August 19th, W. C. Warner, Yorkville, New York.

Friday, August 20th, Rev. H. Frank, Jamestown, N. Y.

Friday, August 21st, Mrs. Cora L. V. Richmond, Rogers Park, Ill., and W. J. Colville, Meadville, Pa.

Friday, August 22nd, W. J. Colville, Meadville, Pa.

Friday, August 23rd, W. C. Warner and Jennie B. Hagan, Waterville, Me.

Friday, August 24th, Mrs. Cora L. V. Richmond and Hon. A. B. Richmond, Meadville, Pa.

Friday, August 25th, Conference.

Friday, August 26th, Mrs. Cora L. V. Richmond, Rogers Park, Ill., and W. J. Colville, Meadville, Pa.

Friday, August 27th, Hon. A. B. Richmond, Rogers Park, Ill., and W. J. Colville, Meadville, Pa.

Friday, August 28th, Mrs. R. S. Lillie, Melrose, Mass.

Friday, August 29th, Wm. A. Mansfield, Meadville, Pa.

Friday, August 30th, Mrs. Elizabeth L. Watson, Santa Clara, Cal.

Friday, August 31st, Mrs. R. S. Lillie and Mrs. E. L. Watson, Waterville, Me.

The Cassadaga Lake Camp Meeting Ground is eight miles from Lake Erie, and 700 feet above it. Situated midway between New York and Chicago, it is convenient of access from all points. It lies on the shore of a beautiful chain of lakes, three in number, and at an elevation of nearly one thousand feet above the level of the sea.

The Grand Hotel will be open from July 20 to September 1st, under the management of C. H. Gregory.

The prices for board, with rooms, are \$1.00 to \$1.50 per day, according to room. Transient meals, 50 cents; lodging, 50 cents.

Camper and regular occupants of tents and cottages can get their meals at the hotel, by the week, at 25 cents each.

Lodging can be obtained at cottages at reasonable prices.

The daily admission to the grounds is 15 cents per day, and for campers inside the gates, 10 cents per day.

Edgar W. Emerson will occupy the platform after each lecture, from August 2d until the close of the meeting.

P. L. O. A. Keeler and W. A. Mansfield, slate-writing mediums, will be on the ground during the entire meeting.

J. Frank Baxter will give tests at the close of each of his lectures.

The Northwestern Orchestra of Meadville, Pa., has been engaged for the season. The orchestra will give daily concerts and play for the dancing parties.

Mr. J. T. Lillie, vocalist, of Boston, Mass., will be with us during the entire meeting.

Camper will register their names at the Secretaries office, in order that telegrams, etc., or inquiring friends, may be directed to them. No peddling of any kind allowed. Daily papers on the grounds. Telegraph office on grounds. Baggage carried from the railroad to any part of the grounds at a charge of 15 cents for trunks and 10 cents for valises. Hack lines will convey passengers to and from the trains to any hotel or private house in the vicinity. Three steamers make regular trips on the Lake.

All mail and express matter intended for the camp should be addressed to Lily Dale, Chautauqua Co., N. Y.

A. GASTON, PRESIDENT, Meadville, Pa. T. J. SKIDMORE, SECRETARY, Lily Dale, N. Y. A. E. GASTON, SECRETARY, Meadville, Pa.

DR. FELLOWS

It is a regularly educated and highly qualified physician, and his specialty is in the treatment of the various forms of insanity, and in the cure of the most obstinate cases of epilepsy, and in the cure of the most obstinate cases of hysteria, and in the cure of the most obstinate cases of melancholia, and in the cure of the most obstinate cases of mania, and in the cure of the most obstinate cases of dementia, and in the cure of the most obstinate cases of delirium, and in the cure of the most obstinate cases of stupor, and in the cure of the most obstinate cases of coma, and in the cure of the most obstinate cases of convulsions, and in the cure of the most obstinate cases of paralysis, and in the cure of the most obstinate cases of palsy, and in the cure of the most obstinate cases of tremor, and in the cure of the most obstinate cases of chorea, and in the cure of the most obstinate cases of tic douloureux, and in the cure of the most obstinate cases of neuralgia, and in the cure of the most obstinate cases of neuritis, and in the cure of the most obstinate cases of neuropathy, and in the cure of the most obstinate cases of neurosis, and in the cure of the most obstinate cases of hysteria, and in the cure of the most obstinate cases of melancholia, and in the cure of the most obstinate cases of mania, and in the cure of the most obstinate cases of dementia, and in the cure of the most obstinate cases of delirium, and in the cure of the most obstinate cases of stupor, and in the cure of the most obstinate cases of coma, and in the cure of the most obstinate cases of convulsions, and in the cure of the most obstinate cases of paralysis, and in the cure of the most obstinate cases of palsy, and in the cure of the most obstinate cases of tremor, and in the cure of the most obstinate cases of chorea, and in the cure of the most obstinate cases of tic douloureux, and in the cure of the most obstinate cases of neuralgia, and in the cure of the most obstinate cases of neuritis, and in the cure of the most obstinate cases of neuropathy, and in the cure of the most obstinate cases of neurosis, and in the cure of the most obstinate cases of hysteria, and in the cure of the most obstinate cases of melancholia, and in the cure of the most obstinate cases of mania, and in the cure of the most obstinate cases of dementia, and in the cure of the most obstinate cases of delirium, and in the cure of the most obstinate cases of stupor, and in the cure of the most obstinate cases of coma, and in the cure of the most obstinate cases of convulsions, and in the cure of the most obstinate cases of paralysis, and in the cure of the most obstinate cases of palsy, and in the cure of the most obstinate cases of tremor, and in the cure of the most obstinate cases of chorea, and in the cure of the most obstinate cases of tic douloureux, and in the cure of the most obstinate cases of neuralgia, and in the cure of the most obstinate cases of neuritis, and in the cure of the most obstinate cases of neuropathy, and in the cure of the most obstinate cases of neurosis, and in the cure of the most obstinate cases of hysteria, and in the cure of the most obstinate cases of melancholia, and in the cure of the most obstinate cases of mania, and in the cure of the most obstinate cases of dementia, and in the cure of the most obstinate cases of delirium, and in the cure of the most obstinate cases of stupor, and in the cure of the most obstinate cases of coma, and in the cure of the most obstinate cases of convulsions, and in the cure of the most obstinate cases of paralysis, and in the cure of the most obstinate cases of palsy, and in the cure of the most obstinate cases of tremor, and in the cure of the most obstinate cases of chorea, and in the cure of the most obstinate cases of tic douloureux, and in the cure of the most obstinate cases of neuralgia, and in the cure of the most obstinate cases of neuritis, and in the cure of the most obstinate cases of neuropathy, and in the cure of the most



Written for The Better Way. THROUGH THE CRUCIBLE.

An Inspirational Story. BY J. WHITTEMORE, M. D. CHAPTERS XI & XII.

The beautiful month of October had come—so had returned the young millionaire, Lucian Grant. Marion had made up her mind to passive obedience. The most inspiring and elaborate preparations were made for the grandest wedding of the season. Lucian troubled Marion very little. He was too deeply engaged in business operations. He considered his marriage speculation safe. Marion tried to put on the appearance of unconcern and even gaiety. For the first time in her life she resorted to the aid of wine to keep up her spirits and deceive her friend—and herself as well. She was most of all disgusted that Mrs. Grant was installed as mistress of ceremonies, but she endured all with hardly a murmur. This was about her first deliberate act of deception. Once only she said to her faithful Maggie: "I would rather die and go to mother than marry Lucian Grant." At length the day came. The altar is festooned with flowers and glitters with gold; the priest is arrayed in glittering robes; the victim for sacrifice is decked in splendid attire, dazzling with diamonds, and the spectators are eager for the show. The lying ceremony is uttered, and Marion La Rue becomes the slave of the tyrant, Lucian Grant. When the veil was put aside to receive congratulations of envious lips, the despairing pale face was disguised by rouge. Wine assisted the deception. The grand marriage feast followed. Then in the evening came the masquerade ball, which was the closing scene. One of the most noticed of the masked figures—an Indian chief—mysteriously disappeared before unmasking. Mrs. Grant and Lucian were scared at the suggestion he might be a ghost. We shall hear more about this.

When the guests departed, and reaction came on, Marion was completely prostrated and went to bed really sick. Lucian was also too far overcome with drink to trouble her much that night.

The contemplated wedding tour to Europe was delayed on account of Marion's illness until midwinter. As soon as she was able they sailed for the East. Marion's health improved from the hour of starting. She took with her only Maggie Kelley and her mother's nurse. Annie Neison acted in the threefold capacity of servant, companion and spirit medium. Marion had by this time subscribed at least to the facts of Spiritualism. Important incidents of their travels and residence in Florence and Rome must be omitted. Grant had some important business relations in different places. But in Rome he entered into a new species of gambling, as usual, with marked success. Marion was kept pretty well informed of her husband's conduct when away on pretence of business through the trance mediumship of Annie, all unknown to herself. The young wife was not so much distressed at his treacherous conduct as she would have been if she really loved him. But resolved that she would no longer be a partner with harlots—one or more. His resentment was terrible, the quarrel a serious one, but Marion was firm. She determined to leave him at any cost on their return to New York. All this was kept from the knowledge of Maggie. At least, she knew not the nature of his office. Miss Neisen was better informed. This culminated in his coming home one morning in great distress. Marion had followed him through the mediumship of Annie, while entranced. He had been drugged and robbed of a small sum by a prostitute, and was barely able to get home. A long and severe illness followed. His wife, as she felt in duty bound, carefully nursed him back to health. He really seemed grateful and penitent, confessed all very humbly, and pledged a thorough reform. Marion believed him really penitent, and her kind heart forgave him, and took the vile snake back to her bosom, against the advice of her spirit counselors. They had not been a week home in New York before she regretted what she had done. It was now summer. She, with her father and Mrs. Grant, spent the heated term at Saratoga. Lucian remained in New York. Meantime Mrs. Grant had become the wife of Mr. La Rue. Marion still disguised her real feelings, and kept up while in company the appearance of happiness, even gaiety, by increased quantities of wine. When the repairs on the Grant mansion had been completed, she served herself to one more act of folly, and gave a grand reception on taking possession of her new home. This was in September. Then she sank down into a state of nervous prostration and severe illness, which kept her almost wholly at home all the winter. In April she gave birth to a son. He was a feeble child, and lived but a few weeks.

Marion had been insulted by a Catholic priest, and broke off all sympathy or connection with the Church. About all the real comfort Marion now had was in the almost daily communion with her spirit mother and other spirit friends, and her renewed intimacy with Edna Monery and the friendship of Edna's mother. These people belonged to a class to whom Marion until of late had been an entire stranger. They were refined educated and intelligent, liberal in

sentiment, good writers, and firm advocates of woman's rights. They introduced to Marion new ideas and a new class of literature, some of which was their own composition. She had not only begun to think, but also to write. She was in an undecided way, ever looking for freedom. She had resolutely and forever put away the destroying wine cup. Grant and his mother had become alarmed at the increasing intimacy with the Monery family, and one day he presumed to command his wife not to receive Edna any more in the house. He intimated all manner of bad things against her character as well as that of her mother. Marion demanded proof, he became abusive and persistent. She then told him some things she knew of his character, especially how he had made love to Edna and been indignantly rejected years ago, and on the very night of their marriage she had changed disguises with Edna, and he had said to her, supposing he was talking to Edna, which proved to her at once the purity of the girl and revealed his true character. At this he left her, muttering some harmless threats. It was a long time after this before the Monery family knew of this attempt to banish them from the house.

A whole year had passed, and Marion had not heard a word about the condition of her grandfather Princeton. She still kept her carriage and went where she would, but Grant had dismissed her old coachman, and she knew that all her movements were watched and reported to her husband. She commissioned Maggie to look them up. They were found in the same cottage, enlarged and every way improved. They were well, prosperous and happy. This change was principally credited to Dr. Harvey, who had proved in every way a true and efficient friend. Mr. Princeton reported that Dr. Harvey had a year before rented his office, and gone as physician to France with the American embassy. He was well paid and was prosperous in his profession. But, alas! his moral character did not remain perfectly stainless. He reasoned that if a man could purchase a woman whom he did not love for life, it was no worse to do the same thing for a limited period. He did not reflect that one wrong cannot justify another. Yet he never ceased to love Marion, and always tried to find some excuse for her conduct. But from what he had learned of the class of women with whom he associated, he felt that he would not dare to marry the very best woman in the world. His estimate of the whole sex had come to be very low and very mistaken, as we by and by shall learn.

CHAPTER XIII. "In the house of bondage grinding, Amid the glint of burnished gold."

Marion learned that all was not perfect harmony in her father's house. She had not looked for a long, uninterrupted peace. A dispute had also arisen between Mr. La Rue and Grant that looked serious for a while. Lucian claimed a half interest in valuable estates on Land Island, which La Rue contended was not company property. A compromise was effected by La Rue deeding the villa and surrounding land to Marion. Grant supposed it would be an easy matter, in a little time, to get it all into his own hands. Neither he nor his mother knew that Marion had given a written pledge that the property should never, directly or indirectly, come into the possession of either Lucian or his mother.

At the time of this interview Marion ventured to ask her father what he knew about her grandfather, Princeton. Evading a direct reply, he induced her to relate the whole story of her visit, also the part acted by Dr. Harvey. Then he commended her heartily, also his departed wife. He had recently learned that Mr. Princeton was in no way to blame in the matter of his failure, and he should be fully compensated for all he had suffered. Between the two men the reconciliation was perfect, and continued to the end of their lives. Mr. Princeton and his wife moved into Prospect Villa and took the oversight of Marion's property on Long Island. He made a very efficient agent. The remaining chapters will appear from week to week unabridged.

A New Medium.

To the Editor of The Better Way. Having recently been present at a seance of Mr. L. Peale, formerly of Louisville, Ky., I am pleased to certify to the variety and genuineness of the physical phenomena exhibited under his mediumship. All the usual manifestations occurring in a trumpet or dark circle seance are given through him with great strength and rapidity, and those who have not witnessed this class of phenomena, or wish to do so again, will find in Mr. Peale's mediumship much to interest them. If the medium's strength is properly conserved and discreetly employed, he will stand among the very best for physical manifestations in the country, for I do not believe he has attained yet the highest possibilities of his powers. If he will beseech the highest class of spirits to aid him and allow them to conduct the work without interference, his usefulness as a demonstrator of spirit power is assured, and he will be the means of accomplishing much good. In his case, as in all others, the value of mediumship must be measured by the good that results to society. Mr. Peale expects to settle in Cincinnati, hence I am solicitous for his welfare and what he may achieve here by a strict course of action. C. H. MURRAY.

OUR QUESTION DEPARTMENT.

What are the employments of spirits?—O. J. W.

To answer this question, if but so far as this planet is concerned, would require volumes. The best idea that individuals can obtain of the spirits' employments is to question each spirit that comes to them at seances what he or she is doing; for we can best comprehend that which is in our own sphere of attraction. Those above us may be engaged in some mental work which is incomprehensible to us; while those below us may be indulging in such material things that this seems incomprehensible. Yet we need not be surprised at anything. Many of the lower spirits care for nothing else than to obsess or control mortals for the sake of enjoying themselves or pleasing their senses, or to idle away their time in a sort of semi-unconscious or dreamy state. In spirit all is activity, and spirits who dislike an active life get out of this forced labor of thinking or acting by obsessing or hanging on to some mortal of his own calibre or development, and loiter about with him on the earth plane; i. e., as a mortal. Of course they take their chances of suffering as well as of enjoying themselves. For obsessions of this kind cannot be dissolved at will of the spirit as those higher spirits are enabled to do who control mediums for trance, inspiration, physical manifestations, etc. An obsession of this kind is a selfish one, and reaps its reward according to nature's operations for this effect. A love act elevates a spirit above material nature's control to the extent that it becomes a sacrifice instead of a theft, as it were, and thus makes the spirit independent. This constitutes individualization—freed from the control of matter. Some spirits take upon themselves a life duty of guarding or guiding mortals from birth to death; others of guiding them in certain material affairs; others again of simply prompting them for their spiritual welfare; but all in more or less sympathy with their charges, and, too, suffer sympathetically with them. High spirits, of course, suffer no pain, because they are positive, so-to-say, to material conditions or material nature. The lower have all the aches and pains that we have. If not in the material sense—except during obsession—at all events in a manner that is equally disagreeable; discontent, melancholy, regret, darkness, doubt and uncertainty being some of the miseries of undeveloped spirits. Outside of aiding or guiding mortals, spirits employ themselves studying—just as you would if all your material cares were laid aside. Causation constitutes the acme of their studies, and this embraces everything. Knowledge is power. The more a spirit knows of nature the more active or powerful or energetic he becomes in soul—in the exercise of his will, and this enables him, or her, to travel; investigate beyond the earth's sphere; and eventually to take part in the higher affairs of the spiritual world—whatever that may be. But there is no lack of employment, even of a material kind. And when spirits say they are following out their old avocations, like shoemaking, etc., we may take for granted that it is in connection with some mortal being who is thus employed, spirits often not knowing that they are thus led by higher spirits for their own benefit—to unfold some soul force that is needed for later spiritual progress. From this, much else may be inferred.

Dr. Loucks' Cures. ALLEGHENY CITY, Pa., Dec. 12, 1889.—Dr. Loucks, Kind Friend:—At the age of two years I had fever and ague, and my parents had me treated with mineral medicines, and I never used any other until I was about thirty years of age, and it (the minerals) was the means of laying the foundation of diseases of different kinds in my system, which has caused me to suffer all my days, and I felt that life was near its close, when I went to a spiritual lecture and was presented with a spiritual paper, THE BETTER WAY, where I found the advertisement of Dr. Loucks' great skill, the half of which had not been told. I have had the liver complaint so bad that I spit up rotten liver and matter. I had a fright about twelve years ago that shocked my nerves so bad that I had terrible fits for seven years and the drowsy so bad that I could hardly walk, and the least exercise would make me so short of breath; also a very bad pain near my heart; had kidney complaint and neuralgia, catarrh, and the black and putrid erysipelas over my body, and salt rheum and tetters, and dyspepsia so bad that I threw up all my food every time I ate anything; but as soon as I began using your magnetic remedies, I have not been troubled with spitting up my food any. After the third day's use I began to feel better, and have improved ever since, and to-day I am feeling like a new person; and it is about seven and a half weeks since I began treatment, and I am willing to testify to the above, if any one wishes me to do so, or any one wishing to write to me I will be glad to answer them. No one can tell how happy and thankful I am to Dr. J. S. Loucks, of Worcester, Mass., for this most wonderful cure. EMILY S. ANDRUS, No. 2 Delaware street. See ad. in another column.

Strive for the freedom that comes from knowledge of nature and from independence of man.

Who's Remedy for Catarrh in the Best, Quickest, and Cheapest. CATARRH Sold by druggists or sent by mail. Sec. E. T. Hazlett, Warren, Pa.

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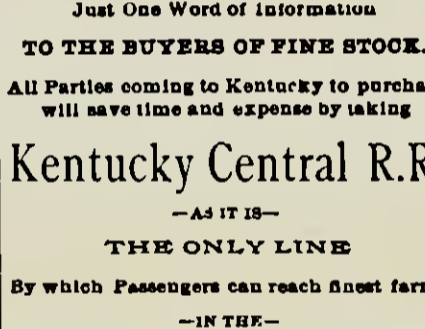
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HEALING—MR. J. W. DE HOO.

Since man began to strip the Egyptian papyrus plant of its cuttings, and indite upon them ascertained facts and experiences for the benefit of his fellowman, the "laying on of hands" has been recognized as a salutary mode whereby human suffering may be overcome.

The student may hope to scale the impediments, as barriers in his aspirations for a knowledge of the perplexing diversities of scientific research, in the physical sciences, by reducing the whole of natural phenomena to one comprehensive survey through the fact of the correspondence and interdependence of all scientific data.

This is not written to discourage, but rather to encourage, for be it remembered that there is no limit to the progress of knowledge, and that if we would now undertake to classify human intelligence we would place it in that grade which belongs to infancy.

Eighteen hundred and ninety years ago healing by "laying on of hands" was thought to be miraculous, or even two hundred years ago, when a priest of Switzerland could heal the afflicted in the same inscrutable manner, it was still thought to be a miraculous gift of heaven; but about a hundred years ago, when a French soldier of the ranks developed the same power, transferring the gift from the sacredly robed to the nationally uniformed, from the cloister to the camp, from the erudite to the unlettered, men began to question the miraculousness of the healing power, and today, outside of the influence of dogmatic theology, the idea of miracle associated with healing is scouted as a fictitious invention on the one hand and a silly belief on the other.

About six months ago the following notice was inserted in the columns of THE BETTER WAY, viz:

J. W. DeHoo, Magnetic Healer, 21 East 10th street, Covington, Ky., will give treatment on Monday and Friday evenings, from 7 to 9 o'clock, free of charge.

The unmistakable success that characterized the results in the treatment of all the afflicted who availed themselves of the opportunities afforded by the above notice entitled the public in general and the afflicted in particular, to a correct information. Suffice it to say that many came. They who were only a little ailing were relieved so quickly that they could scarcely realize afterwards that there had been anything the matter with them.

Mr. DeHoo is a foreman of one of Cincinnati's large metal works, superintending his business daily, so that he is not accessible to the public at all times, but through correspondence he has many encouraging testimonials, testifying to his gift of healing and the recovery of patients suffering from all manner of diseases.

As man is not doomed to survive in the physical form beyond a limited time, Mr. DeHoo does not profess that his magnetic powers are sufficient to cure all, but he invites all, and does promise relief for all and cure for many. Mr. DeHoo's time at present is entirely devoted to his business during business hours, but he is making such arrangements as will enable him to devote more of it to the sick after the first of the ensuing August.

Mr. J. W. DeHoo is a genial gentleman of about fifty years, weighing two hundred pounds and upwards, and does not look as if he had ever been sick a day in his life. His educational acquirements are not limited, as is evidenced in the fact alone that he speaks and writes the three modern popular languages most in vogue in this vicinity.

The Pyramids.

The personal inspection of the Pyramids of Egypt, made by a quarry owner, who spent some time recently on the Nile, has led him to the conclusion that the old Egyptians were better builders than those of the present day. He stated that there were blocks of stone in the pyramids which weigh three or four times as much as the obelisk on the embankment. There are stones in the pyramids 30 feet in length, which fit so closely together that a penknife may be run over the surface without discovering the break between them.

The Medical Law.

The old doctors have obtained a law giving them a monopoly of caring for the sick; if they had not, their business would have been gone. Read the following:

ANOTHER MIRACLE.

Dr. A. B. Dobson, Maquoketa, Iowa: My Dear Friend: I deem it not only a pleasure, but a duty that I owe, not to yourself alone, but to the public, to set forth some facts respecting my mental and physical condition during the past year.

This restless and sleepless condition continued to that extent that many nights in succession I was unable to close my eyes, all of which was reducing my physical powers and also affecting the mental; in fact the whole structure was gradually becoming weaker and weaker each succeeding day, and during all this time I was seeking the various patent medicines, and consulting the best medical ability in Michigan and Northern Minnesota, but of no avail; and finally I was advised to cross the continent, and in October I took a trip to Puget Sound, returning home about November 1st, having received little or no benefit from my journey.

Upon returning home again I consulted an eminent physician, who informed me that nothing but temporary relief could be afforded me; and thus I went on until about November 25th, when a friend hearing of my situation, brought me one of Dr. Dobson's circulars, advertising and urging me to try the magnetic healer of Maquoketa, Iowa.

I finally consented, under protest, to send for a diagnosis of my case. This was November 25th. On the 27th I slept some, but from the latter date up to and including December 4th, I did not sleep, all told, twenty minutes, of which time my mind and memory had become so weakened, and with a distracted brain I was on the verge of insanity. At the time of the arrival of the first medicine, December 5th, I had about fully made up my mind that my case was hopeless, and my restoration doubtful in the extreme, as it had baffled the skill of the most eminent physicians in different parts of the country. I commenced your treatment on December 5th, and ere I had taken the first month's medicine, I could readily perceive a marked change in my mental and physical condition; and before the second month was ended, to my surprise and that of my friends, I regarded myself fully restored, both mentally and physically, to as good a degree of health as I have enjoyed in 20 years, and for the same I express my heartfelt thanks to Dr. Dobson, the magnetic healer of Maquoketa, Iowa, to whom I am indebted as the restorer of my health.

Very respectfully, SAMUEL MARFETT, Muskegon, Mich. See ad in another column.

A Personal Experience.

Concluded from Page 1. derful visit they had enjoyed. They were in spirit life for those two hours, and had met "face to face" and had no need of words. So in the closer companionship of friends and kindred, you have in the earthly state sometimes a glimpse of what the spirit life must be.

Then when you transmute all this dust and dross, this misunderstanding, this partial meeting, which is no meeting at all, this mask of hypocrisy and foolishness, which you call material existence, into the absolute perception of one another, when you each read what the other knows, are in full possession of the thoughts, emotions, aspirations, each of the other, when you have access to the giant minds of the spirit world, only through the gateway of the spirit; when you become less interested in what they are doing than in what they are perceiving, then you have some idea of the meaning of what spirit life must be.

But be sure, although nature in her manifold workings, is never obscured for one moment from the perception, that all perceptions come through luminous minds who have higher knowledge, through spirits and angels who have deeper and more wonderful power, and through the love of that Divine Presence that illumines the spirit, and makes it possible to interpret the universe in its perfect light.

Obituary.

Rhoda A. Phillips was born at Pontiac, Oakland Co., April 15th, 1840. Married E. A. Weston May 14th, 1864. Passed to higher life June 13th, 1906, the 26th anniversary of the birth of her youngest surviving son.

Passed into spirit life from New York City on June 17, 1906, Mrs. Ida T. Gaddum, of Cincinnati, and widow of the late Wm. L. Gaddum, she was 65 years and 7 months, and for the past two years had been a firm believer in Spiritualism. Though young in the cause she was an ardent student, and derived from it comfort and joy, and especially during her last illness, as it took from her the fear of death. She left three children to mourn her loss, among them a devoted daughter, who nursed her faithfully to the last hour. The funeral services were conducted by Mr. Edgari W. Emerson, whose guides gave words of consolation to all present. Mrs. Kibby assisted in the ceremonies.

Notices.

To the Spiritualists of Mt. Pleasant Park, Clinton, Iowa: How many of you will be kind enough to donate a feather pillow to our bazaar; we are greatly in need of that article. I hope every one of our ladies will bring at least one pillow and give the same to the bazaar.

PUNGENT PARAGRAPHS.

J. L. Toole, the comedian, presented Henry Irving with a laurel wreath, and Irving, with equal generosity, presented it to the London Zoo.

Verdi, the composer of "Il Trovatore" is reported from Geneva to be in excellent health, and although his white hair and flowing beard give him a venerable appearance, his eyes are full of fire. He will not admit that "Cithello" is his last work, and says there is no telling what he may do yet if the inspiration comes to him.

DIFFERENT KINDS OF PASTORS. The presentation to Tony Pastor of a diamond judge, said an old actor recently "reminds me of a queer presentation several years ago. It seems that a lady, desiring to make her favorite minister a present, went to Tiffany & Co. and selected a valuable silver vase.

Hon. Wm. Sprague, ex-United States Senator, ex-Governor of Rhode Island, ex-manufacturer, ex-husband of Kate Chase Sprague, is now Chief of Police at Narragansett Pier.

HIS OCCUPATION. First detective—You look blue this morning. What's the matter? Second detective—Did you read about a convict at Sing-sing confessing on his deathbed that he murdered a man in New York?

Rev. Mr. Spurgeon inherited a large sum of money recently from an admirer in an English town, but distributed the entire amount among the testator's poor relations.

"I hold it true that thoughts are things, Endowed with being, breath and wings, And that we send them forth to fill The world with good results or ill."

A device has been invented for lighting the bottom of the sea.

A few days ago an interesting catacomb was discovered at Kertch, in the neighborhood of the Tartar quarter. The catacomb in question lies about fifteen feet under the surface, and is divided into three compartments. It is decorated with frescoes representing Hermes surrounded by winged genii, and also with scenes taken from domestic life. The most interesting discovery of all was an inscription, part of which forcibly reminds the reader of the one over Shakespeare's ashes. It runs: "Sorak, who never threw away the bone of the poor, has raised for himself this sanctuary, and adjoins all people that his bones were not robbed and defiled." This adjuration to posterity has been without effect, for the catacomb was already found to have been plundered.

NOT TO BE OUTDONE.

Jimmy Struckle rushing into the house—Ma, ma, Tommy Nabor has got the St. Vitus' dance!

A submarine cable is to be laid this summer between Halifax and Bermuda.

The construction of a tunnel around Klagran Falls, to utilize its water power, is soon to be carried out.

The late Herr Sigg, of Zurich, was in early life an acrobat. His performances so pleased the king of Siam that that monarch appointed him lord high somersault-turner—or something of that sort—and afterward lord high chancellor of the kingdom.

St. Peter—Well, who is it? Page—It's Jones and family. St. Peter—Ah! yes, I've heard of him. But why do you keep them outside?

In Italy mobs of unemployed workmen frequently march about demanding bread, and create riots and conflicts with police.

De Smith at church (in, where raffling is in progress)—This reminds me of a little incident that happened to me out West.

This Congress is too busy legislating for the classes to do anything for the masses. That is why nothing is heard of the people's one-cent postage promised in the Chicago platform.—N. Y. World.

According to the Interstate Commissioners' report, the railroads killed 5,823 persons and injured 26,300 the year past.

Mrs. Jones—Why are you so anxious about the arrival of the steamer from Europe, Phyllis, dear? Phyllis—Oh, nothing much; only papa ordered a count from Germany for me, and it's about time he was here.—Texas Sittings.

There are now in the United States ninety-one Nationalist clubs in existence in sixty-nine cities, representing twenty-one States and Territories.

Jacob Fisher, who died lately at Kutztown, Pa., was 109 years old, had voted for nineteen Democratic candidates for President and was never ill in his life. This is one of the cases where comment is unnecessary.

Wallace Salisbury, Jr., of Little Rock, Courtland County, N. Y., has been annoyed for some time by strange and unaccountable noises about the house. It was the source of much annoyance and mystery until he tore off some clapboards near the eaves and found a family of 107 bats. He buried them in the garden and now sleeps undisturbed.

Finally Caught On. New Salesman—What are you all laughing at? I don't see anything funny in that story. Old salesman in a whisper—It's old Hoot-cash, the proprietor, that's telling it. New salesman loudly—Ha! ha! ha!—Chicago Tribune.

"There is a divinity which shapes our ends," mused the devil, as he contemplated the terminus of his barbed-wire tail.

The Pope bestowed six more Cardinals' hats on the 24th ult.

The sausage vendors on Coney Island, N. Y., received a heavy blow by having their license fee raised to \$500. This has made the sausage men look blue, and it is thought that most of them will go out of the business rather than pay the high license imposed on them.

Two hundred girls employed as stemmers in the plug department of Lorillard's tobacco factory marched out of the building yesterday morning and refused to return unless they received an increase of pay. They received 2 1/2 cents per pound, and demanded 3 1/2 cents.

MOVEMENTS OF MEDIUMS.

Bishop A. Beals may be addressed at White Bear Lake, Minn., during July.

G. W. Kates and wife may be addressed during July, at 205 W. Sixth Ave., Topeka, Kas.

Dr. A. W. S. Rothwell may be addressed at 8 Columbia avenue, Rochester, N. Y., until 10th of July next.

Mrs. E. L. Stevens is open to engagements as a lecturer during the camp meeting season. Address, Hillsdale, Mich.

Mrs. Maggie Stewart, platform test and clair voyant medium, 264 East Main street, Piqua, Ohio, can be engaged for the winter months by societies in need of first-class talent. Address as above.

Mr. Frank T. Ripley, lecturer and platform test medium, is making up his engagements for the fall and winter season of 1905-06. All societies desiring his services can address him care of Banner of Light, Boston, Mass.

Mrs. E. Cutler, platform test medium and psychometric reader, of Philadelphia, Pa., is open for engagements for lecturing and organizing lyceums and woman's progressive unions to aid the cause. Address at Eden P. O., Parkland, Bucks Co., Pa.

Dr. Geo. A. Fuller, after an absence of two years in the South, will return to New England, January, 1906, and will be ready to fill engagements anywhere in the East. For dates, terms, etc., he may be addressed at Lookout Mountain, Tenn., Lock Box, 14.

Mrs. Nellie S. Baude, lectured in Capac, Michigan, on the 27th ult., in the Baptist Church for the Odd Fellows memorial exercises. On July 13th she will speak at the Kimball and Thornton Grove Meeting. On the 14th she will be at Mantua, O., and from thence proceed to Detroit.

F. A. Wiggins, test medium and lecturer, closes this season's engagement at Brooklyn, N. Y., the last two Sundays of this month. It then will be open for camp engagements, and for societies desiring his services for next season. During July address Mirror Lakes, N. H. After that at his home, Salem, Mass.

Mrs. M. E. Williams, of New York, has closed one of her most successful seasons of labor in the Spiritualistic field. She goes to her summer home, "Holland Hall," Long Branch, N. J., where she will hold meetings occasionally for the friends who accompany her. She will resume her labors in New York October 1st.

Henry H. Warner, inspirational speaker and test medium, is engaged for 1906, as follows: Orest, Mass., August 9th and 10th, Cambridgeport, October 12th and 13th; Brockton, October 30th; Fitchburg, November 9th and 10th; Brockton, December 14th. Would like further engagements for '06 and '07. Address 414 Shawmut Ave., Boston, Mass.

Moses and Mattie E. Hull are open for engagements for grove or camp meetings on Fridays, Saturdays and Sundays, July 25th, 26th and 27th, and August 1st, 2d and 3d. It is very plausible that Dr. Schlesinger, of San Francisco, one of the best mediums in the world, will be with them, yet it is uncertain. Certain business complication may keep him at home longer than he expects.

Mr. J. Frank Baxter will lecture Sunday, July 13th, at Waukesha, Park, Mass.; on Sunday, July 20th, at West Duxbury, Mass.; on Sunday, July 27th, at Sunapee Lake, N. H. Camp; on Sunday, August 3d, at Mantua Station, O. annual meeting probably; on Sunday August 10th, at Cassadaga, N. Y. Camp; Sunday, August 17th, at Temple Heights, Me. Camp; Sunday, August 24th, at Verona Park, Me. Camp; and Sunday, August 31st, at Lake Pleasant, Mass. Camp. Several week days are secured with most of these places preceding or following the Sundays. For the seasons of '06 and '07 address him at 181 Walnut street, Chelsea, Mass.

Lyman C. Howe speaks at Cassadaga Camp Meeting, July 29th, 30th and August 31, and is at Clinton Camp, Ia., from August 10th to 15th. He speaks at Mantua Camp July 24th to 27th, and Mixville, Ohio, August 24th. He is engaged for Sundays of November in New York, and for December in Philadelphia, Pa. He is yet free to engage for September and October, wherever first called, but would prefer engagements in New York, Pennsylvania or New England, as being nearer relations to New York and Philadelphia. He is also free to engage January, February, March, April, and May, 1907. First call first served. Address Box 379 Fredonia, Chautauque Co., N. Y.

Advice to Mothers. Mrs. W. W.'s own Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays pain, cures wind colic, and is the best remedy for diarrhoea. 25 cents a bottle.

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