

THE BETTER WAY

AN ADVOCATE OF SPIRITUALISM AS A SCIENCE, PHILOSOPHY AND RELIGION.

VOLUME 8.

CINCINNATI, MARCH 28, 1891.

NUMBER 13.

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

THE BETTER WAY

IS ISSUED EVERY SATURDAY
BY THE WAY PUBLISHING CO., PROPRIETORS,
Southwest Cor. Plum and McFarland Sts.,
CINCINNATI, OHIO.

M. G. YOCUMANS, President,
J. H. WRIGHT, Treasurer,
C. C. STOWELL, Secretary.

CINCINNATI - - - MARCH 28, 1891

CONTENTS.

FIRST PAGE—Faith, Love, Works, Lecture Delivered before the Union Society of Spiritualists, Cincinnati, O., by Hon. Sidney Dean.

SECOND PAGE—Ought Spiritualists to take concerted political action, by Silas Tyrrell; Hudson Tuttle's Literary and Mediumistic Work, by Dr. Eugene Crowell; On the Wing, Moses Hill; Random Hits.

THIRD PAGE—A remarkable Seance through Mr. A. Willis, Physical Manifestations, by G. Pease; A Test, by R. N. Kerr; Her strange Dream, Slate Writing in England; Our Question Department; Truthful Vision; Hypnotism, by Dr. Lockwood; Advs.

FOURTH PAGE—Editorials—Law vs. Morals; Statesmanship vs. Partisanship; Our Natal Day; Sour Grapes; Minor Editorials; Personal; News Items.

FIFTH PAGE—Society Correspondence; Advertisements.

SIXTH PAGE—Ladies' Department; Anniversary Hymn, by W. H. Randall; Faith, by Mrs. A. E. S. Underhill; Who and What is God, by Mrs. Maggie Stewart; What is Truth, by Mrs. L. A. Sunderlin; Source, Woman's Dependence; Nationalism, by Mrs. Churchill; Spiritual Meetings; Advs.

SEVENTH PAGE—Timely Topics, by Louis Buckhorn; How they Testify, by C. G. Helleberg; Literary; Advs.

EIGHTH PAGE—Local News; Correspondence; Movements of Mediums; Fugent Paragraphs; Advs.

Original Essays.

Specialy Reported for The Better Way.

FAITH, LOVE, WORKS.

A Lecture Delivered before the Union Society of Spiritualists at Cincinnati, O., Sunday Morning, March 15, 1891, by the Hon. Sidney Dean.

If this modern disclosure of spiritual or psychic force came to the world for the mere purpose of whetting the curiosity or darkening the minds of the race with doubt or uncertainty, or for the purpose of adding to the burdens of humanity and making of human life a still greater mystery than it has been in all the past of history, its advent would have been, in every respect, a curse rather than a blessing to man. Doubts are prolific mothers of unrest and disquietude of mind, heart and life. A chronic condition of doubting indicates a moral or mental dyspepsia, and the resultant disturbance and unrest of mind and soul are akin to an acute physical attack of that dread disease which seems to poison all of life by distorting it.

And who shall deny that a chronic condition of doubting is not a mental disease, or a disturbance and ill-adjustment of the mental and moral faculties, sometimes conditioned upon the personal character and life, but more often not. Very often the doubting nature received the stamp generations before the person was born, and he is neither mentally nor morally responsible for the burdens of life which he carries with him from the cradle to the grave, making a vigorous fight against his bad inheritance as he goes. I have seen a long, sad face, pinched with care, and every wrinkle in the furrowed forehead and cheeks was made by the sharp colter of the plow of sorrow, or darkness and unrest. Aye, the sharp iron was furrowing the soul also. Life was a burden most courageously carried.

To this class it is the height of irony to bid them dismiss their doubts and enter into a true harmonious rest of their natures. And there are some whose unhappy and ill-adjusted physical mechanism must pass through the bleaching process of an earthly grave before it can be adjusted to and work harmoniously with a free, glad, restful spirit. Oh, these sad burden bearers of life! How sweet to them will be the many mansioned home of the spirit, and their disrobing from the mortal heredity. He is no philosopher or thinker, and certainly not a humanitarian filled with a love for his kind, who judges these burden-bearers harshly, or who pours upon them hot denunciations for their lack of faith or trust.

How little we know of each other, of the scales in which one weighs himself or herself, either in the balance of time or eternity. Each has a standard, and it is shaded, toned, graded by one's own inherited nature and disposition, by the educating and molding forces through which the life has passed from infancy up; by the tone and grade of society in which one's life has been cast; by the

domestic or home environment; by early parental tyranny or laxity, and a thousand and one little integers in the daily round of life. The preaching of faith or trust, it seems to me, is like demanding that a blind man shall see the beautiful colors in the works of nature and art, or like bidding a deaf person hear exquisite strains of music. They would if they could, but nature has seemed to deprive them of that exquisite pleasure. It is useless to set up one universal standard and bid all discordant natures of the race move in perfect harmony with it. The demand might be proper and just were all natures molded exactly alike, and the standard was adapted to the exact condition of all. Here, for instance, is one of the brotherhood's poor. He saw the light of life in an old tumble-down cottage, or home, and the blast of poverty, like a sirocco, has swept every room, leaving nothing but the gaunt spectres of want, filth and famine behind. Cold and hunger were constant guests; vulgarity and profanity the daily speech. This, with the besotting cup, had poisoned the nature of his sire, and he inherited in his blood, the trend downward. He took to profanity and vulgarity and personal uncleanness as naturally as to his mother's breast for sustenance to the body. He saw through a glass darkly through all his childhood, youth and young manhood. His inherited life became to him a second nature in the natural personal life of his manhood. His conceptions of a high, holy, pure and real life in the spirit and in eternal realms is vague, misty and unreal. The darkness of his nature is like a cataract over the eye. It prevents seeing.

"What will you do with this human brother? Will you bid him trust, be patient, have faith? He will stare at you with the look of semi-idioty upon his face. But tell him to do something practical and real and he will understand you. Tell him to leave the old tumble-down, filthy hut with its rags and famine; to cleanse his body of its filth; to go to work and earn clean, wholesome and suitable clothing and strengthening food; tell him to wash his mouth clean of vulgarity and profanity, and keep it clean; tell him of the mines of knowledge awaiting his examination through careful, persistent study; tell him of the real happiness of a true home to be earned by his persistent toil; and then tell him you will aid him as far as you are able to do so, and he will understand you. No hot denunciations, no clubs and stones, please. You must leave your standard and go to his, judging him by his own before you can raise him to a true ennobled manhood. If he yields to your influence then your work has just begun. His former envired life will come back and press upon him like a mountain's weight. His untrained courage will ooze out of him until he stands limp and powerless to will and to do. He will have hours and days of mental and moral dyspepsia, and doubts of his final success and victory will seem to crush the new life out of him. Now you have some practical work to do, if you would build a man. There is a time to preach courage and harmonious adjustment and happiness. These come afterward. There is a time when our own shoulders must go to the wheel to aid a fellow man out of his difficulty. He cannot do it alone.

The world is tired of impracticable standards and rose-scented, kid-gloved impracticable teachers in the pulpits of Christendom. The most of them are mere theorists with a single, fixed, unelastic standard. Faith, or the credence of the heart, for the ignorant and the learned, for the vicious and the orderly, for the boor begotten in beastliness, and for the cleanly of nature, is proclaimed as the one paramount obligation of all. If a benevolent soul feeds the hungry, clothes the naked, and lifts up into a true manhood such a fellow-being as I have described, it is all sinful and every act is condemned by our heavenly Father because the loving, humanitarian worker is devoid of faith as defined by the impracticable creedist orator.

The essence of Calvinism, which terrorized the churches so long, consisted in the dogma that the more good deeds a man performed outside of the church, or without submitting to its creedal teachings, the blacker his religious character, and the more offensive he was in

the sight of a Calvinistic deity. If he obeyed the law of his physical nature and ate food to sustain life, he sinned; if he refused food and starved himself, he sinned; if he loved his wife and family, he sinned in so doing; if he hated and abused them, he sinned; if he inculcated good morals, he sinned; and if he inculcated bad ones, he also sinned. If he was charitable he sinned and if he was penurious, he also sinned. If he prayed to his Heavenly Father, he sinned, and his prayers were "an abomination to the Lord;" if he refused to pray, he sinned. He sinned anyway, unless he first exercised faith or credence in that which he could not understand, and which seemed to him impracticable and mysterious. So strong were these iron rules of life welded upon the brain and the conscience that the teachings of the Calvinistic theology were cast into a brief metric version, reading thus:

"You can, and you can't,
You will, and you won't,
You'll be damned if you do,
And you'll be damned if you don't."

Of such unreasonable theories was the theology of John Calvin constructed, but it ruled the churches as with a rod of iron.

But let us examine a milder and more common type of unrest and unhappiness in the world, and look at the panacea offered for its healing. The family is the basis of true society. The normal condition for its founding is a true, conjugal love, alike filling and unselfishly controlling both hearts and lives. This is nature's law. There is no power on earth so great as a pure, unselfish love. And God knows that in this highest and most important form of the social life of earth, no less a power than the greatest is needed to keep the social life of earth sweet and carry forward the great designs disclosed in the creation of such a race of beings; to fill the cup of human life with an approximate measure of happiness, and prevent mental, moral and social dyspepsia from eating like rust into the vitals of human goodness, turning life itself into an acrid, burning, bitter selfishness.

The mating of two souls; the melting and fusing of two natures into one substantial family head. Is not the conception God-like? An unselfish, loving daily life sweetens the bitter cup which the most of us daily drink; it constantly sends us out of ourselves into the life of our other half; it creates a loving solicitude, which, though often an anxiety, is tinged with roseate hues, and increases the richness of our own unselfish love. It dissipates the tedium of an otherwise humdrum and juiceless life, and when conjugal love overflows in paternal and maternal love, it loses none of its volume and sweetness, but rather finds it increased. This is nature's own law. Two can bear the same burden better than one, and hence a true love is the great victorious burden-bearer for a mated life.

Burdens, trials, disappointments and sorrows, we must have. These are incidental to our growth and unfolding. Life is like a garden of roses; the thorns are always there. But the province of a true conjugal love is to seek to weave the roses into each other's lives, and extract the thorns, which only give pain. How naturally and harmoniously has nature builded the equal parts of this unit of conjugal life? The man, strong, courageous, and fitted for the bustle and strife of the world; the natural breadwinner and heavy burden-bearer; and the woman, with a frail body, but a larger and more sensitive and loving nature, fitted with a greater patience and a greater endurance to bear the pains and burdens of maternity; how nature has adjusted the sexes for their true mission in life!

Now, let the canker of self, or the unshared perplexity of life crush out of the manly heart the old, sweet, all-pervading conjugal love; let business cares engross to the exclusion of love's little amenities and the sweet natural communings; let the lust of the eye, even temporarily, dethrone the other half of the family, and a starved love will look out of hollow, troubled eyes, and a grim fiend of unrest and pain will send the old love into exile, and discord and distress will rule in its place. Oh, the real sorrow of a heart bereft of its love. We can bury our loved and embalm them within us,

but we cannot lose their love and its constant ministrations without experiencing a greater agony than the grave can inflict. The mated husband dethrones a queen when he withdraws his active love from her daily life and sends her into exile and tears. A wife wrecks her husband's life and happiness when she withdraws from him the Egis of her holy love. It may, for a moment, seem a small thing, and a cold indifference or a defiant word may begin the sad work of wrecking two lives and destroying the real life of a true family. There is nothing so sensitive as a pure love, and nothing so cruel as a love despised, outraged, trampled upon, until it has turned into hate and loathing. Then the black shadow of Azrael, the angel of death, crosses the threshold and the visible wreckage of love remains to poison all the subsequent life.

What now shall be said or done? Shall the priest be called, the familiar Scripture lesson recited; prayers, in which neither half of the family join in spirit, be offered, and a homily upon faith in the unseen be delivered by this outside keeper of the family conscience? He is not in their orbit of feeling and therefore cannot help them. Here is a natural result of natural causes; he presents a supernatural faith and force as the means of restoration of the old love and unit life. Just as well recite a page of the Koran or read the columns of a daily newspaper aloud. It needs now a great deal of good, plain, common sense, a knowledge, by experience, of the nature of conjugal love and how it can be awakened from its enforced lethargy and gather to itself its old strength and supremacy over the heart and life, for the throttling of discord and the death of self. It is not a general or special faith in the direct intervention of the world's heavenly Father, in this case, which is needed, but rather personal wisdom and true courage that can stand by the dying couch of love and give up all of self to restore it to active life and vigor, and save two lives and the true family by so doing.

It requires more true courage to say "I am sorry; I was wrong; will you forgive me?" than it does to charge an enemy on the bloodiest field ever fought. To some natures it is like meeting death face to face with an unyielding spirit. The open abandon of the soul; the utter yielding of its selfish pride; the true heroism, which makes no conditions, palter not in a double sense, talks not of meeting half-way, but nobly and generously takes all the blame upon itself,—such are spirit heroes and heroines, and such as they can conquer a world of discord, hate and misrule. Common sense and unselfishness, rather than a creedal trust or faith is what is needed in these unfortunate trials of the family.

And do you know that the love which gives to the family the highest type blossoming and fruitage is always modest, tender and even stealthy in its ministrations? It reveals in surprises which give pleasure to the other and beloved half. And do you know further that the conjugal kiss of love is never so sweet as when it is bathed in tears? Oh, you of hard, selfish, unforgiving natures, how little you know of the ministrations of love, or of the power to sweeten the cup of mortal life, or adjust the disarranged and discordant elements. I do not wonder that the Nazarene builded his gospel upon love. He could have builded it upon no other attribute, element or power of the soul, with any certainty of success. It is the one major force of life, and as such must abide and rule in eternity as well as time. It will be the cement of the social life of the many-mansioned spirit realms, and its presence and force in the conscious world, or in conscious worlds of thought, feeling and action justifies their creation. The great hymnist sang:

"Oh, love: thou bottomless abyss,
Thou to perfection who can know,
Oh, height immense! What words suffice,
Thy countless attributes to show!"

Love has its attributes. And these are called into action through the strange vicissitudes, trials and conflicts of the mortal life. In the changes which are constantly taking place from our cradles to our grave in the mortal body, in the diseases and pains which pervade and rack it; in the sorrows, agonies and tears which ebb and flow in life, like the

tides of ocean; in the sad disappointments which, like a frost, destroy our budding hopes; in the tortured visions of poverty, want and dependence, which a disordered nervous system engenders; in the conflict of self with other self, moving upon other planes of life than ours; in the morning and at night; in the sunshine and in the darkness; in sickness and in health; tossed in feverish unrest of soul, or quietly basking in the repose of a true harmony; in any and all conditions of conscious being, the attributes of love find their place, mission and work. The philosophical Paul wrote concerning love that it suffered long; was kind; envied not; did not inspire egotism nor pride; behaved with becoming modesty; was unselfish; never studied evil in others; rejoiced only in the truth; boreth all things; believeth all things; endureth all things and never fails. It may be dislodged from the heart; driven out of personal life; but as a conserving and vitalizing force in all the universe, will never fail in its mission.

Why should such an element, such a force in life, taking hold as it does of the deep foundation of one's spiritual nature, be uncrowned and made to take a place subordinate to mere credence or faith? Would it not be as consistent in our creedal brethren to re-establish old Judaism with its ceremonial laws, its bloody altars of sacrifice, its circumcision of the males, its general heathenism of superstition, its chronic condition of fighting all other members of the race, and relegate the later evolved gospel of the Nazarene to a subordinate place in the religious economy of the world?

Love stands as the true power over heart and life in the Nazarene's system; hate and exclusiveness, which is the essence of selfishness, was the power in a now dead Judaistic system. Why will intelligent people in this later age of the race still tie their religion of love to the dead carcass of the old Theistic lion of hate and selfishness, and make their creed and their faith embrace both these great moral opposites?

Perhaps we can solve this great riddle by observing, somewhat carefully and critically, both the laws and processes of evolution, observed in all history. Evolution is the process of the new being born out of the old. It is not an order or a law of new virgin creation, but a birth from the old, from that which precedes it. And I think by careful observation you will find that more or less of the old condition attaches, inheres and is found in the new. Not that the old dominates the new, but rather tones and shades it, and weaves into its fibre some of its distinctive elements. I think you will find this to be true in the realms of nature, in the growth of constitutional liberty in human governments, and in the evolution of human thought, as well as in human conceptions, creeds and life.

There is, then, a reason why not only its history, but the Jewish conception of First Cause and some of the laws of that dead nationality should find place in the higher evolved gospel of the Nazarene. In his own teachings as reported, Jesus refers to them, and only refers to them. The great characters of early Jewish history he also refers to, and two of them he meets and converses with upon the mountain of transfiguration. He summarizes the Mosaic moral code but adds to it the significant evolved fact, the true key of his own philosophy.—"Love is the fulfilling of the law."

It was left to Paul, a Jew by birth and a high education, to write a series of theses, known as epistles to the churches, in which the whole Jewish economy and faith is made to take a prominent place in the Christian system, and what could not be practically applied is made symbolic, or given a spiritual significance. The Judaistic womb left its imprint, its stamp, upon the whole Christian system of faith. The two thousand years which have elapsed since that great evolutionary epoch in history and in religion have not yet sufficed to cleanse the system from some of its grosser and more unreasonable features.

But the cycle is closing, and another has already opened. Already the crude follies and the cruder theological myths of an ancient Jewish life are under the searching analysis of modern scientific and religious thought and observation, and are being relegated to their proper place in the crude conceptions of an

ignorant past, the childhood of the race. They are taking their place among the intellectual toys of the world's childhood. They have been, during the Christian cycle, bulwarked by tradition and shielded by creed. Tradition, under the searching analysis of modern scientific thought, and the disclosure of nature's laws and forces, crumbles and is dissipated. Facts and laws abide; fictions of either the faith or the imagination melt into nothingness. The Garden of Eden, with its talking serpent; the apple possessing such marvelous properties; the tree of life in the Garden; the flaming sword which guarded it, is too palpably a myth born of an uncultivated and illogical age of the race. The Jewish system was either builded upon it, or its priests and scribes gave it a paternity. It should have died with Judaism. But it found a place in the evolved Christian system, and the creedal Christianity has had to defend it down the ages. The new system now opening will take the heart, the real meat, force and facts of the Christian system, and leave the old myths in sepulchres of history, which only the curious, the later students, will visit to learn the character of the world's mental childhood. The universal, all-pervading love of the All-Father, and the unit nature of His family will be the nucleus of the religious faith of the new cycle. Intimations of this are given on every hand.

The radical feature of this new evolutionary cycle of progress has already appeared in its incipient work. The veil between the two worlds of conscious life has been "rent in twain from top to bottom." The dwellers within the veil of the spirit life are coming forth into the outer courts of the material life. Judaism and creedism are crying "avaunt!" It is the repetition of an old fact: "He came unto his own, but his own received him not." His cycle of spiritual life and of psychic power opened with persecutions and obloquy, not because of his personality, but because of the truths which he taught and the works which he wrought. The new cycle of to-day witnesses the same facts. Spiritualism is traduced, insulted, cast out of the pale of Christianity as that was cast out of the pale of respectable Judaism and its society. The priests and temple worshipers would have none of the Nazarene, his philosophy or his religion of love. So also the priests and churches deny recognition to former members of their congregation and occupants of their pulpits because they come in an unorthodox way. The old persecutions gave life and vigor to Christianity; the new persecutions and the ostracism practiced are rapidly increasing the army of the faithful who believe in God and His unit family. In the meantime new manifestations of a psychic character are daily being unfolded. Intelligences speak as though clothed with their own mortal lips. Their messages are intelligent; the truths they teach are in harmony with nature and its laws; with man and his laws. The visionary, the extravagant, the mythical, the unreasonable and the inconsistent are all eliminated from these higher revelations of the super-sensuous life. They teach not Atheism, chance, nor an infinite man as First Cause. To them as to us the mystery of the infinite still abides. They have not seen God, for the logical and natural reason that the finite cannot possibly comprehend the infinite. That great theological horror, death, which has held the race in chains of fear because not understood, has been dissipated by this wonderful visitation. As sleep to the body, or a change of its clothing, so is death viewed by the living spirit who has made the change. He is still under the same natural law of his spirit. Nothing is eliminated from his nature, nothing added or changed save that he has left his old body behind. Leaving the earth, he had no further use for it. He could not exist in it in pure spiritual realms of life. The eternal "fixed" condition of being, taught by the creeds, he has not found. He thinks, wills, loves and progresses. It is in his progress that he sheds the old earth faith and philosophies. The more ignorant and bigoted in earth, the more he has to learn, and the harder the work of undoing the old and learning the new.

Concluded on Page 8.

Written for The Better Way. OUGHT SPIRITUALISTS TO TAKE CONCERNED POLITICAL ACTION?

SILAS TYRRELL. If intelligent, conscientious voting Spiritualists will seriously ask themselves the above question, and allow the still, small voice within to answer it, I think it will be answered in the affirmative every time. Since the second year after the advent of Modern Spiritualism in western New York, there have not been wanting those who have advocated that it should be organized into a spiritual institution or church similar to other religious sects. And whilst I have always steadily opposed the sectarianizing of Spiritualism, I have nevertheless believed and advocated that Spiritualists should organize for social and secular purposes. Nor do I now believe or advocate that Spiritualists should organize themselves into a distinctively spiritualistic political party. What seems to be needed at the present time is this: That Spiritualists unite their efforts with all the other liberals of the country who are large and broad enough in their views on all subjects to grant to others the same rights and privileges which they claim for themselves, and that they work together to save our common country from impending ruin.

We have only to look at the inequalities existing in the present state of society to see that something must be speedily done if we would save the ship of state from drifting upon the rocks of wildest anarchy and confusion and being dashed to pieces. No one can read the history of the revolution of 1789 in France without seeing the same or similar causes which produced that event at work in our own country, creating and ripening a greater and far more bloody revolution than any Frenchman ever witnessed.

No sooner did it become a foregone conclusion that negro slavery was to be destroyed by our late rebellion, than there was a union of all the would-be aristocratic classes for the purpose of forging a more galling and degrading form of slavery which they purposed to fasten upon the white and the black man alike. Nor have they thus far failed in their hellish plans and purposes. From the day the money power forced our government to mutilate and dishonor its circulating medium, causing it to discriminate against the soldiers who were sacrificing their personal interests in fighting the enemy to preserve the life of the Union, and in favor of the bondholders, who were sapping the nation of its very life blood, their work has been carried steadily forward until the elements of society are just ready to burst forth into riot and revolution. The toiling masses have felt the cruel pressure brought to bear upon them, but not understanding political economy, they have failed to learn the real causes which have produced their sufferings. Hence they have sought relief through their Trades Unions, Knights of Labor, Farmers' Alliance, and other reform organizations, but in vain. And why? Simply because millionaires enact the statutory laws of the country, which enable the wealthy few to plunder the sons and daughters of toil of their just and rightful inheritance. The laws which they enact allow capitalists to combine and blacklist their workmen; but the moment the workmen combine and seek through strikes to obtain from their grasping employes something like a fair equivalent for services rendered, they are arrested by the government, tried and condemned as agitators and conspirators against the laws, the peace and safety of the state. Nor is this all, for the government plays into the hands of capital in allowing employers to call in Pinkerton's thugs to shoot down their employes as if they were so many mad dogs, without calling either them or the thugs to an account for their bloody deeds.

Such is the truly awful condition of the country at the present time, and it is growing worse instead of better every moment. And it is folly to suppose that a change for the better can ever come through the policy of either of the two old political parties, because they are simply and only the right and left bowers of the money power. What did the Democratic party, under the leadership of Grover Cleveland, do or try to do in the interest of labor? Or what has the Republican party, under the leadership of President Harrison, done or proposed to do to lighten the burdens of the laboring classes? If we would have true reform, the liberalists of the country must unite and call a halt, for the money kings will never cease their efforts to coin the sweat, tears and blood of those who toil into gold until the people, engaged at their unjust laws; rise en masse and destroy both the law makers and those who seek to enforce the laws as the enemies of human progress.

And here permit me to ask: Can Spiritualists longer consent to be aiders and abettors of the men of wealth who rob the suffering poor for their personal aggrandizement? Knowing the causes which produce the poverty and sufferings of their brethren and sisters, if they make no effort to remove them, are they not really and truly the accomplices of those who do the work? Of course, it will be an unpleasant task to place ourselves in opposition to the government,

but can we be held guiltless if we refuse to do it? What though duty leads us through blistering sands and over thorns which tear our feet at every step we take, are we not reformers? And if we are, ought we not to rejoice that we are counted worthy to suffer for righteousness sake? If there can be no reform without earnest effort on the part of those who desire it, no more can there be a true reform in anything which does not bring persecution and suffering to those who conscientiously and consistently work to establish it. This will be the test of our mettle as true reformers.

When Wendell Phillips was delivering his masterly argument against the "Fugitive Slave Law" and rebuked Massachusetts for her hypocrisy and injustice in remanding the escaped slaves found on her soil back to slavery again, he was told by a state official that he was committing treason against the Commonwealth of Massachusetts and would be punished for it. But the threat was powerless to swerve the great Phillips one iota from a fearless discharge of his duty as a man. He simply paused, looked at the pompous little official a moment and said: "Damn the Commonwealth of Massachusetts when she places herself in opposition to universal human freedom!" And though pelted with rotten eggs by the mob, kept right on with his argument until it was finished.

Such was the dauntless and determined spirit of that little band of heroic men who fought, conquered and destroyed negro slavery! And have Spiritualists none of the same vital fire burning upon the altar of their hearts? And if they have, is it not time for them to gird on their armor and calling upon all good and true men to join them, work to avert the coming storm? Or shall we quietly fold our arms and look idly on until we are enveloped in the lurid clouds of a strife worse than our late civil war? Do you think me an alarmist, or one who writes merely to create a sensation? I am neither one nor the other. I simply write what I see, hear, and verily believe to be the truth regarding this matter. In less than a decade of years the vexed problem of capital and labor will have to be settled, either by ballots or by bullets. And if the liberals of the nation will act quickly and unitedly, it is for them to say whether or not it shall be settled peacefully. But no time can be lost, for the elements of society are fusing and will soon be beyond their control. What then shall we do, or how begin the work?

A. F. Melchers, editor of THE BETTER WAY, has shown very clearly. I think how all of the difficulties which now threaten the destruction of civilized society in the United States may be amicably settled. His entire editorial of December 27, 1890, entitled, "The Political Straw," is replete with good sense and sound logic—is pat and to the point. The distinction which he makes between religion and Spiritualism is so eminently just that all who love humanity and desire to see Spiritualism make rapid progress will never think of taking exceptions to it, but will give it their hearty endorsement. And as Editor Melchers is known to be a Spiritualist all the way through from rind to core, it will be ample proof of his honesty of purpose, of his non-partisan feelings, and of his wisdom and foresight in nominating so good, pure and able a man for President who is not a Spiritualist as Robert G. Ingersoll. The very fact that this is a secular and not a religious government in any sense ought to convince all liberalists, whatever their distinctive religious views may be, that no better or more competent man than Mr. Ingersoll could have been nominated for the Presidency. True, he is not a Christian, is not a Jew, is not a Spiritualist, neither is he a Materialist nor an Atheist, but he is an Agnostic. He neither denies nor affirms the existence of God. He does not pretend to know whether matter is all nor whether man ceases to exist at the death of the physical body or not. He simply says, I have no positive convictions regarding these speculative opinions, because I have never had the necessary evidence to compel the conviction that they are either true or false. Therefore I can only suspend judgment concerning them until the convincing evidence is furnished me.

And now, inasmuch as all of the religious and anti-religious sects are compelled to live under the government of the United States, the question arises: What kind of a man is best calculated to be the President of this heterogeneous mass of humanity? Is it the man who has no settled religious opinions, but who regards all men and women as his brethren and sisters, and that they are all entitled to the same rights and privileges, one with another under the law? Or is it the man who has pronounced religious opinions of his own, and who regards no man as his brother, or woman as his sister, who does not think as he thinks, and worship the same God which he worships? To ask which of the characters above described would administer the laws of this nation so as to throw the protecting shield of the government over all of the diversified views and interests of its subjects is, it seems to me, only putting a question in satire.

Therefore, believing that the time has fully come when we should take concerted political action, I, as a Spiritualist, second the nomination (made by Editor

Melchers) of Robert G. Ingersoll as our candidate for President in 1892.

Of course, Mr. Ingersoll's nomination will evoke the hatred and malice of the church, the same as did the nomination of Abraham Lincoln for President in 1860. At that time the church regarded African slavery as a divine institution, and had flooded the country with religious tracts, declaring that all who opposed slavery were the enemies of God and His Christ. And when Mr. Lincoln saw that the clergy were opposing his election, he said: "These men (the clergy) know that I am for freedom in the territories, freedom everywhere as far as the Constitution and laws will permit. They know this, and yet with this holy book (the Bible) in their hands, in the light of which human bondage cannot live a single moment, they are going to vote against me." And, with broken voice and his cheeks wet with tears, he continued: "I know that there is a God, and that he hates injustice and slavery. I see the storm coming, and know that His hand is in it. If He has a place for me, and I think He has, I believe I am ready. I know I am right, because I know that liberty is right, for Christ teaches it."

The above are ringing, truthful words, and are worthy of the man from whose lips they fell. But what do they say of the clergy? Simply that they upheld African Slavery in 1860 the same as they uphold wage slavery in 1891. True, when Mr. Lincoln issued his "Emancipation Proclamation," they called and destroyed what they could of their religious tracts which upheld the "divine institution," and published others declaring that God was on the side of universal human liberty. But were they honest in making the declaration? Their position on the subject of wage slavery to-day answered the question in the negative. All priestly influence (except that of a few individuals who are wholly ignored by the great body of the priesthood) is on the side of the idle monied few, and against the toiling, poverty-stricken many. They preach poverty and contentment to the workingman, and wealth, place and power to the rich man, precisely as they have been doing for the last 1500 years. They preach about the blessedness of religious freedom, but will never tolerate freedom of speech in the man or woman who rejects their church shibboleth. And should Mr. Ingersoll be run for President, they would doubtless feel it to be their holy duty to slander him, as they slandered Thomas Jefferson when he was running for President, by saying "if he is elected he will burn all the Bibles in the land, in order to establish Atheism." With all their boasted efforts to preserve religious liberty, they are working purposely to defeat and destroy it. Else why are they seeking to have God put in the constitution and Jesus Christ declared to be the ruler of the nations?

Now, while Mr. Ingersoll cannot say as did Mr. Lincoln, "I know that there is a God," yet he is perfectly willing for every human being to know (if it is possible) whether or not there is a God. But the clergy are not willing to trust the people to decide this question for themselves, but seek to have it declared as a fact and established by legislative enactment. To which Mr. Ingersoll is opposed and for the following reasons:

- 1. Because it would be an act of injustice to compel a man to acknowledge legally that which he does not believe to be true, in order to exercise his rights as an American freeman.
2. Because if God exists, he believes that He is able to preserve his honor and dignity without a boost from the clergy by having his name inserted in the organic law of the land.
3. Because he believes that Jesus Christ knew what he was talking about when he said: "My kingdom is not of this world," although the clergy accuse him of being either very ignorant or of downright lying, in saying that he is the ruler of the nations or kingdoms of this world!

Which will a man of common sense be most likely to prefer? The teachings of the orthodox clergy on this subject or those of Jesus Christ and Robert G. Ingersoll. I frankly confess that I am just heretic enough to prefer the teachings of Christ and Ingersoll.

Now, I wish to call the reader's attention to a simple fact, which is this: That we have only to examine the administrative policy of this government since the rebellion, to see that those who have had a hand in shaping it, have been in full sympathy with the clergy and the men of wealth, who are unitedly working to take from the poor the few rights and privileges which are left them. What is the attitude of the present incumbents of office towards Spiritualism and Spiritualists? Have they not already declared Spiritualism to be only jugglery? And that our mediums are jugglers and tricksters who deceive the people and take their money unlawfully. Are they not striving to make it impossible for us to hold communion with our loved ones on the other side of death's dark river, without paying a license fee to the state for the privilege? And if a man is inspired to lay his hands on the sick and they recover from their sickness, are they not striving to send him to prison for his act of mercy? And this is the religious liberty for which the clergy

are persistently working. Knowing as every intelligent Spiritualist must that all of the above charges are true, what are we going to do about it? Are we to tamely submit to such acts of injustice and oppression?

If we refuse to remedy existing evils while we have the power, who but ourselves can be blamed if at last we are reduced to a worse state than Russian serfdom? Spirits of our departed immortal heroes breathe upon us, that we may have the courage of our convictions and move forward in the path of duty regardless of consequences. Oh! for the love and wisdom of a Jesus, the courage and fortitude of a Bruno, that we may marshal our forces in time to save this fair land from being drenched with human blood!

And now, Mr. Editor, as you have fairly set this ball of political reform in motion, allow me to suggest that you add to its momentum by calling upon your spiritual contemporaries to take up the subject and sound the alarm until every voting Spiritualist is awakened to a realizing sense of his duty as a free American citizen. Why not call a convention of the editorial fraternity of the spiritualistic press? And extend invitations to all editors of liberal tendencies that together you may map out a programme which every editor will promise to do his best to carry to a successful issue. And, if possible, unite on a day for the calling of a National Convention, for the purpose of inaugurating a Secular Political Party, in which shall be tolerated every shade of religious opinion. Then call upon the various reform organizations to join the new party, and unitedly work to reach the goal to which their single but diverse efforts are directed. Appoint a committee to make an appeal to the people—to all who hate injustice and slavery and love liberty and equality—to rally under the flag of the Secular Political Party in the defense not only of their individual rights, but in the defense also of the rights of every oppressed and downtrodden human being.

This done with a persistency that will conquer, and the principles of our immortal Declaration of Independence which were enunciated by the inspired Jefferson will soon become interwoven into the very framework of all our institutions. More than this, it will enable us to elect Robert G. Ingersoll for our next President, and also to elect a Congress that will act in concert with him.

Written for The Better Way. HUDSON TUTTLE'S LITERARY AND MEDIUMISTIC WORK.

EUGENE CROWELL, M. D. It is not only remarkable that the world of non-Spiritualists should be so oblivious of the high order and great merit of much of the literature of Spiritualism, but it is even more remarkable that by the majority of Spiritualists themselves our best works should be so little appreciated.

The class of readers most benefited by these works are those who seek to understand the highest philosophy of Spiritualism. There are no works yet published more worthy of their attention than those by Hudson Tuttle, which at the same time recommend themselves to the general reader who can find both profit and pleasure in the discussion of the topics presented.

The works of Hudson Tuttle in their order of writing are: "Life in the Spheres," "Arcana of Nature," vol. I. and II., "Antiquity of Man," "Career of the Christ Idea," "Career of the God Idea," "Career of Religious Ideas," "Arcana of Spiritualism," "Studies in the Outlying Fields of Psychic Science," "Religion of Man and Ethics of Science," and a large number of tracts, lectures, etc. Among the latter an eight-page tract on "The Tiger Steps of Theocratic Despotism," has excited the greatest influence.

The intelligences inspiring the mind and directing the pen of the author of these works, we should judge, were when in this life scientific Materialists, and like all who enter upon spirit life, they seem to have retained something of the tone and habits of thought of their former life, with their views modified and corrected by the changed circumstances and conditions of their present life, and although we may differ from them in some of their religious views, especially in those relating to the prime mover of nature, yet most well informed Spiritualists will find themselves in full accord with most of the views and positions.

Those who from the titles of these works should infer that they are dry dissertations on abstract religious subjects and religious history, will on examination find themselves in error, as almost every paragraph embodies forcible and practical ideas, embracing important truths, supported by illustrating facts, and the two classes of evidence welded together with the most convincing logic. They are replete with knowledge of an original character, supplemented by that acquired by the experience and observation of others, and they should not only be read, but studied by all who aspire to rational and correct conceptions, not only of the knowledge of Spiritualism, but the course of religious ideas in all ages. In respect to the "Arcana of Spiritualism," I consider it a fortunate circumstance for me that at a very early stage of my examination of the subject my attention was directed to this work, and the impressions made upon my mind by its facts and philosophy underlie all the knowledge since acquired.

A grand truth is expressed when he says of Spiritualism that it "embraces the knowledge of everything pertaining to the spiritual nature of man, and as spirit is the moving force of the universe in its widest scope it grasps the domain of nature." It is equally true that "the departed take deep interest in the affairs of earth; they mingle in all the reforms of the day; the temperance movement, woman's rights, the high duties and responsibilities of parentage, abolition of slavery and all movements for the improvement and elevation of mankind claim their attention."

But the high intelligences who speak through Mr. Tuttle evidently do not mean by this that Spiritualists as a body are to take up any one of these reforms to the exclusion of others, and concentrate their strength to establish this alone, nor do they mean that any or all of these objects shall engross their exclusive or even chief attention while the grand moral and spiritual truths which are taught through this revelation are neglected or thrust aside, or even made subservient to the success of their labors for these important but secondary objects.

Through him they have disavowed all ideas of this kind and expressly declared that though Spiritualism regards all reforms with favorable eyes, and requires all, as opportunity furnishes the occasion, to assist in the reformation of abuses, yet the chief duty of Spiritualists is by their teachings and example to disseminate the light which they have received, to permeate the churches and leave the theological mass with our demonstrated spiritual truths.

Mr. Tuttle's modesty and abnegation of self in so frankly and conspicuously disclaiming any part in the authorship of the works that have been produced through his instrumentality, and assigning all the credit to his invisible guides, only claiming for himself the meed of recognition as a useful instrument, is beyond all praise and an example that is rare in these days; and when his good works and good qualities and rare mediumship are better known and properly appreciated the world will acknowledge its obligations to him.

"Mine," he says, "is the task of an amanuensis writing that which is revealed to me. For years I have been led through the paths of science by invisible guides, who have manifested the earnest zeal of a father for a feeble and truant child. They have upheld my faltering footsteps; have supported me in weariness, and in darkest hours thrown their sacred influence around me. Like the reader of these pages I am a student in their portico, receiving my mental food from them." And again he says: "If he (the reader) is profited by the perusal of these pages let him praise the real authors and not the labors of one who like himself is taught by them."

Complaint is often made that Spiritualists neglect their mediums, the chosen instruments through whom the angels express their love and reveal the truths that only they realize. The complaint is well founded and the sin is at the door of every man who eats of the bread of life which is supplied through them and fails to return an equivalent when in their power.

The debt we owe is in proportion to the faithfulness and magnitude of the service rendered, and to none is the debt heavier than to Hudson Tuttle.

ON THE WING.

To the Editor of The Better Way.

I receive many letters from friends asking me why I do not report oftener through your columns. I am very busy the most of the time, is my principal excuse. I will try to do better in the future.

Since I last wrote you I have spoken three Sundays for the Universal Reform Club (in the afternoon), and the same nights for the First Spiritual Society in Portland, Oregon. Beside this, I attended and spoke for an immense Thomas Paine anniversary meeting, and for an Equal Rights State Convention in Portland.

On the 9th ult. I left the Portland work in the hands of Mrs. Hull, and went to fill a very urgent call at North Yakima, Washington, where I delivered sixteen lectures and organized a splendid society, composed of the best men and women in the city. The society is now in splendid working order, and requests lecturers and mediums going that way to correspond with them, and stop off and impart and receive a benefit. Any such wishing to stop there will please correspond with J. W. Bech, North Yakima, Wash.

Two mediums had preceded me at this place. Nearly two years ago Dr. Schlesinger had been there, and given so many out and out unmistakable tests that many had become Spiritualists. A few months since Mrs. West, supposed to be a materializing medium, had been sent for, and held several seances.

I find a few who believe all her manifestations genuine, a majority doubt very much, and a very large minority denounce her as an out and out fraud. A few claim to have "caught on" to how everything was done.

Of one thing I am sure; if she is a good medium, she made a terrible mistake in taking it as an offense when her friends

asked her to submit to some kind of test conditions. She wants to come here they tell her: We will all be glad to and to patronize you, if you will submit to some kind of tests, so that we may know that the spirits which appear are not real mundane articles. It remains to be seen whether she will do that. I do for her own sake, she will. If she does she will redeem Spiritualism from its setback she gave it, in the estimation of many good Spiritualists, on the occasion of her former visit. Other dark mediums, when they go there, are expected to submit to some kind of test before they can receive the endorsement and co-operation of the society.

Better music I never enjoyed than that furnished for my meetings by the Orchestra. The singing was by the congregation, and from Mrs. Hull's song cards, and went off well.

A Presbyterian minister, Rev. H. Connitt, heard several of the lectures, and expressed himself as rather displeased. Rev. Mr. Daniel, a Universalist minister, told the audience that he had debated with Mr. Hull thirty years ago, had known him ever since he was a boy, and that they might depend upon it, Moses Hull was an honest and able man, and one that it would pay them to hear through, that if he was in the Methodist Church he would do it. He Bishop Hull, if he were a Catholic, he would probably be wearing a Cardinal's cap.

The papers did their duty by me. The Herald had a good notice the first week, but I failed to secure a copy of it. The first week the Republic said:

Moses Hull, a Spiritualist lecturer of national reputation, began a series of lectures at the opera house on Tuesday evening. Mr. Hull is a polished orator and ripe scholar. He possesses the faculty of being tolerant, logical and reasonable. He has taken his subjects far from the Bible, with which he is familiar. He claims that the Bible, of which he is a firm believer, teaches and upholds Spiritualism. Mr. Hull is worth hearing at any time. He will suggest something to almost everyone to think about. It is said that tonight the minister of the city will be present to ask questions, and an interesting time may be anticipated. The Reed orchestra furnished music for each lecture, which, of itself, is sufficient to attract large audiences. The subject for tonight is "Angels." The lectures will continue through next week, taking up various subjects suggested by the Bible, and he will endeavor to prove his theory by present experiences drawn from the age in which we live. It is full of experiences of his own, relates them in an interesting way, impresses one with his sincerity, and while we may differ from his view, we like to hear him.

The second week the same paper spoke as follows:

Moses Hull still continues to offer evenings of rare pleasure and a great deal of intellectual profit to those who are liberal enough in their views to care to hear a very beautiful theory expounded. While Spiritualism may not have many devotees, yet it is a belief that, as Mr. Hull maintains, can lead a man to do no harm and may influence him more than it is now apparent to a life of strict and most conscientious morality.

Besides, it is a lovable belief, it is simple, it is almost divine. If a man desires to be at all moral, honest, upright, there seems to be no single jot or tittle of the theory, as advocated by Mr. Hull, not conducive—and most emphatically so—to assistance toward that end. At least, that is the idea one gets after having for one or two evenings listened to the very best of this diction of this distinguished orator. Leaving all thoughts of the truth or propriety of Spiritualism alone, Yakima is experiencing a treat through Mr. Hull's instrumentality never before accorded her. What those who do not attend these lectures are missing can only be told by those who are present each evening.

Mr. Hull as an orator is par excellence. Who laughs, you laugh when he paints a touching picture of misery, wretchedness or sadness, you involuntarily feel like weeping in sympathy. He possesses that wonderful attribute so much to be desired by all orators and yet that which so few are entitled to claim—personal magnetism. He draws one to himself at will by his elegant address. It has been said that Ingersoll rarely speaks to an audience from which he does not obtain converts to his belief. That this assertion is true one could almost believe after hearing Mr. Hull who is said to equal even Ingersoll.

Mrs. Hull and I are to spend March 19th to 22nd in North Yakima, after which I go to the anniversary at Minneapolis, Minn., and she attends the anniversary at Milwaukee, Wis. From these places we return to Chicago.

MOSES HULL.

RANDOM HITS.

A person whose friendship can only be held by pandering to his self-love is not worth having.

Lack of authority and cash robs a man of much inherent force or independence of speech.

If we abided solely by the judgment of some individuals nothing would be worth retaining—except themselves in this world.

To expect deference or sympathy we must extend it. One-sided it is egotism bordering on selfishness.

Mediums should be too high minded to be jealous of each other. Are they not exemplars?

Those who expect perfection in others should show how it is done. Great men overlook little errors and vice-versa.

To cure obesity: Eat less and exercise more than is habitual—and try, try, again.

Pain neutralizes prejudice in the human entity, in so far that prejudice or hatred may affect the heart to such a degree as to produce sluggish blood, which must end in pain (or death ensues) to restore the equilibrium. Selfishness has a similar effect, only that it ends in blood diseases, as piles, tumors, abscesses and other eruptions.

From our Reporter's Note Book.

A REMARKABLE SEANCE.

Any fair-minded individual—and all truly spiritual-minded people are liberal and discerning enough to judge of things spiritual—will concede the palm of good, and we might say grand mediumship to Mr. A. Willis, of Cincinnati, Ohio.

A mechanic by calling, he discovered or was made aware of his gifts some years ago, and devoting his spare time to its development, soon astonished friends and investigators with the remarkable phenomena that occurred in his presence.

A sitting held on Tuesday evening, March 10th, 1891, will give readers an idea of what these phenomena consist, and from which they can gather food for reflection.

Besides the writer, there were sixteen other persons present; and what one saw, all saw. Nobody was hypnotized to see what he did not want to see; for Mr. Willis, the medium doesn't understand the art, and could not have hypnotized the writer if he did—the latter being one of the n. g. kind that doesn't wilt under the influence of mortal magnetic or hypnotic influence. *Probatum est.*

The rooms and cabinet being thoroughly examined by those who had doubts, the seance proceeded. The gas light was turned down and a taper, placed in a box covered by tissue paper, lit instead, the same casting a mellow (moon) light over the circle. In this a trumpet (tin horn) was lifted from the floor by an invisible power and whirled around the room in irregular circles, coming in close proximity with sitters eyes and noses, and with the glass chandelier in the centre of the room, and in no one instance approached nearer than half-an-inch of either, proving that it was guided by an intelligence that knew the value of globes and people's complexions—though there was force enough in the movement of this metal instrument to have smashed the whole chandelier with one single stroke or have broken the "bridge" on the human face. But as neither were done, and the instrument made to assume every possible motion that could be devised, changing to a contrary one in the twinkling of an eye, it was generally conceded that spirits or some other power yet unaccounted for, was the agency. Whether "od-force," "radiant-matter," "aura," "magnetism," "electricity," or some other yet unnamed principle, is indifferent. The facts are the most important, however explained by theorists or scientists; and that intelligence is connected with these phenomena, cannot be gained or expunged. The latter was proven by another fact in connection with the whirling motion of the trumpet. Occasionally it remained perfectly stationary in mid-air, and then from it came a voice, bidding "good evening" to this or that one in the circle, calling the person by name, and among them was a stranger whom nobody present knew by name—only that he was a Spiritualist of a few weeks' growth—yet the spirit controlling the trumpet called it correctly.

The doubter perhaps calls this jugglery. Well, for that they are doubters, and presumptions in comparison to the amount of theory they have to offer to the yet unenlightened world of humanity—theorists generally presuming to know more about a fact than the fact in question does about itself, even when that fact is an intelligent or conscious fact. Thus we must accept their version for what it's worth and which is—nothing. Spirits too, materialized; i. e., came out in full form. That they were not mortals in disguise was proven by the peculiar etherality about them that could not be imitated by a disguised mortal, and yet were substantial enough to speak in a whisper and give their names correctly to those to whom they were related. Among them was an ancient looking individual about seven feet in height, who came to the writer, took him by the shoulder, while at the same moment a materialized hand grabbed him by the other shoulder, and between the two was led into the adjoining room where darkness reigned supreme, and there with rapid step walked him around the room, changing the direction every moment, and reminded him of taking the second part of the third degree in masonry, but without stumbling onto any obstacle, and then led him back to where they first arrested him.

Jugglery was it? We have never known a juggler to make a visible human hand deliberately and slowly pass through mid-air, take a man by the collar and lead him as if a whole policeman were attached to it; nor make that hand evaporate before his eyes when released, and followed by the materialized spirit in like manner. It may be jugglery, but it is spirit jugglery; or what the ancients called black-magic. But the ancients were afraid of spirits, (perhaps due to had consciences which they had), and thus thought it demoniacal. But people to-day want to know, and have investigated at all hazards. The result has been gratifying. Instead of devils or demons, these spirits have proved to be our best friends, relatives, etc., that are anxious to communicate with us and tell us there is no death, and that immortality is a fact.

How sublime! And this is doubted? Everyone should be so delighted at this prospect that it becomes a pleasure to

him to investigate for himself, and not give up until convinced. Of course, those who go to a seance in the expectation of getting nothing will not be disappointed, for like attracts like in all spiritual affairs, and a mental state that seeks nothing will find nothing. Thus some expect to find fraud, and they do, this mental condition attracting tricky spirits who like to oblige such a seeker after truth, and give him what he asks for. The only black magic about Spiritualism is the fact that evil disposed persons attract evil spirits, who, if not exactly devils, will give such seekers the devil before they get through with them. It is dangerous ground to tread on by the trifier or scoffer. Beware!

Others present received similar tests, the spirits giving names and incidents correctly.

Two gentlemen were requested to throw their handkerchiefs over the cabinet opening. In about two minutes following the handkerchiefs were passed through the heavy curtains of the cabinet without injuring the fabric in the least. Both investigators saw their handkerchief coming through, and took them as they came out, and at the moment of grasping them, examined the spots in the cloth, but could find no opening or rent. The writer was the third and uninterested party as witness thereof, having a seat on the side of the cabinet where he could get a side view of the whole proceeding and thus in no light to be deceived by himself or others. It was an instance of the passage of matter through matter, only possible of performance by spirits—man not yet being able in a moment to disintegrate the atoms that constitute solid matter and in the next moment unite them again into the especial form or fabric of the original.

But this is not all that happens at Willis'. Every seance is of a different nature with different kinds of phenomena, and always due to the element that sitters or investigators bring with them. When all are in harmony and come in the right truth seeking spirit the manifestations are manifold and wonderful. Every seance is characterized by the material or magnetism furnished by the circle. Thus every circle will have something different to report, and every investigator something different to study about as he visits the mediums from time to time. And only through a consistent and persistent investigation can a man get an idea of this vast truth called Spiritualism.

Written for The Better Way.

PHYSICAL MANIFESTATIONS.

Our little city of Colfax in the good state of Iowa was the scene of some excitement and talk not long since. It was occasioned by the presence of Dr. A. W. S. Rothermel, medium for physical manifestations and occult or spirit telegraphy. He gave four public seances, the first of which the writer was present with some twenty other persons. The doctor was placed under test conditions, so far as all present at that circle were concerned.

As soon as the medium was seated in his cabinet, bound hands and feet, and the curtain so adjusted as to leave the doctor's head protruding and in sight of everybody, the lights were adjusted to suit circumstances. Immediately a materialized hand came forth from the cabinet and wound up the music box standing on a chair about four feet from the cabinet.

This was followed by raps and the playing on musical instruments inside the cabinet. Then messages were handed out by spirit hands, the same being addressed to different members in the audience.

Your correspondent also received a test. Our daughter Edie, who passed to spirit life about seven years ago, was given about the time of her transition a rose of peculiar design. This stood on her dressing case among numerous other things. Imagine my surprise, when a little white spirit hand brought me that especial flower, and some ten feet away from the cabinet. I recognized it as a test of my spirit daughter's presence.

At the second seance, about ten skeptics were present. The manifestations were similar to those already described, with one exception. A large centre table was handed out over the curtain and gently brought down on the medium's head, while the spirit hands that held it could be plainly seen.

The medium's instrument for receiving spirit telegrams stood near by. Suddenly it began to tick and without contact of human hands a message was given to a gentleman present.

My spirit daughter again came to me and reminded me of a prophecy made seven years before. She said at that time that wonderful things were going to happen in this room and you will see me again face to face. I doubted it at the time, but it has come true. She came out as a materialized spirit, put her arms around me, and I saw her face to face.

Oh, blessed Spiritualism, what light and comfort it gives to the hungering soul. Or as Tennyson says:

"But, oh, for a touch of the vanished hand And the sound of a voice that is still!"

Dr. Rothermel will be with us again in April to fill engagements that had to be left open on this trip for want of time.

A TEST.

Copy of message written between sealed slates through the mediumship of Mrs. Aber at Spring Hill, Kansas, at the time of my visit to them from Dec. 24 to 29, 1890. Said slates were sealed by R. N. Morris, station agent of Mo. Pacific R. R., at Glenloch, Kas., on Dec. 23, and said R. N. Morris examined said slate on my return Dec. 29, and makes oath and statement in writing that it is the same seal and that the seal has not been broken or tampered with. Mr. Morris also swears that he is not a Spiritualist. He is in company with 16 or 18 others saw the seal broken and slates opened at my house on the eve of Dec. 30, 1890.

R. N. KERR.

My Dear Son: Father and I are here together now and very happy to see you take such a deep interest in this glorious work. It is the only true religion. I have changed my views since coming to this beautiful world of spirits. You must teach the children this truth my boy and your father and I will assist you all we can. Tommy and the other little boys are growing like weeds and are developing nicely. Mat is with us much of the time and very busy. She goes around taking care of the sick. I must close. I am growing weak my dear boy. Kiss the children for me and tell them Grandma loves them. Your loving mother.

KATHERINE KERR.

Also writing at the bottom of same slate in a broad heavy hand the message: "How are you old boy. BRUN."

The slate is in my possession for examination.

I thereby certify the above to be a correct copy. R. N. KERR, Justice of Peace, in and for Jackson township, Anderson County, Kas.

HER STRANGE DREAM.

A sad scene was witnessed at the outer P. & R. depot when the remains of Wm. McCord, the P. & R. freight brakeman, who died of injuries received by being struck by an overhead bridge on 7th st., were shipped to his home at Port Carbon on the 6 p. m. train. They were accompanied by his parents, Mr. and Mrs. John McCord, who were almost heartbroken and their grief was sad to witness.

Mrs. McCord was almost prostrated with grief and was comforted by several ladies while she was waiting with her husband for their train. Wm. McCord was the second son who was killed on the railroad, James McCord having been killed on the P. S. V. road, near Pottsville, 2 years ago. The father had one of his hands crippled in a railroad accident a few years ago.

To a friend, Mrs. McCord said:

"This is more than I can bear. If he could only have recognized me once before he died! He left home early on Monday morning, in excellent spirits, and when he kissed me good by, we little thought that he would be brought home this way. On Monday night I had a strange dream. I dreamed that I heard my son calling me several times. His voice seemed to say, 'Mother, mother, I want you!' The next morning I told my husband of it, and said that I feared that something had occurred to William, but I thought of nothing like this. A short time afterward a telegram was received announcing that he had been fatally injured and asking us to come to Reading if we wished to see him alive. We came on the first train but he was already unconscious and never recognized us although we watched patiently at his cot in the hope that if he became conscious at any time, we would be the first persons he would see. From what I have learned of the accident, I heard him calling me at the exact time it occurred."—Reading Eagle.

SLATE WRITING IN ENGLAND.

On Tuesday, February 10, at the kind invitation of Dr. and Mrs. Wentforth, my husband and I visited these good friends to see if we could obtain slate writing.

The doctor gave each of us three slips of paper, and instructed us to write messages upon them to any of our friends in spirit, and fold them into small pellets. The doctor left the room while we wrote them. We then mixed the papers together. The doctor instructed us to take one and place it under our left hand upon the table. He then took a slate and commenced to write, talking to us all the time, giving us correct answers to the questions written on the pellets chosen. Dr. Wentforth then said: "We will try and get a direct message without pencil or hands to write it." He and my husband then sat opposite to each other, he taking hold of the slates in his right hand and my husband in his left, and holding the slates above their heads. In a few seconds he said "We have an answer for you," and to our great surprise the answer was in red writing. The slates were closed and perfectly clean before they were held in the air, with not a scrap of pencil or colouring matter ever being placed in them. The writing on the pellet was, "Charlotte Burchell, her condition in spirit life?" The answer in red upon the slate was, "well and happy, James; and glad you are so firm for the truth. I am often with you, Charlotte Burchell." Now this was obtained in full gashlight, with a lamp burning as well. I forward the above in the interest of truth, that others may commence to work and obtain knowledge for themselves. Yours very respectfully, James and Julia Burchell.—Two Worlds.

The atmosphere of London is said to be gradually becoming more and more harmful to plant life, and it is attributed in a large measure to the thick fogs.

OUR QUESTION DEPARTMENT.

C. H. H. asks: When a man dies, and his spirit leaves the earthly body, is that spirit conscious of its surroundings immediately?

That will depend entirely on circumstances—how far the spirit has progressed in a moral way, or in an intellectual way accompanied by a past life of purity on earth. Learning alone does not make spiritual things comprehensible to the new born being. Nor does a simple life of religious devotion, without charity or love for other people's religious views, prepare a heaven for the devotee. The more narrow the soul in that respect the less conscious it will be of its surroundings, and the broader, the more liberal and sympathetic, the more conscious is the soul of its own and others' conditions. In other words, the more love a spirit has the more clearly does he see his surroundings—love being spiritual law (causation) and that is the true life. Therefore if the spirit has plenty of love to take with him into the next life, he will be conscious of his surroundings immediately.

In a definition of Atheism, a writer in Iron-clad Age says: "Atheism is found upon proof produced from natural laws, such laws denying the existence of so-called spiritual beings." "Atheism positively rejects theory as imaginary." "accepting only organic law and materialization." What is Atheism under these circumstances?

Atheism, under these circumstances, is a fallacious philosophy; for it really means a disbelief in God. To disprove a belief, we must not theorize, but probe into the realm from whence the belief originates. If Atheism denies the existence of spiritual beings, it has not probed beyond the material, and thus cannot say whether there be a God or not. It does just what it rejects.

It simply theorizes, and does not disprove the existence of a deity. Did it not deny the existence of spiritual beings—the realm in which God must also exist, if there be a God—we might say it was right, for then we would have known that it had really probed beyond the material. But its denial of spirits proves that it has not done so, and it therefore becomes a mere theory.

It however, accepts organic law and materialization. Then why not accept all law and materialization?

There are psychic laws, laws of mediumship, of psychometry and healing, and materialization of spirits—the so-called dead returning and proving their identity. If the latter were to tell us there is no God, we would have reasons to believe them, for that would be proof positive and no theory. But do they? Well, that is a matter of opinion. Some still believe in a God, but none has ever seen one. And if they did, or anything like that which man universally senses to exist as an intelligent ruling power, it would most likely prove to be hordes of spirits, or that nature itself constitutes intelligence per se, whatever that is. Thus God may stand as a metaphor, and we can unreservedly use the term God as the figurative of nature.

Truthful Vision.

On the night of February 21st, James Blackstock shot Mrs. Edward Thomas in the breast, inflicting a probably fatal wound. He had been living with the woman ever since her husband died, some time ago, from an alleged overdose of chloral.

Mrs. Blackstock, wife of the man who did the shooting, excitedly exclaimed, and proved by members of her household, that she had dreamed of the shooting the night before at just about the time it occurred.—Ex.

Said Dr. Lockwood in his lecture on hypnotism: "Hypnotism is good in cases of chronic alcoholism, when the patient can be easily hypnotized. It has been good as an educator in moral directions. Every clergyman should study its relation in this direction." To which the Cincinnati Enquirer adds: Dr. Lockwood then dwelt at length upon instances showing that subjects could be made to commit crime merely by hypnotic suggestion. He had ordered a subject to make a note for \$100. It was done immediately, and returning it next day she was surprised, having no memory of the transaction. All such matters will sooner or later come under the jurisdiction of the law. He had made one or two subjects commit imaginary murders. He believed, by his own experiment, that it is almost impossible to cause a person to commit a crime by post-hypnotic suggestion, unless there is a criminal disposition. In proof he spoke of an interesting experiment with a lady whom he had commanded to hit another at a certain hour, and she had refused to do so, although annoyed and distressed and with a strong feeling to obey. Regarding confessions by hypnotism, he said they must be taken more as a hint than proof. The dangers from hypnotism had been grossly exaggerated. The greatest danger is the business side—the possibility of unprincipled hypnotizers extorting money from subjects.

The welding of the spokes of metallic wheels to the hubs by means of electricity has recently been proposed and a process patented.

We are always using the word sympathetically; but do we know its meaning? It means "suffering with"—nothing less.—A. Raleigh, D. D.



Religion of Man And Ethics of Science, By Hudson Tuttle.

The past has been the Age of the Gods and the Religion of Pain; the present is the Age of Man and the Religion of Joy. Not servile trust to the Gods, but knowledge of the laws of the world; belief in the divinity of man as his eternal progress toward perfection is the foundation of the Religion of Man and the system of ETHICS as treated in this work. The following are the titles of the chapters:

Part first—RELIGION AND SCIENCE. Introduction; Religion; Fetichism; Polytheism; Monotheism; Phallic Worship; Man's Moral Progress Depends on His Intellectual Growth; The Great Theological Problems—the Origin of Evil; the Nature of God, the Future State; Evolution of Man and the Christian Scheme of Redemption; Man's Position, Fate, Free Will, Free Agency, Necessity, Responsibility, Duties and Obligations of Man to God and to His Fellow-men.

Part second—THE ETHICS OF SCIENCE. The Individual; Genesis and Evolution of Spirit; The Laws of Moral Government; The Appetite; Selfish Propensities; Love; Wisdom; Conscience; Accountability; Change of Heart; What is Good? What is Right? Happiness; The Path of Advance; The Will; Is Man Free? Culture and Development of the Will; The Character of Human Rights; Liberty; Duties and Obligations; Man's Position—Present and Future; Duty of Prayer; Duty to Children; to Parents; to Society; Duty as a Source of Strength; Obligations to Society; Rights of the Individual; Government; Duty of Self-Culture; Marriage. 320 pages, finely bound in muslin, sent, postage free, for \$1.50. Address THE WAY PUBLISHING CO. Cincinnati, O.

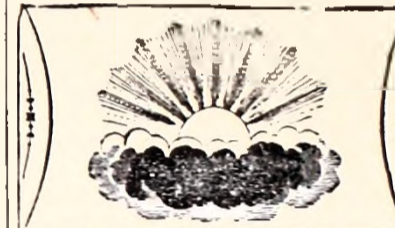
Take AYER'S Sarsaparilla and no other as a Spring Medicine during March, April, May.

AYER'S Sarsaparilla

Is the Superior Medicine. It gives tone to the Stomach, Liver, Kidneys, and Bowels, quickens the Appetite, and imparts to the system a healthful feeling of Strength and Vigor, which cannot be obtained by using any other medicine. AYER'S Sarsaparilla is prepared from the true Honduras sarsaparilla root. It is combined with yellow dock, which is raised expressly for us. All other vegetable tonics and alteratives which enter into this preparation are the best of their kind, and are selected because of their well-known remedial qualities. The results obtained from the use of this medicine when taken for Scrofula, Catarrh, Rheumatism, or for any other disease originating in impure blood are positive, thorough, and lasting. Be sure to ask for AYER'S Sarsaparilla. Insist upon having it. Take only

AYER'S Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Cures others, will cure you



VITAPATHY,

THE NEW SYSTEM OF PRACTICE, Is the Rising Sun of this progressive age, and, like the sun, shines for all people, and heals and cheers and blesses all. VITA—Life, cures PATHY—Disease, scientifically employed through all vital means, formulated into a superior System of Practice, with its full library of books, copyrighted lessons, Chartered College, and regular sessions. Every physician should learn it to be successful. Send postage for free reading to AMERICAN HEALTH COLLEGE, FAIRMOUNT, CINCINNATI, O. The VITAPATHIC SANITARIUM, in connection with the College, boards, nurses, and treats all manner of disease with the best success. Also diseases treated by mail. DR. J. B. CAMPBELL, Physician-in-chief.

Studies in the Outlying Fields

PSYCHIC SCIENCE,

BY HUDSON TUTTLE.

This work essays to utilize and explain the vast array of facts in its field of research, which hitherto have had no apparent connection, by referring them to a common cause and from them arise the laws and conditions of man's spiritual being. The leading subjects treated are as follows: Matter, life, mind, spirit; What the senses teach of the world and the doctrine of evolution; Scientific methods of the study of man and its results; What is the sensitive state? Memory, hypnosis, somnambulism; clairvoyance; Sensitiveness proved by psychometry; Sensitiveness during sleep; Dreams; Sensitiveness induced by disease; Thought transference; Limitations of an intelligent force superior to the actor; Effect of physical conditions on the sensitive; Unconscious sensitiveness; Prayer, in the light of sensitiveness and thought transference; Immortality—What the future life must be, granting the preceding facts and conclusions; Mind cure; Christian science, metaphysics, their psychic and psychical relations; Personal experience and intelligence from the sphere of light. It is printed on fine paper, handsomely bound, 32 pages. Sent, post paid, \$1.25. Orders promptly answered by THE WAY PUBLISHING CO., Cincinnati, O.

THE ESTY FAMILY,

A Delightful Story Just Published by Mrs. SARAH E. HERVEY, Onset, Mass.

Neatly bound in cloth. Price \$1.08 Remit by postal order or registered letter. Makes a good birthday or Christmas gift.

For sale by the WAY PUBLISHING CO.

Lights and Shadows

SPIRITUALISM

By D. D. HOME.

"LIGHT MORE LIGHT."

Price \$2.00—412 Pages. FOR SALE BY THE WAY PUB. CO.

LIFE AND LABOR

SPIRIT WORLD,

By The Members of The Spirit Band of MISS M. T. SHELHAMER.

A volume of 426 pages, neatly and substantially bound in cloth. \$1.00, postage free. Full gilt \$1.50, postage free. A special edition has been issued which is embellished with eight illustrations, representing scenes in spirit life.

Illuminated Buddhism

TRUE NIRVANA.

PRICE, PAPER, FIFTYCENTS. For Sale at this Office.

FOR SALE AT THE OFFICE

THE BETTER WAY

PARADISE PAMPHLETS.

- No. 1.—The Relation of the Spiritual to the Material Universe; The Law of Control, New edition, enlarged and revised, by M. Faraday. Price 15 cents; postage 1 cent. No. 2.—The Origin of Life, or Where Man Comes From. The Evolution of the Spirit from Matter through Organic Processes, or How the Spirit Body Grows. New edition, enlarged and revised, by M. Faraday. Price 10 cents; postage, 1 cent. No. 3.—The Development of the Spirit After Transition: The Origin of Religion; by M. Faraday. Price 10 cents; postage 1 cent. No. 4.—The Process of Mental Action; or How we Think, by M. Faraday. Price 10 cents; postage, 1 cent. No. 5.—Jesus Christ a Fiction, Founded upon the Life of Apollonius of Tyana. How the Pagan priests of Rome originated Christianity. Startling confessions of its founders. Transcribed by M. Faraday. 36 pages. Price, boards, 75 cents; postage 5 cents. Rome, Not Bethlehem, the Birth-Place of Jesus. Extract from No. 5. Price 10 cents. Who Wrote the Testament. Extract from No. 5. Price 10 cents. No. 6.—Obsession or How evil Spirits Influence Mortals; by M. Faraday. pp. 23. Price 15 cents; postage, 1 cent. No. 7.—Progression; or How Spirit Advance in Spirit Life: The Evolution of Man, by M. Faraday. pp. 35. Price 15 cents. No. 8.—The History of Spiritualism, by M. Faraday. Price 5 cents; postage, 1 cent. No. 9.—The Relations of Science to the Phenomena of Life, by M. Faraday. 10 cts.; p. 14.

BOWLES PAMPHLETS.

- No. 1.—Experiences of Samuel Bowles, late editor of the Springfield (Mass.) Republican in Spirit Life, including Later Papers. Carrie E. S. Twigg, Medium. pp. 91. Price 25 cents; postage, 1 cent. Later Papers from Samuel Bowles, Carrie E. S. Twigg, Medium. pp. 27. Price 10 cents. No. 2.—Contrasts in Spirit Life and Recent Experiences of Samuel Bowles in the First Sphere. Carrie E. S. Twigg, Medium. pp. 142. Price 50 cents. No. 3.—Interview with Spirits, by Samuel Bowles, Carrie E. S. Twigg, Medium. pp. 207. Paper 50 cents; cloth 75 cents; postage 5 cts. No. 4.—Out of the Depths, Into the Light. Price 25 cents; postage 2 cents. Ed S. Wheeler in Spirit Life—Materialization; The True and False Reincarnation and the Deceiving Spirit Advocates; The War of Wills in Spirit Life Over the Spread of Spiritualism on Earth, as seen by Ed S. Wheeler since his entrance upon Spirit Life. pp. 23. Price 15 cents; postage 1 cent. Elsie Alais, a victim of Social Wrong, by Caroline Lee Heintz, Sarah L. McCracken, scribe. pp. 108. Price 25 cents; postage, 2 cents. The History of Jesus and the Mythical Genealogy and Typology of Equinoctial Christianity, by Gerald Massey. This book is written to show the identity of Christianity with the Astrological myths of Egypt. The evidence is taken from the monuments of Egypt and from the Egyptian "Book of the Dead." Gerald Massey proves irresistibly that Christianity is a borrowed cult from the ancient Egyptian religion. pp. 240. Paper 50 cents; cloth 75 cents; postage 8 cents. A Spring in Eden, by Ed S. Wheeler, 20c. Tree and Serpent Worship. Price 15 cents. Stamps positively refused in payment for any of the above books.

BEYOND;

A Record of Real Life

—In The—

Beautiful Country

—Over The—

River and Beyond

PRICE 50 CENTS.

For Sale by The Way Publishing Company.

LECTURES

—ON—

MEDIUMSHIP,

—BY—

PROFESSOR J. S. LOVELAND.

A course of seven lectures delivered at Mt. Pleasant Park Camp Meeting during August, 1888. Also an additional lecture on the PERPETUITY OF SPIRITUALISM. Price, Cloth, \$1.00.

Large clear print and neatly bound. An invaluable amount of spiritual information and exposition is contained therein; and it should not alone occupy a prominent place on library shelves, but be well read and digested. Send no stamps. For Sale at this Office.

STARTLING FACTS

—OF—

MODERN SPIRITUALISM,

DR. N. B. WOLFE.

Fine English Cloth, Gold Back and Sides, \$1.25 FOR SALE AT THIS OFFICE

THE BETTER WAY.

ISSUED EVERY SATURDAY BY THE WAY PUBLISHING CO., Southwest Cor. Plum & McFarland Streets.

A. F. MELCHERS EDITOR CINCINNATI, MARCH 28, 1891

At Two Dollars per year to Subscribers in the United States; Two Dollars and a Half to any Foreign Country. No subscription entered into...

The Better Way cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertiser's columns they are at once interdicted.

We request patrons to notify us promptly in case they discover in our columns any advertisements of parties whom they have proved to be dishonorable or unworthy of action.

When the post office address of THE BETTER WAY is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Notice of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE BETTER WAY goes to press every Wednesday.

NOTICE! All communications pertaining to either the editorial or business department of this paper or letters containing money, to reach us, and under which condition only we can assume responsibility for the same, must be addressed, and money orders made payable to, THE WAY PUBLISHING CO., Southwest Corner of Plum and McFarland Sts., CINCINNATI, O.

Obituaries free to the extent of twenty lines. The rate is one cent per line per week, for which the sender is held responsible. Rejected MSS will not be returned without postage accompanying the same—nor preserved beyond thirty days after receipt.

LAW vs. MORALS.

Albert Ross in The Arena says, "we are in the midst of an era of sham. The nude in painting has had its fight for life on this side of the Atlantic, until it is not only permitted but admired and encouraged. The nude in literature is now on trial. It is not appreciated in certain wise circles, and is liable to confiscation and destruction. Society acts as judge, jury and executioner upon the appearance of a book it does not happen to fancy, instead of giving the offender (2) a trial by a jury of his peers"—i. e., by men or women who are intellectually on a par with the author, and thus able to judge of the intrinsic value or true merits of the literature in question.

Jurors in murder cases or other crimes are asked if they have any prejudice in the matter, but not so in literature, (which is not only not criminal, but instructive) nor in spiritualistic matters that have still higher aims in view. In fact, prejudice is, it appears, at heart invited, and a decision often rendered before the trial comes off.

United States boasts of its liberality and freedom, especially of free press, free speech and free thought and yet it is one of the most law cursed lands in this respect among civilized nations. The Brooklyn, N. Y., authorities recently prohibited a meeting of citizens because it was feared the speeches to be delivered there would make anarchists. What is free speech under these circumstances? Has Brooklyn perhaps a catechism or ritual by which to speak.

Ingersoll was prevented from delivering a series of lectures in Philadelphia because he could not obtain a hall; their bigoted owners would not have them desecrated (?) by such an infidel. Is this free thought?

Men have suffered imprisonment for libel and are yet suffering because they were outspoken in their views against wrongs and the personalities instrumental in giving birth to these wrongs. Newspaper men have been incarcerated for like ratiocination and some are still in durance vile for uttering or printing what in their honest opinion and conviction was servicable to mankind, but which was not so regarded by the judge and jury that convicted and sentenced them, and who undervalued the principle involved or had not acumen enough to see it. Is this free press?

But some will argue that such was obscene or indecent. Well, what is indecency—what the law calls so? The Bible contains indecencies enough, to gauge them by what law makers have adjudged indecent. But the Bible is a holy book and exempt from criticism or human law, is perhaps a plea made in behalf of it. We dissent. A rake is a rake, wherever found or however envied—even when regarded by the mother of churches as a sacred symbol or favored by a nunnery as an agricultural implement. Thus obscenity in the Bible remains obscenity—if it be indecent to put certain words into print. Coarseness of language sometimes comes under this caption. Probably it was the latter that the jury objected to. Well, that is some reason. Why didn't the editors of said papers cover up the "nude" in it, and thus not offend the eye or ear of sensitive readers? Or give it an equivocal construction so it could not be interpreted against them? Under those circumstances these editors could have laughed at the law while enjoying the joke silently.

However, the law may be right in some respects and individuals may be wrong; for license with some invariably leads to licentiousness, and thus a check-rein is needed to restore the equilibrium.

Ballet-dancing has a charm about it which is more than the love of the beautiful for some people. The innocent or pure see nothing impure in it. But not all are innocent or pure that visit theatres, and thus it is becoming dangerous to morals—i. e., if the susceptible or easily tempted can be deploma'd with morality. In a spiritual sense it means

strength, and is only accorded to him who is above temptation; for morality signifies virtue attained, and what would absolute virtue amount to if not positive to vice?

In view of this perhaps the Minnesota Senate recommends the following remarkable bill to be passed:

Be it enacted by the Legislature of the State of Minnesota, That any female person who shall, upon the stage or platform in any theater, opera house, concert hall, or any public place whatever, where other persons are present, expose her nether limb or limbs dressed in rights so-called or any manner whatever, so that the shape and form of her nether limb or limbs are plainly visible to such other persons, shall be guilty of open and gross lewdness and lascivious behavior and guilty of a misdemeanor, and upon conviction thereof shall be punished by a fine of not less than \$5 nor more than \$100, or imprisonment in the County Jail not less than five days nor more than thirty days.

Poor humanity! Envied by temptation; threatened by law if he partakes; and judged by his inferiors, who misjudge the spirit of his intentions when he undertakes to reform his fellow creatures. Law, law, law! We will finally have as many laws in this country as we have inhabitants; for everybody wants to legislate against somebody else, and none of these think of reforming themselves.

Life spiritual is an effect of evolution, and when people attain to a true consciousness of virtue we will need no more human laws perhaps. But as long as earth is earthy we will—though we may live in hopes to see a time when people will be tried or governed by their peers, and not by mere office seekers, politicians and illiterate gentry who do not comprehend the value of the law they are favoring by their vote.

The people should be governed by the intelligence and wisdom of the land. Universal nature is thus governed, and should be patterned by man. Misgovernment is an effect of selfishness aided by ignorance; and bad laws make bad people, because law acts as a suggestion. To crime in the latter instance, and to good and noble actions when the laws are projected for the good of man. But as wisdom is an effect of purity, we will perhaps have a few years to wait ere we may rejoice in having a majority in office who are thus blessed and able to draft enactments that will inspire to purity and right, instead of striking with fear and trembling and arouse to wrong doing in response to the influence sent out by bad men in office.

Yes, we are in the midst of an era worse than sham. It has become barefaced impudence, with a tendency to high-handed proscription and autocracy in office, and would encroach upon imperialism or despotism if it dared. But, thanks to somebody or something, we still have a free people who dare vote as they please, and can and do their ballot at times to save us from being entirely robbed of our freedom, or wrecked in the mire of unwise legislation. May this be accorded us until the aim is attained—freedom from oppression and laws that are just. Such is the highest kind of morality, for it is of the spiritual and not of the worldly or selfish. Love must rule. That is the justice of nature of God.

"LET US HAVE PEACE."

The Rev. or ex-Rev. Howard MacQueary, of the Protestant Episcopal Church, created quite a commotion in that communion by taking the advanced thought of the age concerning certain myths and dogmas of the church. He was tried by a very small jury of his church peers, found guilty of heresy to the creed, and in view of the verdict his bishop has suspended him. He has asked a more formal trial, and indicated a purpose to withdraw from the church and membership. Knowing himself in antagonism to the teachings and belief of the church, in that it accepts the creed rather than the Bible, Mr. MacQueary should have "stepped down and out" and waged war for the truth as he understands it. In such course he would have found general commendation.

This action of priest, council and bishop has unsealed the lips of Rev. Dr. Morgan Dix, of New York—who is nothing if not a high churchman—and in a recent lecture vigorously denouncing Christian union unless such union should be creedal, churchly and based upon the special shibboleth of the little church with great claims; opposing the courtesy of pulpit interchanges; thanking the Lord for the MacQueary verdict, when he should have thanked council and bishop, as the Lord had nothing to do with it; he culminated his robust attack all along the line by declaring that "the church had been delivered from an awful, unutterable disgrace" by the suspension of the heretic priest. Fifty years hence it will hardly be a question which has been the most disgraced, the Rev. Morgan Dix for such utterances, or the man whose eyes science, reason and natural revelations have opened to see with partial vision.

The Protestant Episcopal Church is Arminian in its theology as against the Calvinistic. The Methodist Church, the child of the Church of England, Wesley's, is also Arminian. The English branch of the Methodist Zion is just now in a great ferment over a paper read before the London Methodist ministers by Prof. Davison, an advanced thinker, who is applying his logical powers to Biblical examination and making havoc of the

old claims concerning the Pentateuch and the double-headed authorship of the book of Isaiah. Nay, the learned professor goes further and says that "the traditional view of inspiration is no longer tenable," and that "faith in Christ is not to be made dependent upon faith in the Scriptures," as the inspired word of God.

From all of which it appears that our Presbyterian brethren are not left alone to wrestle with their creedal troubles. Brother MacQueary is stirring up bitterness and freethought queries among our Episcopal brethren, and now our Methodist fold is being disturbed. Old dogmas and creeds versus modern thought and progress in intellectual enlightenment are to be credited as the *causus belli*. Go on, dear brethren, but preserve your tempers as good Christians should. The age of burning, whipping and hanging those "heretics" who disagree with us is passed, and it is not deemed polite to use epithets in the household calling itself Christian. So, dear brethren, please curb your tempers. The naughty outside world is already saying: "See how these Christians love!" indicating the character of your loving manifestations.

STATESMANSHIP versus PARTIZANSHIP.

Why should an amicable arrangement for the settlement of a perplexing question between two such governments as the United States and Great Britain, evoke such partizan epithets as are found in the daily press, and such impugning of the motives of the premiers of the two governments? Both Mr. Blaine and Lord Salisbury are gentlemen of brains and culture, and they thoroughly understand the spirit which pervades these two great English speaking nationalities, which is peace, not strife, arbitration, where a mutual agreement cannot be reached, and not war.

They have conducted the negotiations over the seal-fishery disagreement, with marked ability and good temper, each in the interest of the government which he represents, and, failing to agree, have submitted the questions involved in the right of eminent domain, to the arbitration of some friendly power, and the minor topics to a court of law. The English Government, through Lord Salisbury, has even taken the question of damages, if damages there are, to our own Supreme Court for adjudication. This most generous step is a new departure in English governmental history, and is in accord with the higher and better spirit of the age. It is presumed that a like spirit of international amity and confidence characterized Mr. Blaine's correspondence with the English Government, though the full text is not before us.

And yet the partizan press of the country seems to be blind to all save the lowest possible feature of the negotiations and their outcome. If a quarrel between the two governments would result in aiding their particular party and injuring the political prospects of their opponents, they are for war. The volume of taunts, jeers, accusations, poured forth upon the public mind, are only for the lowest partizan ends and not for truth, right and justice. The great body of intelligent citizenship in both countries, sustains both Lord Salisbury and Mr. Blaine, and commends the spirit in which the negotiations have been conducted, and the arbitration which has been proposed and accepted. The age of war which has so long ravaged the world, baptizing it in blood and sorrow, is receding; the age of arbitration has already dawned and it will keep pace with an advancing enlightenment until the hell of war has been supplanted by the heaven of peace on earth, and the mission of an angel ministry of light and spiritual life shall be accomplished.

SOUR GRAPES.

A paper of ancient persuasion which still holds and refers to the antediluvian doctrine of Moses interdicting "unnatural practices" of Spiritualism, seems to be afraid that its practice still leads to "morbid psychic conditions" and "dementia." So it does—for those who are still on the animal plane, as the people were in the days of Moses and as many of his followers still are. Animalism and Spiritualism don't mix well, and we advise all animals or sensually inclined of the genus homo to keep out of it, or prepare themselves by a little "psychic" life or spiritual-mindedness before venturing into its purer atmosphere or psychic aura. None others need apply. Instead of being degrading, Spiritualism is too high for the average mortal, and in his mental or spiritual darkness he would judge it through a glass darkly or by his own low standard of judging things. The grapes are simply sour for such people.

OUR NATAL DAY.

Throughout the world, wherever a score of Spiritualists are gathered together in federation or association, they are actively engaged in celebrating the 43d Anniversary of Modern Spiritualism or preparing for its celebration on the 31st of March. Many of the larger communities make a three and four days' demonstration of it, beginning with spiritual services and closing with the festival of a material nature. Smaller places celebrate one day, and often make the Sunday services suffice for the occa-

sion. Cincinnati takes in four days, beginning on Sunday, the 29th, with regular services at G. A. R. Hall, to be followed by extra services with various speakers and mediums on Monday and Tuesday, and close on Wednesday evening with a grand supper and social at the Union Society hall.

THE INVESTIGATION.

The Independent Pulpit, of Waco Texas, says, concerning the ministerial investigation of Spiritualism:

A number of clergymen in Boston and New York have formed a society to investigate the claims of Spiritualism, which would indicate that they are convinced that Christianity is not true, for were its claims demonstrated, that of itself would disprove the truth of Spiritualism. The Bible is full of Spiritualism, but all this is ignored by Christianity. These gentlemen say of Spiritualism: "If it is false it has already done harm enough." Now the question naturally arises, will it be less harmful if true? We do not know whether it is true or not, but we fail to see wherein it does any harm. In its opposition to Christian bigotry we think it does good, whether true or false, and, of the two, we will prefer it altogether.

It is impossible to drive Spiritualism forward any faster than evolution permits. Three-quarters of our adherents are yet on the phenomenal or material plane with CONSTANT ADDITIONS from the ranks of churchianity and materialism, and thus crave and demand phenomena or tests, so-called. In the face of this fact, what are our societies going to do about it? Eliminate the phenomena despite this demand, and perhaps disintegrate, or accept the inevitable, and live? Even Spiritualists must grow into the philosophy—those who have had tests upon tests—but they must first get their fill of them before a hunger for the philosophy sets in. And until then, or until we have in each community sufficient members to conduct a society on a strictly philosophical basis, the phenomena must be an important feature in the yearly program of our society services.

The man born under favorable circumstances—with good prenatal conditions—believes and teaches that the character of the soul is established at birth and never changes, except in growth from the effect of experience in earth life. Another, born under unfavorable conditions, and who discovers his deficiencies at maturity, tries to eradicate them and succeeds, believes and teaches that the character of man is not established at birth, but has to be erected, and that this work constitutes so-called individualization. Who is right and who is wrong? Are they not both right from their standpoint? Such is the philosophy of life—each one from his own experience and nature for us all.

Everybody is liable to err—especially when holding prominent or responsible positions among men. The fear of being wrong or unjust is often the cause that leads to it, and we should therefore overlook little mistakes in such and not forfeit our claims as charitable beings in our haste to condemn or find fault. In reviewing only the good accomplished by our fellow creatures, we solicit the sympathy of angels and become the recipients of that which mortals cannot give—soul contentment—thus reaping what we have sown. Good seeds bring forth good products and vice versa.

Motto for the seance room: "Deal honestly with your fellow mortals if you expect reliable communications from your fellow spirits.—As ye sow ye shall reap."

PERSONALS.

Contributions received: T. E. H., J. C. R., S. T., F. G. W., C. L., A. B. F., R. H. K.

I. C. and W. A.—MSS. too voluminous for use.

See program for the 43d under Cincinnati news.

Long & Moon, Decorators, 217 Walnut street, use plastic in decorations. Plastic is properly anti-wall paper and antikalsomine. It possesses advantages over paper and kalsomine—both for cheap plain work and the most elaborate.

Mr. A. Willis, of this city, will leave Cincinnati for a trip to New Orleans in a few days for the purpose of holding circles for materialization. He has been authorized to act as agent for THE BETTER WAY during his journey, and we hope he will be successful in both phases of mediumship.

Dr. Donogh, the Sixth street dentist and very liberal advertiser, said of THE BETTER WAY, after cheerfully paying his bill: "Yours is the cleanest and neatest-looking paper I have ever advertised in."

In addition to gas, says The Summerland, oil is beginning to rise in large quantities near the drill in the city of Summerland.

In a recent article referring to the fact that Theosophy and Christian Science were believed by many to be higher branches of Spiritualism, a typo substitution for "that" in the continuation of the sentence and made it read as if the writer too thought they were the "cream" of all. This he cannot do, for he doesn't know enough about them to either judge of their merits or demerits.

Summerland, (Cal.) people enjoy fresh tomatoes during the entire winter. It is truly a summer land.

The only way to enjoy reading a paper and at the same time get at its true merits, is to read it regularly for a period of several months and become interested in its trend or principles. The latter cannot be estimated in a single number or by purchasing an occasional copy. We will send THE BETTER WAY to any address for three months on trial for 50 cents.

Mr. L. Robinson, of 221 Spring Grove avenue, this city, passed over very suddenly on Sunday, the 22d inst. Mrs. Robinson, the well-beloved slate writing and trumpet medium, has the sympathy of a host of friends in the hour of bereavement.

It is expected that the Union Society will secure G. A. R. Hall for Sunday afternoons. Opinions are in order as to the use it shall be put to. Conference, Lyceum or regular services?

Spiritualistic reading matter in a Spiritualist newspaper is what phenomena is to the lecture hall. Contributors should therefore treat all secular subjects under discussion from a spiritualistic standpoint—not from a strictly materialistic one. Nor extend the subject beyond the briefest mention; for those who are interested in such things will see them and read them in their daily papers, while if not interested will not read them in any paper, and only believe they have been robbed of so much matter that cannot be found in other than spiritualistic papers.

NEWS ITEMS.

Prince Napoleon Bonaparte is dead.

A statue to Sherman will be erected in New York.

Pope Leo has celebrated his eighty-first birthday.

Steamboats will soon be running on the Sea of Galilee.

The empress of Austria will make a pilgrimage to the Holy Land.

Victoria, Aus., has prohibited publication or sale of Sunday papers.

Mormons are emigrating to a tract of land near Chihuahua, Mexico.

Seven thousand Chicanos will be sued for money promised the Fair.

Jews ask the governments of the world, including ours, to give them Palestine.

The pope is preparing instructions to Cardinal Gibbons on American schools.

The Kaw Indians have a new prophet, who says that in five years the whites will leave.

Geo. Davidson, a Baptist preacher of Tullahoma, Tenn., has been arrested for illicit distilling.

Protestants are alarmed at the proposal of Catholics to establish a Catholic political party, saying that such a party "would own the country."

The country about Mount Orec, O., notorious for White Cap outrages, is distracted with Christian revival meetings. People stay in trance for days. Several have become insane.

To the memorial from London asking Russia to cease persecution of Jews, the holy synod of the Russian church returns a request, in nearly the same words, that England repeal the laws restrictive of Catholics.

George Brennan was acquitted last week in the United States Circuit Court at New York, on the charge of sending improper letters through the mails to a young woman, but was immediately re-arrested at the instance of Anthony Comstock, to be tried by the State.—Is Comstock a bigger man than Uncle Sam?

What a mistake we have all been making! Cardinal Gibbons says that "the Catholic church has always been the zealous promoter of civil and religious liberty. It has ever been a cardinal maxim inculcated by sovereign pontiffs and other prelates that no violence or undue influence should be exercised by Christian princes or by missionaries in their efforts to convert souls to the faith of Jesus Christ."—Twentieth Century. Whew!

Near Cleveland, Tenn., the work of a prehistoric race has been discovered in the shape of a wall now under ground. It is five feet high and has been traced one hundred yards. The top stones have on their inside faces inscriptions in hieroglyphic characters which evidently have a meaning to be translated. The rock is a variety of sandstone mixed with iron. The mason work is well done, and the wall evidently ante-dates the mound-builders.

DECATUR, ALA., March 18. The proceedings in the City Court were interrupted yesterday in a novel manner. A trial was being held to compel the Judges of the Probate Court to issue a license authorizing the sale of whisky in the town of Falkville, where a law at present prohibits the sale of intoxicating liquors within three miles of the town. Both sides were largely represented legally, and the Court room was crowded. One of the prohibition leaders opposing the issuance of the license, in attempting to hang up his overcoat in full view of the Court, accidentally let fall from one of the pockets a flask, which struck the floor with a crash. The Court, unable to restore order, took a recess for fifteen minutes.

The Progressive Thinker writes: "Who are Spiritualists? I asked a friend. Are you not one? I replied, I believe in the communion of spirits, he answered,

That is first, of course, but there is more than that, for a Spiritualist must be spiritual. There must be peace, not only in his heart, the wrong, not the evil, must be pure in thought, and abhor cleanliness. He will not repeat bad words; nay, or listen to them. He will take the good, for there is good in all, and leave the bad for the scavengers. He will condemn the error, the wrong, not the sinner. He will know that the angels bend low only to the most debased, and they are the ideal of perfect conduct."—Are newspaper editors included in this?

BERLIN.—The German Farmers' Alliance recently adopted resolutions declaring that the maintenance of the laws was necessary to the prosperity of the peasantry. Count von Moltke telegraphed to a meeting of the Alliance that he himself was a farmer, and that they might rely upon his active co-operation. Prince Bismarck has also promised to support the Alliance.

A sensation is being created in North Carolina by Alex. McCallum, a negro preacher. He seems to have a memory as remarkable as Blind Tom's faculty for music. He can, it is said, repeat any part of the Bible, or the whole book, word for word. Nine years ago he declared on coming out of a trance at a camp-meeting that this power had been given him by inspiration. Preachers censured him, saying that he was possessed by devils.

Miss Ella Tice, of Williams Bridge, New York, recently married a colored man. This event has thrown the citizens of Williams Bridge into a frenzy of rage. The colored man had to leave the town in fear for his life, and the young woman's stepfather is trying to have the marriage annulled, notwithstanding that she declares she loves her husband and wishes to live with him. It would appear that when some persons say the colored people are free they do not mean they are free to marry white women. This is an example of the tyranny of local public opinion, which, in this case, is not as enlightened as the sentiment embodied in the laws of the land—Twentieth Century.

Pastor John S. Brown of the African Methodist Episcopal Church on Bridge street, Brooklyn, preached to a big congregation last night, devoting much of his sermon to the answering of slanders which had been circulated about the church's financial affairs. One of the charges was that the Board of Stewards had failed to account for \$60,000 and the congregation was about to divide. Pastor Brown said: "In eighteen months we have won 52 souls over to God, and the devil is jealous, roaring with anger. He wants to get even with us. How does he start out? Why, he circulates this evil report. I warn the younger members of this church against him. If they believe these slanders he will only grin and deride us. I defy him to start a fight between me and my church officers. He works in many ways. He sends long tongued and long jawed men and women into the church to spread dissension. Then he enters the church, gets into the amen corner, and creeps from pew to pew until he gets to the front; but we must stamp him out."

Says the Cleveland Plaindealer:—"The trial of Rev. Howard MacQueary, with its other effects upon individual and church thought, has one unexpected result in raising the question how far a preacher may go in silencing his own conscientious belief in order to hold his official position. A Cleveland clergyman who paid much attention to the trial and formed an emphatic opinion upon its merits has since said that he could not preach his belief upon certain subjects. This being the case, the gentleman spoken of, as well as many of his colleagues, is obliged to try to convince others of something which he does not himself believe or to confine himself to the narrow subjects upon which he and his church will not clash. To gentlemen who live as leaders in morality, and to whom a suspicion of insincerity would therefore be painful, the situation must be trying at the least. A church society formed of individuals presumably in accord on certain principles of faith unquestionably has a right to demand of its spiritual leader arguments and acts in accordance with those principles even at the expense of the preacher's conscience, but it is a question whether the pews occupants are gainers from suppression of the fullest thought from the pulpit. A certain silent consciousness of this query gives to heresy trials much the same effect as that once ascribed to feline combats by a prominent politician—that is, the more heresy trials there are the more heretics are evolved."

Deafness Can't be Cured

By local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When the tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever, nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surface. We give One Hundred Dollars for any case of deafness caused by catarrh that we cannot cure by taking Hall's Catarrh Cure. Send for circulars, free. F. J. CUMMIS & Co., Toledo, O. Sold by all druggists, 75 cents.

Correspondence.

St. Louis, Mo.

An interesting description of Mr. J. Frank Baxter's work in St. Louis is in hand, but for such a lengthy account it came in too late to get up for this issue.

Buffalo, N. Y.

Miss Jennie B. Hagan will lecture for the Buffalo Spiritualists during the month of April. Mrs. Carrie E. S. Twing is entertaining us for the month of March, and has full houses.

J. W. DENNIS.

Cleveland, O.

The 43rd anniversary of Modern Spiritualism will be celebrated by the Spiritualists of Cleveland and vicinity, under the auspices of the Cleveland Progressive Lyceum, Sunday and Monday, March 29th and 30th, at Memorial Hall, 170 Superior street. Sessions to a. m., 2 p. m. and 7 p. m. On which occasion the following mediums will be present: Miss Cora Myrtle Carpenter of Hannibal, Mo., the phenomenal child medium; Bishop A. Beals, of Albany, N. Y.; Homer J. Field, of Grand Rapids, Mich.; Singing by our Lyceum Chorus; instrumental music by our Lyceum Orchestra; I. W. Pope, Conductor; Thos. Lees, Chairman of Committee.

Worcester, Mass.

It is my pleasure to announce, after an absence of twenty years, that Miss Jennie Leys has returned to us to gladden our hearts and ears with her inspiring messages of love and immortality, to direct our thoughts and minds to the homes to which our loved ones have gone and to which we are all rapidly hastening. Her utterances are beautiful and inspiring, and at the close of the three sabbaths she is to spend with us I trust that she has been with us, and may our good wishes and prayers accompany her to other fields of labor. The month of April she lectures in Washington, D. C. I spend anniversary week in Boston. Ever thine, C. R. BENNETT.

Grand Rapids, Mich.

With every Sunday the audiences assembled to hear Miss Jennie B. Hagan have been increased, and by strangers who in turn bring their friends and relatives.

All societies should engage speakers for a longer time, and we opine that speakers should not be too radical on the outset. Teach the letters or they will not read. You will drive from you the great majority. They must be unwrapped from infant bandages, as it were, even to the heart. Tenderly and mercifully remove them, and not with the sharp, cold steel of radicalism plunged under the tight-drawn bands, for there is danger of severing a cord you cannot heal. H. F. B.

Colfax, Ia.

Dr. Rothermel, the noted test and phenomenal medium, of Brooklyn, N. Y., who has been giving a series of seances in Colfax the past week, concluded the last night. The manifestations of materialized hands, spirit telegraphs, spirit messages on paper and handkerchiefs, spirit raps, music and levitation, have been all that his most sanguine friends have expected.

The doctor is also a geological psychometrist and locates minerals, oils and gases, and feels that the natural resources of our spring city are but partially developed as yet. He will be here again in a few weeks on a return trip from the West.—Motor.

Minneapolis, Minn.

S. N. Aspinwall writes that the "Anniversary Meeting and State Convention" of Spiritualists will take place on the 20th, 26th and 31st of March, at Odd-Fellows Hall, 12 and 14 Washing Avenue, North.

Among the speakers who will honor the occasion with their presence are Moses and Mattie Hull, Dr. J. H. Randall, Miss Judson, Mrs. Pruden, Dr. and Mrs. Aspinwall, Mrs. Barton and others. Good test mediums will also be in attendance, thus harmonizing the phenomena with the philosophy.

On Sunday, the 20th, there will be three services; on Monday two with a dance in the evening. The Tuesday services will be held at Mikado Hall, occupied by Miss Judson. And if the weather permits an excursion will be undertaken to the lake and camp grounds. Every body is invited. MARY GEORGE.

Dayton, O.

G. W. Kates and wife are serving the Union Society during March as speakers and mediums. They are awakening much interest by their lectures and tests. We feel much encouraged by the results of our labors, and expect to continue the good work.

Our society is well conducted, and gives great promise for prosperity.

Our local workers, led by Dr. Haines, are achieving much that will make us indebted. It all will help a little the results will be incalculable. Harmony and good will dominates. If the combination of human and spirit forces continue to increase we shall certainly gain that stability which shall perpetuate Spiritualism as an organized effort for human good.

Mrs. Kates will lecture to ladies only, Thursday, March 26th.

We are having regularly two services each Sunday, and one each Friday evening. We are greatly encouraged, and trust that every friend of the cause in this section will help by at least an occasional presence at the meetings. BUCKNER.

Beaver Falls, Pa.

One of the most brilliant female talkers that has ever appeared before an audience here, held the closest attention of some fifty people at Central Hall last evening, for more than two hours, on the subject of "Spiritualism."

The short notice of Mrs. Kiching's coming was no doubt responsible for the small audience, for she is undoubtedly the finest elocutionist who ever appeared on the platform here, and her lecture plainly exemplified that the advanced spiritualists, as a body, are not so very much different from other Christian denominations after all, and in no wise associated with the hosts of goblins, witches, dark deeds and the like, that many who are not familiar with their teachings think they are.

Mrs. Kiching's is a rapid, vigorous and eloquent talker and handles her subject as only a well-read, intelligent mind can. At the conclusion of her lecture last evening, she gave a recitation entitled "The Daring Ride of Jennie O'Neil," which, considering the inadequacy of the stage and its surroundings, was a masterpiece and well received. The lady will lecture again this evening. All who desire an intellectual treat should hear her.—Tribune.

Canton, O.

The Evening Repository says: Miss Jennie Leys, of Boston, the inspirational spiritualistic lecturer, delivered her second discourse in assembly room, Wednesday evening. Long before the time for the beginning of the lecture every seat in the room was taken, and at eight o'clock the hall was completely jammed. Many went away unable to gain admittance.

Judge J. W. Underhill presided over the meeting. About eight o'clock Miss Leys stepped

upon the rostrum, and after a few remarks she closed her eyes in silent devotion, and when she opened them again her spiritual guide had taken possession of her being and she had taken possession of her being and she had taken possession of her being.

Miss Leys' address was attentively listened to throughout. Her presence and manner is pleasing, her language chaste and elegant and her eloquence impressive. At the conclusion of her discourse, while under spiritual direction, she continued the tests as on Tuesday night. She described spiritual beings that she said were present, many of whom were recognized by members of the audience as those of friends who have ceased to exist in the flesh. Her tests were rather more satisfactory than on Tuesday evening.

Boston, Mass.

The legislative hearings before the judiciary and health committees on the suppression of mediumistic frauds and medical registration have resulted as usual in Massachusetts. The committees have reported "inexpedient to legislate." That ends for this year, at least. The Independent Club, The Ladies' Industrial Union, and the society under the direction of Eben Cobb, will hold Union Anniversary Exercises in Twilight Hall, 75 Washington street, Boston, on Tuesday evening, March 31st. An enjoyable program will be rendered.

Mrs. Jeanette W. Crawford is delighting Boston audiences by her wonderful interpretation of Beethoven's sonatas at the First Spiritual Temple, corner Newbury and Exeter streets. Mr. Ayer should have the thanks not only of Spiritualists, but of the public, in securing her services for the six recitals which she is to give. One has already been given, and it was a revelation of spiritual power. To her rare musical education she also adds a deep and beautiful inspiration from the spirit world.

Mrs. Lake is once more enlightening her audiences at the Temple; and Mrs. Lillie at Berkeley Hall, gives grand truths for the world to consider.

All the societies here are progressing in their work, and are adding steadily to their numbers and effectiveness.

One of the rising young speakers here is Mr. Henry H. Warner, who has quietly won his way to kindly appreciation by the spiritual public. He is also making a mark in the public work of the Good Templars of this state. SENEX.

Galveston, Tex.

Galveston is a city of about 40,000 population. Though we have no spiritual society there are many firm believers in Spiritualism; and when the News announced Dr. H. Stansbury would lecture at the Macordia Hall, Feb. 25th, seven o'clock p. m., it was crowded to overflowing long before seven, notwithstanding the inclemency of the weather, with an intelligent audience to greet him.

His discourse was "What is, and what is the good of Spiritualism," which was highly instructive, after which Big Wolf came and gave quite a number of tests that were satisfactory and wonderful.

Sunday evening following, March 1st, we again were called out to hear the doctor on "Heaven, where is it and what is it?" which was largely attended by an intelligent audience that was interested. Again Big Wolf took control and gave more and better tests than previously. The lecture was not altogether understood. Many questions were propounded to the doctor as to the meaning of this and that. He answered that as he spoke under inspiration or control he hoped they would explain and answer the questions in the next lecture.

The following Wednesday, March 4th, the doctor was suffering with an excruciating sore throat at the time, which grew rapidly worse. His physicians advised rest at once from speaking and a northern and dryer climate.

We hope he will return restored in the near future. Many of us would be glad to see him and hear him explain what heaven is.

"Had I a heart for falsehood framed, It'er could I injure you; For 'tho' your tongue no promise claimed Your charms would make me true."

"No stranger offer wrong, But friends, in all the aged you'll meet, And lovers in the young."

MARY GEORGE.

Saratoga, N. Y.

A social and entertainment was held at Bro. Burroughs' on Tuesday evening, March 10th, and some \$750 were raised for the benefit of the choir, for the purchase of books, etc. A basket of apples was sold by tickets at ten cents per ticket to the number of forty-three. They were beautiful and delicious fruit. If the fruit that tempted our first mother was as fine in appearance and quality as those apples, it would have been evidence of woman's weakness if she had passed them by untouched. Out of the whole forty-three tickets only one was valid, and what that one was no one could guess. It happened to be twenty-one, and that was my ticket.

Next a basket of oranges was put up with forty-four tickets. I was going to try twenty-one again, since I luck attended it before, but Mrs. Freeman was ahead of me. The tickets were drawn by a little girl each time. It was not strange that twenty-one drew the apples, but it was a little strange that the same number should also be the one to draw the oranges, but it was. That was quite a marked coincidence; yet all coincidents are governed by the relations of cause and effect, and "luck" is out of the problem.

Materialists claim some of them that all the phenomena of Spiritualism are to be explained on the principles of coincidence, except such as are fraud. It would be just as reasonable to explain the fact that all connecting agents that build and operate the telegraph and telephone are mere coincidents, instead of a rational development of intelligent purpose, and all the messages that harmonize with known individual experiences and character, expression of thought, are only the blind happenings of causes that coincide.

In this town there has a resident speaker and healer, Mr. Robert Kneeshaw, of England, recently from Montreal, Canada, and I hope that American Spiritualists will call him into the wide field where there is so much need of true workers. He is conceded to be able and very interesting as a speaker, and draws good houses wherever known. His healing powers are excellent. The time at Saratoga being all engaged for the season, leaves him without employment, and he will be glad to arrange for work wherever he may be called.

Young speakers are the hope of the cause in its educational branches, and they should be encouraged and sustained, and we all owe a duty to the generations unborn, as well as to ourselves and the pleasure we may get from these revelations. LYMAN C. HOWE.

New York.

Among the most pleasant hours I passed in the city were spent with Dr. Eugene Crowell at his sumptuous apartments in "The Chelsea." He is at present not in good health, but strong enough to go on with the work which he regards as the crowing glory of his life. His name is familiar to every Spiritualist as one who has given the later and ripest years of his life to the investigation and promulgation of Spiritualism.

He is a native of New York City. His father was a Methodist clergyman, and he received a religious culture which is manifested in his writings. He graduated as a physician in 1845 at the University of New York. In 1851 went to California, where he remained until 1868, when he removed to Brooklyn, retiring from practice, which by his intuitive perception of disease he had been eminently successful.

From eighteen to fifty-five years he was a Materialist, despite his early religious culture, and was converted to Spiritualism through Mesmerism and a profound study of the laws of spiritual forces, facts and phenomena. A long and laborious investigation, from which most would have shrunk in discouragement, resulted in his great work on "Spiritualism and Primitive Christianity," which exhausts the field of its research, and fills a niche of honor in the library of spiritual literature.

No church member can read candidly a single chapter of the great and exhaustive work without being convinced that whatever may be the cause of the so-called modern phenomena of Spiritualism, his own revelation flows from the same fount, and whatever affects or explains one affects and explains the other.

Dr. Crowell shows how grandly and beautifully the golden strands of Spiritualism are woven into the warp of human history, sometimes disappearing beneath the vulgar materialism of mortal life, obscured by the opaque strands of ignorance, or glistening distorted through the overlying error, only appearing as the pattern, imparting more glowing lustre by the dark and earthly background against which it is revealed.

Mr. Crowell did good work for Spiritualism when it was assailed by the charge that it filled the asylums with the insane. He gathered reports from every asylum in this country, and compared the statistics thus furnished. The result he published in a tract which completely and finally settled the question. He proved that according to statistics, Spiritualism was one of the least productive causes of insanity; that it does not compare with religion in this respect, and that its tendency is directly the reverse. Of 23,388 patients, only 59 were reported as insane from Spiritualism, and 412 from religion.

In 1880 he published a work that called out a great deal of criticism, as the author had anticipated. It was entitled: "The Spirit World, Its Inhabitants, Nature and Philosophy." It was the result of long and patient study, and startling as are some of its views, he maintains them with an acumen and an array of facts.

It is to be hoped that Dr. Crowell will remain to complete the present, greatest work, which will contain his ripest thought and most profound investigations. HUDSON TUTTLE.

The 43rd anniversary of the advent of Modern Spiritualism will be celebrated at Adelphi Hall, 52nd street and Seventh avenue, Sunday, March 29, 1891, commencing at 2 p. m. The order of exercises consists of a grand duo for violin and piano; introductory remarks by Henry J. Newton, song by Mrs. McCune; address by Mrs. E. Williams; violin solo by Johnnie McKeever, the baby violinist; address by J. Clegg Wright; flute solo by I. G. Withers; address by Mrs. Milton Rathbun; violin solo by Prof. J. Jay Watson; song by Mrs. Adelle M. Gager; platform tests by Miss Maggie M. Gault. Admission, 25 cents.

Washington, D. C.

The Spiritualist Society have for their speaker this month Mrs. Adelle Glading, who is one of the favorites. Mrs. Glading, to the merit of being a popular lecturer, adds that of being an intelligent and indefatigable evangelist. She never tires of efforts to uphold the organizations for whom she lectures.

Early this month the Children's Progressive Lyceum gave an entertainment, which was quite unique in its character. It consisted mainly of tableaux, the most of them being "catches" on popular words or sentences, and a few representations of well-known pictures. Daisy and Virginia, by Mr. Downey and Miss Daisy Held was exquisitely represented. The palm grove, the rustic swing, and the lovers, forming one of the most charming of tableaux.

Among the illusions, or rather delusory tableaux, were the "flower" scenes. "Only a little flower" was represented by Miss Annie Held and Mr. Schneider.

The curtain arose on a pastry board with Mr. S. in the act of trying to snatch a kiss from the coy maiden who stood with flour-covered hand raised up to repeat a slap which his white cheek had already been given in rebuff of his amorous advances.

Another tableau was a "Row of Poppies." The curtain rose on half a dozen pater familias, each holding his youngest born in his arms. Then came "flower of the family." A flour barrel stood solus on the platform, but in an instant the cord by which its staves were held together gave way, and the staves previously lined with white paper, cut in shape to represent the petals of a giant lily, fell apart and disclosed in their center the youngest child of the Willis family, sitting like a cupid in the heart of a flower.

I may be excused, I hope, if I take exception to two tableaux which were calculated to wound and shock those who have been nurtured in the old faith. "The Rock of Ages," represented by an old lady rocking a cradle, and "The Old, Old Story," by a giant chestnut would have been better left out. The ridicule of honest conviction is blasphemy, to my mind it is not in accordance with our higher philosophy to deliberately mock at the cherished faith of our neighbors.

One of the events of the month was an ovation to Mrs. Ross, the materializing medium. She has been with us now two seasons, and has been constantly growing in favor with those whose prejudice or cowardice have not prevented them from attending her seances. I doubt if any influence brought to bear on the public mind here has conducted to bring so many hitherto ignorant of its facts into a belief in spirit return as has Mrs. Ross's mediumship. More than that her controls are of an order that does not lower inter-communion between the two worlds into a comedy.

Two or three weeks ago she was engaged for a special seance for the evening of the 13th, and arrangements were made to give her a surprise. About thirty of her friends were included and subscribed for the purchase of an elegant \$100 diamond ring. A pretty collation of dainty cakes, most of them being appropriately "angel food," and ice cream was provided, and at 7:30 on Thursday evening, all met at Mrs. Ross's house, 507 Twelfth street. Of course Mrs. Ross was surprised when she saw her guests in gala dress and arrangements for entertainment, but up to the last moment she had no idea of the gift in store for her.

At eight o'clock, the usual time for Mrs. Ross to arrange her circle, Mrs. Wolff, who had been chosen by the committee as their spokeswoman, asked permission to occupy the time for a few minutes. She said somewhat as follows: "We are assembled here this evening under

rather fraudulent pretenses. This seance, not as Mrs. Ross supposed, for an exhibition of her mediumship, but for the purpose of giving testimony to her of our high regard and respect for her as a woman, and of thorough well-established confidence in her as a medium.

"Dear friend, we are here to-night to express in a feeble though earnest way these sentiments. A part of us are old Spiritualists. For us the fact of inter-communion between the two worlds has been long established, nevertheless in attendance upon your seances we have been attended by additional proofs that if a man die he shall surely live again, that, indeed, there is no death, but continued life. We have been blessed and comforted by the visible presence of our loved ones who have passed on before, and we take joy to ourselves that we are enabled to give this testimony of our appreciation of you.

Another portion of this little assemblage, and, perhaps, the larger, have come into the knowledge of spiritualistic truth through your instrumentality as a medium. To them you have been as an angel standing on the verge of the silent land, holding in your hand a torch illuminating the way. You have shown them the so-called valley of the shadow as it is—not a ravine of terrors and darkness and tempest, filled with desolation and traversed by a stormy river through which our straying feet must pass to reach the other side, but that it is really a vale of beauty wherein flowers of Arctoth grow and where angels—the spirits of the departed dear ones—await us; a pathway flooded with celestial light and traversed continually by our dear ministering spirits. The affection felt for you by those to whom your mediumship has revealed this blessed knowledge is inexpressible. We have attempted to put our feeling into words, but as words are faint and must become but a memory, we have brought with us some memorials—souvenirs of our sentiments. First, I have to offer you from Mr. Dickenson, one of the friends present, this Japanese tea set. Knowing your strict adherence to the laws of temperance and aware that after your seances you must often be exhausted and weary, he hopes that you may be tempted sometimes when the labors of the day are over to partake from this china of the orient of the 'cup that cheers but not inebriates.'

"And all of us, collectively, have endeavored to crystallize our best wishes for you and our high hopes for you in this ring which I now place upon your finger; may it be truly an emblem of the brightness and the purity of your mediumship and life. And now, again, I have to give you this unexpected tribute to your worth. I hold in my hand this purse containing \$100, the gift of two appreciative but silent friends. We ask you to accept these tributes as but a faint expression of our high esteem and affectionate regard." Mrs. Ross was much overcome for a moment, but soon rallied, and said:

"Dear friends, I am indeed taken by surprise. I have had in times past, in my own home, where I was well known, similar tokens of friendship and confidence shown me. But this is only my second season here. I did not look for or think of the possibility of such an expression of affection as this. I find it difficult to put my appreciation into words, but no less do I feel in my heart's depths the kindness and confidence which has dictated this demonstration. To you all and to the two unknown friends I tender my sincere and grateful thanks; as I ever have been so I hope to continue to be a faithful instrument in the hands of my spirit guides. Valuable, intrinsically as these mementoes of your friendship are, believe me that I value far above them the sentiments which prompted their donation."

Mrs. Ross was shortly after taken control of by Bright Star, who said she had known what was pending, but had refrained from spoiling a good time by telling her medium of it, and that she had enjoyed the surprise and the preparations for it as much as any of the participants. She said we could hardly understand how strange it seemed to her and our spirit friends to hear us speak of the other side. "There is no other side at all to us," she said, "for we and our world are here right with you and about you." Then she went about among the guests giving tests, communications and advice, after which she left Mrs. Ross, and the remainder of the evening was spent chiefly in sociality and the discussion of the goodies of the refreshment table.

Maquoketa, Ia.

Maquoketa is a busy, thriving town—one of the prettiest in the State, and contains a goodly number of liberal-minded people and Spiritualists. Years since meetings were regularly held and regularly supported. A Spiritualist Sunday-school and Lady's Union were in working order as auxiliaries to the Spiritualist organization. I regret that I am compelled to say that the cause languishes here at present, and but for the distribution of spiritualistic literature, one would hardly believe there were so many sympathizers with the cause.

Dr. A. B. Dobson, of whom your readers have read, continues in his immense practice; the correspondence he carries on is marvelous, and the cases he restores are wonderful.

Not long since a correspondent wrote: "If Dr. Dobson is making so much money, why does he charge so much? The writer reads THE BETTER WAY, and so I answer her, according to the doctor's advertising his fees are nominal, and ever since my acquaintance with him he has administered treatments and medicine to a great many poor people free of charge. He has, to my positive knowledge, paid for scores of pairs of shoes for poor children during the winters past, and furnished 'bread tickets' to the absolutely poor people of his town."

There is no man in Maquoketa who has manifested so much interest in the town as Dr. Dobson. He and his wife own a large amount of real estate, including some of the prettiest buildings in the city. He furnished the best lamp the city ever had, previous to the introduction of electricity.

Dr. Dobson has enemies; what man or woman of success has not? Such claim that his donations to the town are for advertisements, etc. He cares but little for the praise of friends or censure of enemies, but pursues the even tenor of his way, and adheres to his business so closely he has no time to attend to that of others.

The above is written in answer to queries that have come from time to time in letters from those who knew I had a personal acquaintance with the doctor. Everything considered he is truly a wonderful man. MATTIE E. HULL. See ad. in another column.

A. WILLIS, Materializing Medium, 284 East Third Street, City. Will hold circles on Tuesday, Wednesday, Thursday and Friday afternoons at two o'clock. Every evening (Monday and Tuesday excepted) at eight o'clock. Take Fifth street cars running east to Third and Lock.

MRS. L. S. GREEN, INDEPENDENT Slatewriter, 284 East Third Street, City. Will hold circles on Tuesday, Wednesday, Thursday and Friday afternoons at two o'clock. Every evening (Monday and Tuesday excepted) at eight o'clock. Take Fifth street cars running east to Third and Lock.

MRS. J. H. STOWELL, TRANCE MEDIUM, No. 468 Baymiller St., City. Sittings daily for information and tests from 8 a. m. to 4 p. m.

An Astonishing Offer. Send three 2-cent stamps, lock of hair, age, name, sex, one leading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, Maquoketa, Iowa.

Henry W. Sinclair, BLINDCLAIRVOYANT, NORTH MADISON, O. Will send you a reading of the past and future with dates by letter. Mail lock of hair and \$1.00. Address as above.

MRS. J. H. STOWELL, TRANCE MEDIUM, No. 468 Baymiller St., City. Sittings daily for information and tests from 8 a. m. to 4 p. m.

An Astonishing Offer. Send three 2-cent stamps, lock of hair, age, name, sex, one leading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, Maquoketa, Iowa.

Henry W. Sinclair, BLINDCLAIRVOYANT, NORTH MADISON, O. Will send you a reading of the past and future with dates by letter. Mail lock of hair and \$1.00. Address as above.

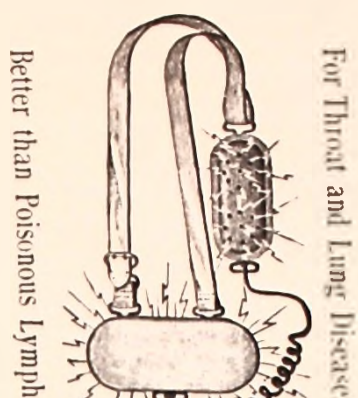
MRS. J. H. STOWELL, TRANCE MEDIUM, No. 468 Baymiller St., City. Sittings daily for information and tests from 8 a. m. to 4 p. m.

An Astonishing Offer. Send three 2-cent stamps, lock of hair, age, name, sex, one leading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, Maquoketa, Iowa.

Henry W. Sinclair, BLINDCLAIRVOYANT, NORTH MADISON, O. Will send you a reading of the past and future with dates by letter. Mail lock of hair and \$1.00. Address as above.

MRS. J. H. STOWELL, TRANCE MEDIUM, No. 468 Baymiller St., City. Sittings daily for information and tests from 8 a. m. to 4 p. m.

Electricity. ALBRO'S MAGNETIZED PAPER.



Better than Poisonous Lymph. For Throat and Lung Disease. Lung & Spine Battery.

KIDNEY and STOMACH BATTERY and FEMALE BATTERY SUPPORT. Write for Pamphlet. Liberal terms to AGENTS. Awarded a GOLD MEDAL and DIPLOMA by the Academy of Science, at Paris, France. Also Galvanic Insoles—worth their weight in gold—for cold feet and poor circulation. Write for Pamphlets. Liberal terms to Agents. Address THE THOMAS BATTERY CO., CARDINGTON, OHIO.

Independent Slate-Writing. Dr. D. J. Stansbury, 443 Shawmut Avenue, Boston, Mass., invites those interested to send him sealed slates. Get a pair of new slates, smooth, uncovered frame, free from cracks or blemishes. Screw or rivet them together, having first inserted spirit names and questions on paper, and a bit of slate pencil. The express agent will seal the screws for you if you have not the facilities. Send by express, prepaid. The fee is \$3.00, if successful; payable on return of the slates.

Mrs. M. E. WILLIAMS, PSYCHIC, No. 232 West Forty-Sixth Street, NEW YORK CITY. DAILY COMMUNICATION. INDEPENDENT VOICES BY APPOINTMENT ONLY. MRS. M. N. COMPTON, TRANCE HEALING MEDIUM, No. 350 West Ninth St., City. Diagnoses diseases and gives Spirit-aw Treatment daily from 1 to 5 o'clock. Letters answered with stamp enclosed.

MISS MAUD COMPTON, PERSONIFYING MEDIUM, 350 West Ninth Street, City. Entertainment seances given every Monday and Friday evening at 7 1/2. Private sittings Tuesday and Thursday evenings by appointment.

DR. F. L. H. WILLIS, MAY BE ADDRESSED UNTIL FURTHER NOTICE, 46 Avenue, Vick Park ROCHESTER, N. Y. DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

DR. WILLIS claims special skill in treating all diseases of the blood and nervous system. Cancer, scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes. Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms. Mention this paper.

YES YOU CAN Get well. Send \$1 for a Bottle of Elixir of Life. A spirit remedy. Purely Vegetable and Magnetized. Positively renews life. Thousands rejoice over health restored. For blood, liver and kidney ailments there is no better remedy made. Send for circular. DR. E. K. MYERS, CLINTON, IOWA.

DR. W. W. HIPPEN Will diagnose your disease free. Send 3 2-cent stamps with lock of hair, age and sex, giving name in full. Nature's best remedies given through Indian guides. These remedies consist of flowers of the forest and field—barks roots and leaves of trees, and herbs which give health and ease. Address 624 Madison Avenue, Grand Rapids, Mich.

PSYCHOMETRY Consult with PROF. A. B. SEVERANCE in all matters pertaining to practical life and your spirit friends. Send lock of hair or handwriting and \$1.00. Will answer three questions free of charge. Send for Circulars. Address 195 Fourth street, Milwaukee, Wis.

Henry W. Sinclair, BLINDCLAIRVOYANT, NORTH MADISON, O. Will send you a reading of the past and future with dates by letter. Mail lock of hair and \$1.00. Address as above.

MRS. J. H. STOWELL, TRANCE MEDIUM, No. 468 Baymiller St., City. Sittings daily for information and tests from 8 a. m. to 4 p. m.

An Astonishing Offer. Send three 2-cent stamps, lock of hair, age, name, sex, one leading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, Maquoketa, Iowa.

Henry W. Sinclair, BLINDCLAIRVOYANT, NORTH MADISON, O. Will send you a reading of the past and future with dates by letter. Mail lock of hair and \$1.00. Address as above.

MRS. J. H. STOWELL, TRANCE MEDIUM, No. 468 Baymiller St., City. Sittings daily for information and tests from 8 a. m. to 4 p. m.

An Astonishing Offer. Send three 2-cent stamps, lock of hair, age, name, sex, one leading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, Maquoketa, Iowa.

Henry W. Sinclair, BLINDCLAIRVOYANT, NORTH MADISON, O. Will send you a reading of the past and future with dates by letter. Mail lock of hair and \$1.00. Address as above.

MRS. J. H. STOWELL, TRANCE MEDIUM, No. 468 Baymiller St., City. Sittings daily for information and tests from 8 a. m. to 4 p. m.

An Astonishing Offer. Send three 2-cent stamps, lock of hair, age, name, sex, one leading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, Maquoketa, Iowa.

Henry W. Sinclair, BLINDCLAIRVOYANT, NORTH MADISON, O. Will send you a reading of the past and future with dates by letter. Mail lock of hair and \$1.00. Address as above.

MRS. J. H. STOWELL, TRANCE MEDIUM, No. 468 Baymiller St., City. Sittings daily for information and tests from 8 a. m. to 4 p. m.

ALBRO'S MAGNETIZED PAPER. CONTAINS vitalized forces for the healing of the sick and the development of mediumship. Magnetized Paper is a new method by which the energies of life are conveyed to the people, and the theory of its conveyance is little understood. Thoughts and desires are a substantial entity. Vitality, born of Magnetism and Electrical Currents, is also an admitted substance; therefore all these being substances, paper can be thoroughly saturated or imbued with them. Having been before the public for many years in the interest of Mediumship and especially successful in developing mediumship in some of its highest phases, it has found it quite impossible to reach the many who wish its personal attention. Therefore it has given the magnetizing of paper his closest attention, that the first test can be obtained with all who have these hidden forces and use the paper according to directions. Mr. Albrow succeeded in the development of mediumship in the past in a sufficient guarantee of the magnetic power contained in his paper. Price of Magnetized Paper, 10 cents per sheet. Write for circular and address plainly. Address: G. T. ALBROW, 33 Rutland Street, Boston, Mass.

George T. Albrow, No. 55 Rut

CINCINNATI, O.

Following is the program for the celebration of the 43rd anniversary in this city: The Society of Union Spiritualists will celebrate the 43rd anniversary of Modern Spiritualism at G. A. R. Hall, No. 115 West Sixth Street, Sunday, March 25th, at 10:30 a. m. and 7:30 p. m. lecture.

Monday and Tuesday, March 26th and 27th, at 2 p. m. and 7:30 p. m., lectures and tests. Wednesday evening, April 1st, supper from 6 to 8 p. m., and social from 8 to 10 o'clock.

Mr. Dean opened services at the Union Society of Spiritualists on Sunday morning last by reading a poem entitled "Ambrose" from the pen of James Russell Lowell, followed by an invocation that was interesting from the fact that it embodied a little philosophy of human nature, showing when and why prayer was necessary.

After an orchestra rendition, the speaker arose to deliver his discourse. Eager souls awaited the initial sentences. They bespoke of immortality. But he began with things of earth, nay, of the state of things prior to earth's existence, saying that there was a fitness of things in all nature, and every department had its life conditions; every element its own; the last and highest evolution out of the whole being man—the master of all below him.

We, as advanced souls among the latter creation, stand at the gate of one life and seek to know of the adjustment of the one with the other. Orthodoxy may think us wrong, but experience has taught us that we are right. If all could comprehend immortality as we do, the world would be clear of doubt. Many are conscious of a spiritual state, but cannot speak of it. Like Paul of old, it is "unlawful" to do so—i. e., they lack the spiritual language to portray what the soul knows to be.

Intuition is the sensation of the soul through which a consciousness of a future life must be learned. Those who have it thus, know more than metaphysicians or other learned men of history do. Intuitive knowledge is that which we know by a soul rapport with nature.

Those whose knowledge consists only of that acquired through the material senses, are poor indeed. And those who regard all life as an outcome of matter are ignorant indeed. Matter has its laws, but a higher entity exists to which the soul is allied, and to which the latter is borne after death of the physical body. What that entity is we don't know. We only know that certain disclosures come to our consciousness from which we may infer that we have attributes of a spiritual nature as well as those of the material nature, and which to the reasoner ought to be a proof of a higher nature than the mere sensual or animalistic. A further proof is, that as we rise above the material we increase in spiritual power, understanding more and more of the things spiritual—of causes; and instead of groveling in the dust, we look aloft as it becomes a son of the eternal realms—spirit.

The evening discourse was largely a metaphysical one, of which an interesting feature was a dissertation on the intuitive nature of man, showing that conscience, so-called, governs humanity to a large extent in religious matters, though orthodoxy had endeavored in all ages to rob man of it by demanding of him to believe without questioning. Doubt is not permitted by the church, and nothing is done to expel it from those who cannot control it. The church has lost sight of the humble Nazarene's teachings, though the latter did not rebuke Thomas for doubting, but kindly convinced him by a fact. Not so to-day. Reason and intuition would help to disintegrate orthodox Christianity, and that would main their churchly influence in society and business affairs. But the intuitive sense will unfold despite this. It is the basis of character and is as weighty an attribute to the soul as the physical senses are to the body. Socrates taught it as the inward voice, by which he sensed a first cause from which the soul proceeded. His pupils, however, did not comprehend him, and he had to suffer death in consequence. Thus Spiritualism is ostracized because it is not understood. Plato, Cicero, Wesley and Fox were of it. Jos. Rhodes Buchanan of our time calls it the prophetic sense, and the speaker, Mr. Dean, defines it as the primary sense of the soul. It may be cultivated or it may be dwarfed. In the latter instance a debauched man, but in the former it uplifts him and leads heavenward—to the light of knowledge and understanding of the spiritual of nature.

The Ladies' Aid, of the Union Society, held their regular Friday meeting on the 26th. The business part of it comprised the final arrangements for the anniversary supper. Many tickets are being sold. A large number of persons will be amply regaled on the above occasion.

In last week's report an error occurred which made out of phantom masquerade a plantation masquerade. This would be an entirely new affair, at which the masquers could represent Topsy, Dinah, Lucy Long, Uncle Tom, Sambo; and, if the orchestra would co-operate by performing Southern airs, it would be very enjoyable. The ladies may decide to have it occur April 15th.

Mr. Sidney Dean and a physician were the invited guests at our meeting. Calling upon him for a few words, he responded in his usual happy and encouraging vein, bidding the ladies be alive with the responsibility of resting upon them; for it was a deeper import than they knew.

Throughout the country, the duties of church affairs—orthodox as well as devolving upon the ladies; for with their supplicants, fair, Dorcas societies, entertainments, etc., they bring an aid that crown all with success.

Mr. Dean also spoke of his Eastern home and the historical importance surrounding it. Miss Lamor, Reporter.

THE PSYCHIC RESEARCH SOCIETY.

Every seat in Douglas Hall was filled on Sunday last, and the audience was of marked intelligence. The lecture on "Woman and her place" by the guides of Mrs. Adah Sheeha was one of the grandest of the many grand lectures delivered by them through this noble truth. We have learned to look forward to the Sunday with joy, as we know each lecture holds a richer treat of knowledge and spiritual light from above. Every man was made better by hearing the noble defense of mother, wife and woman. Each woman who was privileged to hear those glowing words of woman's power for good, her right to any place, her intellectual and spiritual nature inspired to, felt encouraged to live and achieve. Words of mine fail to give any idea of the strength, beauty and simplicity of language used. The applause frequently given was merited, and all agreed at its close to have wished that lecture was to have suffered a loss.

The lecture was followed by a poem on "Woman," given by the Inimitable Prairie Flower, at the request of some one in the audience. Prairie Flower in giving the subject its just deserts, sent the audience into peals of laughter. This being the medicine she always brings, the blues or billows cannot exist in the same atmosphere with this pure and only Prairie Flower. "None know her but to love her."

Sunday, March 25th, being a Anniversary Day Prairie Flower has been requested to preach. She announced her subject as "Man."

Mrs. Kicker has occupied the platform with our speaker for the past two Sundays, and has spoken on both occasions to the audience at the close of lecture. She is a lady whose sunny face would impress you favorably at once. Her voice is strong and clear, the language simple and well chosen. She shadows forth her future work, and as a new medium has gained the sympathy of our noble speaker, Mrs. Adah Sheeha and her entire congregation. We will have Mrs. Kicker at the helm in the absence of our regular speaker, who goes to St. Louis, Mo., for the month of April.

All investigators, as well as Spiritualists, will do well to be on hand promptly, on next Sunday to hear Prairie Flower preach.

Our lectures are free, and all are invited. EVA SAGMASTER, Sec'y.

Brooklyn, N. Y.

Mr. Eggleston gave the opening address before the Brooklyn Spiritual Conference Saturday evening, Feb. 23rd, concluding his lecture began a week before, on "Joan of Arc."

Mr. Eggleston's lecture was carefully prepared and worthy of publication in full; in fact, no abstract can do justice, as it was a mass of historical facts, and if I can secure a copy of the manuscript I will forward it for publication. This lecture illustrates the persecution of mediums and mediumship by the clergy and church dignitaries, even including the pope, at that age, and also the base ingratitude of the French nation, and the horrible vengeance of the English, much of which may be directly attributed to their high church officials, towards a poor, weak defenseless girl, and shows conclusively what liberal minds and thought would have to contend with to-day had the churches, the clergy and priestcraft the power to wreak their vengeance in a similar manner.

At Conservatory Hall, Sunday morning, Feb. 23rd, Mr. J. W. Fletcher's lecture was upon the subject of "Psychometric gifts," which was practically illustrated by a number of readings after the lecture.

The speaker said no spirit returning from the spirit world has power to create anything of themselves. They can aid us in utilizing the powers we possess, but do not understand to a better advantage. You are often surprised at what you accomplish when compelled to resort to some new business, occupy some new position, or carry forward some new work.

Ministers will often tell you of the power of the infinite, but they cannot tell you how you think, or what is within. All mankind are but the comprehension of the infinite. You might spend all your life watching the sea and yet know nothing in regard to it. If you analyze a drop of water you can understand the component parts of the water. You are all drops of water waiting to be analyzed. Study, analyze and demonstrate your own powers.

It is a very great mistake to depend upon a medium—an outstretched hand for anything. Depend upon no spirit but your own. Educate yourselves; run alone, and do not wait to be helped along. You have been taught to understand that when you are ill you are in the toils of the devil, and if prosperous and in good health you are under the direct protection and blessing of God, which is not the case in any sense; for if you have transgressed the laws of nature you must suffer the consequences of your own acts. People do not go to church because they get no food for thought in the church. You are interested in the present, in what is being done to-day, not two thousand years ago.

Spiritualism to-day is doing more toward illustrating the religious thought of the coming century than all the ministers and priests combined. A stranger attending one of our lectures hears a new thought, which may not be in harmony with his ideas, but he never loses the thought; it is new; it is pointed; it is like a seed dropped into the fresh earth, it swells, it sprouts and grows; it never gets smaller. Your creeds and your liturgies if true two thousand years ago, are true to-day, and will ever continue to be true.

The articles which were brought forward by the audience to be psychometrized were placed upon the table before the service commenced, and Mr. Fletcher read each in turn without any knowledge of the parties presenting them, one of which, a watch, was a very perfect reading. Mr. Fletcher even telling the hour and minute of the death of the owner. Another was a pad of paper, which was in the breast pocket of a gentleman who was killed while assisting the sheriff in an encounter on the plains, the main facts of which were given.

In the evening lecture Mr. Fletcher spoke on the subject of "Mesmerism or hypnotism." The present name hypnotism, under which, what was formerly known as mesmerism, has become popular, is only an illustration of what is possible in Spiritualism in the not far distant future, under some other name, which may be less objectionable to the clergy. The Spiritualists of to-day will be surprised to hear these grand truths from the pulpits of the different denominations, as a new doctrine at no distant day.

Without mesmerism, or a strong psychological influence, there would be no celebrated revivalists; they could not draw the crowds they do, nor could they exert the influence over those who crowd to hear them without this psychological influence. It is not the particular expression of such men as Mr. Beecher or Ingersoll, but the spirit of expression that has such effect upon the people who hear them.

The evening lecture was very short, and almost the entire evening was devoted to psychometric readings of articles placed on the rostrum, many of which like those of the morning were very pointed, and all were recognized. Fraternally, Doctos.

Fraternity Rooms, Sunday, March 25th.—It is surprising how many there are that no matter what the weather, it will not deter them from going to listen to the words inspired and brought forth through mortal lips, telling of

truths and possibilities; telling of facts and ability to substantiate the same, telling of the beauties of the life beyond, with the assurance that we all, each and every one, can be partakers of the same. Is not that glorious? Is not that something for us to look forward to with pleasure, after learning of the conditions required to procure the same individually?

Such were the high hopes and aspirations our speaker, Mrs. Holmes, told us of last Sunday evening, taking for her subject "Mediumship, Christian Science, Spirituality," telling of the divine gifts which are freely given to all, to accept or reject, according to their own inclination, fully explaining the consolation found in accepting and the realizing more fully of the divinity of God, which descended to man makes us part of the Godhead, and therefore Gods in ourselves.

Then she explained the ever reaching out of many after new ideas, under the high-sounding title of Christian Science, the name indicating much, but shorn of the outer surroundings and giving credit where it is due, we still find the God of nature in its truest sense, under different headings.

There ever will be these divisions until people are more awakened to the true spirituality of the work, when they can throw aside worldly dress and accept divinity in its right sense, following out the example given to us in the character of the Nazarene, who came in humility of spirit, in simplicity of character, abounding in love to the poor as equal to those of high degree, with charity in its broadest sense to all.

The time has now come, when there is so much agitation in the atmosphere, for us to feel the current and awaken to the responsibilities of the times, stir up within ourselves and think ourselves of what is required of us during our earthly career, that may better prepare us for our journey in the life beyond.

MOVEMENTS OF MEDIUMS.

Edgar W. Emerson speaks in Berkeley Hall, Boston, March, 31st.

Bishop A. Heals may be addressed at 1137 St. Clair street, Cleveland, O.

Willard J. Hull may be addressed for lectures at 280 Dewitt street, Buffalo, N. Y.

Miss Jennie Hagan lectures for the Progressive Spiritualist Society of Grand Rapids, Mich., for the month of March.

Dr. J. C. Phillips, one of the best magnetic healers in this country, can be addressed at 2506 Cass street, Omaha, Neb., for a while.

The Hon. Sidney Dean is lecturing for the Union Society of Cincinnati, O., during March. Address 488 Baymiller street during that time.

G. W. Kates and wife may be addressed at Dayton, O., during the month of March. They have April and May open to engage in the West.

Mrs. Leua Bible, inspirational speaker and platform test medium, can be addressed for engagements at 103 South Ave., Battle Creek, Mich.

Will C. Hodge is now located at Davenport, Iowa. His lectures are always well received. He can be addressed at 503 Oneida Avenue, that city.

F. G. Wilson is open for engagements. Address 39, Mantua Station, O. Mrs. Wilson will furnish appropriate poems, vocal and instrumental music.

Lizzie Bangs, medium for independent slate writing and materialization, has removed to 11 Elizabeth street, Chicago. Accessible by Madison street cars.

Lyman C. Howe is engaged at St. Louis, Mo., for May, and at Liberal, Mo., for the first half of September. June, July, October and November are not yet taken.

R. H. Kueshaw, of Montreal, Canada, has some vacant dates for lectures, for which he invites correspondence. Address 79 White street, Saratoga Springs, N. Y.

Dr. Margaret St. Omer, of London, England, is holding circles in Brk cton, Mass., and can be addressed there for platform work, as lecturer and psychometrist.

Mrs. Maggie Stewart, platform test and clairvoyant medium, 24 East Main St., Piqua, Ohio, can be engaged for February and March by societies in need of first-class talent. Address as above.

Henry H. Warner would like engagements for the season of 1901 for societies or camp meeting associations to lecture and give tests. Speaks in Portland, Me., March 8th. Address, 9 Bosworth street, Boston, Mass.

J. Madison Allen has returned to Springfield, Mo., under engagement with the society of that city. Address for summer and autumn engagements, Station A, Springfield, Mo., or 400 West Hunter street, Atlanta, Ga.

G. W. Van Horn, the renowned psychometrist and test medium, of New York, delivered a discourse of four lectures at St. George's Hall, corner Market and Church streets, Paterson, New Jersey, during the past month.

Mrs. C. B. Bliss, of Boston, after an illness of four weeks has come to visit her friend, Mrs. A. L. Allbright, of 722 Wallace street, Philadelphia, Pa., to recruit her health; and has, at the solicitation of many friends held a number of sances very successfully, both spiritually and financially.

W. P. Peck's engagements are as follows: March at Willimantic; April at Pittsburg and Worcester; May at Saratoga Springs; June at Somerville, Conn.; July 26th and 28th at Onset, and August at Clinton (Iowa, camp meeting). Excepting the first two Sundays of July, his Sundays are all engaged till December 1st.

Mrs. Adah Sheeha is engaged for April at St. Louis, Mo. Camp engagements are as follows: Mt. Pleasant Park, Clinton, Iowa, August 2d and 9th and intervening week; Hasket Park, Mich., August 15th to 20th; Ashley, Ohio, August 23d and 30th, and intervening week. September at Cincinnati; October, 1901, and April, 1902, at Indianapolis, Ind.

Mr. J. Frank Baxter's engagements are as follows: First and last of March, in Salem, Mass., and the intervening two in St. Louis, Mo.; April 3 and 12, in Springfield, Mass.; April 19, in Salem, Mass.; April 26, in Hillsborough, N. H.; May 3, in Salem, Mass.; May 10, Worcester, Mass.; May 17, in Brockton, Mass.; May 24 and 31, in Lowell, Mass.; and all the Sundays of use, in St. Louis, Mo. Mr. Baxter can be addressed for week evening work no private sittings or sances given) at 181 Walnut street, Chelsea, Mass.

VITAPATHY.—This well established and superior system of practice, with its Library, Copyrights, Vital Inhalers, Batteries, Baths, Patents—complete outfit—almost free to Physicians by its philanthropic author and donor, Prof. J. B. Campbell, M. D., V. D., Fairmount, Cincinnati, Ohio.

Testimonial. Merritt Richmond, of Chardon, O., writes to B. P. Poole concerning his magnetized compound for the eyes that it has thoroughly eradicated all inflammation, and for which he sends his sincere thanks. See ad. in another column.

Men and women prematurely gray and whose hair was falling, are enthusiastically praising Hall's Hair Renewer for restoring the color and preventing baldness.

Faith, Love, Works.

Understanding more than ever the true laws of progress, the advanced messenger proclaims the law of a true, pure, clean, progressing and unfolding life here. Christian ethics are no purer or cleaner in their inculcations than are the messages of these evangelists of spiritual life.

It is for these reasons that this great modern change; this advent of the disembodied into the earth and their mingling with our affairs is one of the richest blessings ever conferred upon the race. It is a mighty quickener of the love forces; an inspiration of hope, an executioner of Materialism, and an emancipation of the soul from fear and despair. I do not read history aright, or comprehend the force of historic comparisons, if before this cycle is completed, we who are now upon the earth inhabiting our bodies and filling our places in our earth homes, do not, sensibly to the living, return to minister to them, making our visitations with some degree of regularity, and always when our presence is needed. My reasonable faith goes at least thus far.

The true spiritual philosophy, in any aspect in which it may be viewed, is an advance and not a retrograde.

First. It deals with the higher and not the lower nature of man, finding in the soul or spirit, including the mental and moral natures, the real man.

Second. It proves the continuity of conscious life, and hence, a universe of conscious existence beyond, or belting or infiltrating this, our mundane home.

Third. It finds in universal First Cause, however that cause may be defined, the beneficence of an unmeasured love, and crowns that attribute of the personal nature, of the family as ordained and administered by love, and of well ordered society, as the ruling force for good in every department of conscious existence. In thus enthroning love, it negates and dethrones hate, whether in nature or in administration, be it the supposed nature and administration of deity or of man.

Fourth. It broadens the intellectual conceptions, removing the narrow and partial boundaries which have, through ignorance, environed the administration of general laws governing the universe.

Fifth. It is heaven's latest, best and brightest evangel to man, for it robs death of its sting and the grave of its terrors. In a universal love is to be found the fruition of love in the personality and in all its varied relationships. Of all philosophers and religionists, the true Spiritualist should lift his face up into the sunlight, and within himself he should be both harmonious and happy.

JOHN L. BARNES, Salsbury, Illinois.

A Marvelous Discovery

All diseases cured without medicine or electricity. A new discovery that annihilates diseases and removes the cause of all ill, that flesh is heir to. All the most noted physicians say that all diseases are caused by spores or living germs, Rheumatism, Paralysis, Neuralgia, Blind Bleeding and itching Eruptions, Cancer, Consumption, all Kidney Complaints, all Liver Disorders, Female Complaints, all Disorders of Sexual systems of both sexes, etc., etc. I guarantee a radical cure in all cases where directions are followed, or refund the money. No pain or interference with business pursuits or afterwards expense. I want the money of no man I cannot cure. All so called incurable cases solicited for treatment, and a cure guaranteed. Send \$3.00 for treatment.

JOHN L. BARNES, Salsbury, Illinois.

SOMETHING NEW.

AUSTRALIAN ELECTRO-PHILM. No more use for Liquid Medicines. This wonderful discovery immediately relieves and in a short time cures any reasonable case of Lenses, Kidney or Bladder Troubles, Distinct Catarrhs, Rheumatism, Indigestion, Inflammation, Rheumatism, Female Weakness or Skin Diseases. 250 All powers of the Electric Way who will not cut off and return to me with 50 cents (just half price) I will mail a large bottle free. 50 cents treatment as a trial to induce them; only one cent a day. They are purely vegetable, perfectly harmless, and worth \$5.00 to \$10.00 in any family. Address: Dr. J. W. WOOD, Sole control of U. S. & Canada, Ashland, O.

Stamping Patterns

And Wholesale Embroidery Materials. Send for Catalogue JOHN S. PIPER, 502 Race, CIN., O.

Revolution in Dentistry

Dr. Donogh DENTIST, 116 West Sixth Street, CINCINNATI, O.

RUPTURE

Dr. R. P. FELLOWS, VINELAND, N. J.

Everybody wanting dental work are cordially invited to come and see me before going to the college or elsewhere. All will be suited regardless of price. Extracting, 25 cents; Filling 50 cents and upward. Teeth, \$3 and upward; Gold and Porcelain Crowns and Bridge Work at College prices, or half what others charge. Special attention to Children's Teeth. Office always open. Electric Light used so that we can do filling dark days, and at night for persons who cannot come during the day.

CANCER

And Tumors CURED No knife! Look free. DR. GASTON & BIRD, No. 143 Elm St., Cincinnati, O.

EGGS

STACY POULTRY VARIETIES. Ten years experience. 274-474 1/2 East Front, Cincinnati, O. I. WOOD, 1108 HIGH ST., COLUMBUS, O.

GRAPE 850,000 VINES

Headquarters of the MOYER, the Earliest, Best, Reliable Red Grape. Also HALL'S, FLETCHER'S, HERRICK'S. Sample vines mailed for 15 cents. Illustrative Price List from LEWIS ROESCH, FREDONIA, N.Y.

ROSES AND HARDY PLANTS. PEONIES, LILIES, PHLOXES, PINKS; VINES and SHRUBS, (5 sorts of Dbl. Lilacs); the NEW RED CLEMATIS, KERMISINUS; BECONIAS, finest collection in the country; BRUANT RACE of CERANTHUS, splendid new family of sun proof bedders; CHRYSANTHEMUMS, all prize taking varieties; FLOWER and VEGETABLE SEEDS, very best quality. All the good New sorts, and best old varieties. PLANTS post-paid by Mail. Satisfaction Guaranteed. Send for our FREE Illustrated Catalogue, and mention this paper.

HILL & CO., RICHMOND, INDIANA.

WHAT!

All this for \$2.25? Yes! The Better Way.

For One Year with Either of the Following Premiums Free:

- THE CYCLOPEDIA, 4 vol. DICKENS' WORKS, 12 vol. HYDEVILLE CHROMOED 24x34. LIGHT OF THE WORLD, paper, 111 ROPP'S CALCULATOR. HOUSEKEEPER'S WEEKLY. WILBRAM'S WEALTH, by J. J. Morse.

Address and Make Money order Payable to THE WAY PUBLISHING CO., CINCINNATI, OHIO.

THE ASTRAL GUIDE.

A short treatise on the use of Astral Magnetic Remedies and home treatment of disease, giving the vibratory effects upon the human body, etc. All should read this work, but more especially medium, healers and nurses. By Prof. O. H. Richmond, the celebrated Astral Occultist. Published by L. J. Shaffer, by special permission. Sent free to any address on receipt of stamp. Address: L. J. Shaffer, No. 17 33d St., Chicago, Ill.

SIGNS

LONG & MOON. Painters & Decorators, 217 Walnut Street, CINCINNATI, OHIO.

Fresco Artists—Plastico—

GASOLINE ENGINES

SMALL, BUT MUSTERS. A 6 x 7 inch Engine, weight 800 lbs., runs 100 feet of shafting and machinery for twenty machinists on 6 gallons of gasoline, costing only 60 cents per day. Write for particulars. Mention this paper. Van Duzen Gas & Gasoline Engine Co. CINCINNATI, OHIO

DONALD KENNEDY of Roxbury, Mass., says

My Medical Discovery seldom takes hold of two people alike! Why? Because no two people have the same weak spot. Beginning at the stomach, it goes searching through the body for any hidden humor. Nine times out of ten, inward humor makes the weak spot. Perhaps its only a little sediment left on a nerve or in a gland; the Medical Discovery slides it right along, and you find quick happiness from the first bottle. Perhaps it is a big sediment or open sore, well settled somewhere, ready to fight. The Medical Discovery begins the fight, and you think it pretty hard, but soon you think me for making something that has reached your weak spot. Price, \$1.50. Sold by every Druggist in the United States and Canada.

Have you read the Doctrines of Emanuel Swedenborg.

In regard to Man as a Spiritual Being and Life after Death? If not, send to Adolph Roeder, Vineland, N. J., for Catalogues. Swedenborg's works and New Church literature in English, German and French in stock.

RUPTURE

Dr. R. P. FELLOWS, VINELAND, N. J.

Dr. R. P. FELLOWS, VINELAND, N. J.

What We Know of Dr. Fellows.

Inquiries are frequently received asking what we know about Dr. Fellows of Vineland, N. J. First, we know that he is a reliable gentleman of rare professional skill, who has earned success by good work. Second, that he fulfills all his agreements to the letter. Third, that he has performed cures of hopeless cases that in the olden time his skill would have been called miraculous. Fourth and last, we know him to be an honest man and a staunch abolitionist.—THE BETTER WAY

A LIBERAL OFFER.

Send two 2-cent stamps, your name and age, and a lock of your hair, and I will send you a clairvoyant diagnosis of your disease free. Address, J. C. BATDORF, President of the Magnetic Institute, GRAND RAPIDS, MICHIGAN.

Valmond, the Crank. BYINERO.

Probably no more powerful work of fiction published in any language. Fully abreast of the times. Its distinctive tendency is to make people acquainted with the struggles of the wage earners. It is tragic and humane. 212 pages, elegant print, paper 35 cents, cloth 75 cents. For sale at this office.

Edwin Arnold's Light of the World.

TO HIS GREAT EASTERN EPIC—"LIGHT OF ASIA"—HE HAS ADDED AN EPIC ON ITS WESTERN CHILD—CHRISTIANITY.

Price \$1.75, with fifteen full-page illustrations, reproduced from Hoffman's Paintings. Paper, Fifty Cents.

Edwin Arnold's promise of a treatment of the story of the Evangelists in the New Testament in the same manner as he has worked Buddha and Buddhism into the beautiful poem of "Light of Asia," has budded, blossomed and fruited into the transcendent performance, "Light of the World." Considered, in its entirety, no words are strong enough to convey an adequate idea of the spiritual beauty and the grandeur of its expression. Richard Henry Stoddard, at the close of an introduction, says: "Given his characters, sacred and profane, and the situation into which they naturally fall, the necessity for his poem, and his manner of writing it, it is so apparent that one wonders it was not written before. It was much to have written the 'Light of Asia,' but it is more, infinitely more, to have written the 'Light of the World,' of which every lover of sacred song will say when he has finished it, 'That strain I heard was of a higher mood.'"

A Wonderful Offer

By a Powerful Clairvoyant and Magnetic Healer.

Send lock of hair, three 2-cent stamps age, sex and one leading symptom, and I will send you a full and correct diagnosis of your case. Address W. F. LAY, Grand Junction, Colo.

A LIBERAL OFFER

By a Reliable Clairvoyant and Magnetic Healer

Send four 2-cent stamps, lock of hair, name, age and sex. Will diagnose your case free. Address DR. J. S. LOUCKS, Shirley, Mass.

Hon. Sidney Dean

INSPIRATIONAL SPEAKER. Will Lecture For The Society of Union Spiritualists.

Grand Army Hall

115 W. SIXTH ST. EVERY SUNDAY MORNING AND EVENING DURING THE MONTH OF MARCH, 1901.

Good Music

MORNING & EVENING. The Public Invited.

Morning Service 10:30 Evening Service 7:30

MORNING SERVICES FREE. Evening Services, 15 Cents.

J. B. CONNELLY, PRESIDENT. E. O. HARK, CO. SECRETARY. N.E. Cor. Pearl and Sycamore, Cincinnati, O.

DR. FELLOWS

Is regularly engaged and has been called by the highest authorities in his specialty. His practice will prove itself in his specialty as a "Private" Physician. A head for young and middle aged men who are suffering from the result of overwork, nervousness, indigestion, and other ailments. He will send you a full and correct diagnosis of your case. Address: Dr. R. P. FELLOWS, VINELAND, N. J. The best to reach many times over. It is tragic and humane. 212 pages, elegant print, paper 35 cents, cloth 75 cents. For sale at this office.

What We Know of Dr. Fellows.

Inquiries are frequently received asking what we know about Dr. Fellows of Vineland, N. J. First, we know that he is a reliable gentleman of rare professional skill, who has earned success by good work. Second, that he fulfills all his agreements to the letter. Third, that he has performed cures of hopeless cases that in the