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CINCINNATI - - - MARCH 28, 1891

CONTENTS.

FIRST PAGE-Faith, Love, Works, Lecture De livered before the Union Society of Spiritu alists, Cincunnati, O., by Hon. Sidney Dean SECOND PAGE-Ought Spiritualists to take con-certed political action, by Silas Tyrrell, Hudson Tuttle's Literary and Mediumistic Work, by Dr. Eugene Crowell; On the Wing. Moses Hull; Ramdom Hits.

Occa Hull; Ramdom Hits. D PAGR-A remarkable Scance through r. A. Willis: Physical Manifestations, by . Pease; A Test, by R. N. Kerr; Her strange ream; Slate Writing in England; Our lestion Department; Truthful Vision; ypnotism, by Dr. Lockwood; Advs.

TATH PAGE-Editorials:-Law vs. Morals; Statesmanship vs. Partizatiship; Our Natal Day; Sour Grapes; Minor Editorials; Per-Sonals; News Items.

PWTH PAGE - Society Correspondence; Adver tisements.

Usements. SITH PAGE-Ladles' Department: Anniversary Hymn, by W. H. Randall; Faith, by Mrs. A. E. S. Underhill; Who and What is God, by Mrs. L. A. Sunderlin Nourse; Woman's De-pendance; Nationalism, by Mrs. Churchill; Spiritual Meetings; Adva. Superty Bace-Timely Topics by Louis Buck.

SEVENTH PAGE-Timely Topics, by Louis Buck-shorn; How they Testify, by C. G. Helleberg; Literary; Advs.

EIGHTH PAGE -- Local News; Correspondence: Movements of Mediums; Pungent Para-graphs; Advs.

Original Essays.

Specially 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 to cleanse his body of its filth; to go to 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 son all of life by distorting it.

or trust, it seems to me, is like demanding that a blind man shall see the beautiful colors in the works of nature and 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 his prayers were "an abomination to the of the race move in perfect harmony with it. The demand might be proper and just were all natures molded exactly cised faith or credence in that which he alike, and the standard was adapted to could not understand, and which seemed the exact condition of all. Here, for instance, is one of the brotherhood's poor. He saw the light of life in an old tumbledown cottage, or home, and the blast of science that the teachings of the Calvanpoverty, 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 cleanly 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-idiocy upon his face. practical and real and he will understand you. Tell him to leave the old tumbledown, filthy hut with its rags and famine;

suitable clothing and strengthening ing life itself into an acrid, burning, bitfood; tell him to wash his mouth clean of vulgarity and profanity, and keep it clean; tell him of the mines of knowledge tell him you will aid him as far as you and moral dyspepsia, and doubts of his life. final success and victory will seem to crush the new life out of him. Now you rest. Aye, the sharp iron was furrowing preach courage and harmonious adjust- always there. But the province of a sweet as when it is bathed in tears? Oh. ward. There is a time when our own To this class it is the height of irony shoulders must go to the wheel to aid a extract the thorns, which only give pain. of love, or of the power to sweeten the cannot do it alone. The world is tired of impracticable impracticable teachers in the pulpits of Christendom. The most of them are as the one paramount obligation of all. sion in life? certainly not a humanitarian filled with 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 is devoid of faith as defined by the impracticable creedist orator.

parental tyranny or laxity, and a thousand and one little integers in the daily Lord;" if he refused to pray, he sinned. He sinned anyway, unless he first exerto him impracticable and mysterious. So strong were these iron rules of life welded upon the brain and the conistic 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 danised 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 controling 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 sweet and carry forward the great de-But tell him to do something signs 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 work and earn clean, wholesome and into the vitals of human goodness, turnter selfishness.

The mating of two souls; the melting and fusing of two natures into one subawaiting his examination through care- stantial family head. Is not the concepsends us out of ourselves into the life of are able to do so, and he will understand our other half; it creates a loving soliciand stones, please. You must leave your tinged with roseate hues, and increases standard and go to his, judging him by the richness of our own unselfish love. It ously takes all the blame upon itself,true ennobled manhood. If he yields to humdrum and juiceless life, and when your influence then your work has just conjugal love overflows in paternal and cord, hate and misrule. Common sense begun. His former environed life will maternal love, it loses none of its volume and unselfishness, rather than a creedal come back and press upon him like a and sweetness, but rather finds it inmountain's weight. His untrained cour. creased. This is nature's own law. Two unfortunate trials of the family. age will ooze out of him until he stands can bear the same burden better than limp and powerless to will and to do. one, and hence a true love is the great He will have hours and days of mental victorious burden-bearer for a mated Burdens, trials, disappointments and sorrows, we must have. These are incihave some practical work to do, if you dental to our growth and unfolding. Life half. And do you know further that would build a man. There is a time to is like a garden of roses; the thorns are ment and happiness. These come after- true conjugal love is to seek to weave you of hard, selfish, unforgiving natures. the roses into each other's lives, and how little you know of the ministrations fellow man out of his difficulty. Ile How naturally and harmoniously has cup of mortal life, or adjust the disarnature builded the equal parts of this ranged and discordant elements. I do strife of the world; the natural bread- builded it upon no other attribute, elewinner and heavy burden-bearer; and ment or power of the soul, with any cerelastic standard. Faith, or the credence larger and more sensitive and loving force of life, and as such must abide and for the boor begotten in beastliness, and and burdens of maternity; how nature many-mansioned spirit realms, and its for the cleanly of nature, is proclaimed has adjusted the sexes for their true mis-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 act is condemned by our heavenly Father engross to the exclusion of love's little because the loving, humanitarian worker 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 strange vicissitudes, trials and conflicts out of hollow, troubled eyes, and a grim fiend of unrest and pain will send the old love into exile, and discord and distress which the life has passed from infancy or without submitting to its creedal will rule in its place. Oh, the real sorrow of a heart bereft of its love. We can bury and rack it; in the sorrows, agonies and

ing 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, will never fail in its mission.

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 unit life. Just as well recite a page of deal of good, plain, common sense, a knowledge, by experience, of the nature and relegate the later evoluted gospel of awakened from its enforced legarthy and the religious economy of the world? gather to itself its old strength and suppenancy over the heart and life, for faith in the direct intervention of the wisdom and true courage that can stand vigor, and save two lives and the true great moral opposites?

family by so doing.

domestic or home environment; by early the sight of a Calvanististic deity. If he but we cannot lose their love and its con- tides of ocean; in the sad disappoint- ignorant past, the childhood of the race, obeyed the law of his physical nature tant ministrations without experiencing ments which, like a frost, destroy our They are taking their place among the and ate food to sustain life, he sinned; if a greater agony than the grave can in- budding hopes; in the tortured visions intellectual toys of the world's childround of life. The preaching of faith he refused food and starved himself, he flict. The mated husband dethrones a of poverty, want and dependence, which hood. They have been, during the sinned; if he loved his wife and family, queen when he withdraws his active love a disordered nervous system engenders; Christian cycle, bulwarked by tradition he sinned in so doing; if he hated and from her daily life and sends her into in the conflict of self with other selfs, and shielded by creed. Tradition, under abused them, he sinned; if he inculcated exile and tears. A wife wrecks her hus- moving upon other planes of life than the searching analysis of modern scienart, or like bidding a deaf person hear good morals, he sinned; and if he incul- band's life and happiness when she with- ours; in the morning and at night; in the tific thought, and the disclosure of nacated bad ones, he also sinned. If he draws from him the Agis of her holy sunshine and in the darkness; in sick- ture's laws and forces, crumbles and is was charitable he sinned and if he was love. It may, for a moment, seem a ness and in health; tossed in feverish dissipated. Facts and laws abide; ficpenurious, he also sinned. If he prayed small thing, and a cold indifference or a unrest of soul, or quietly basking in the tions of either the faith or the imaginato his Heavenly Father, he sinned, and defiant word may begin the sad work of repose of a true harmony; in any and all tion melt into nothingness. The Garden wrecking two lives and destroying the conditions of conscious being, the attrib- of Eden, with its talking serpent; the real life of a true family. There is noth- utes of love find their place, mission and apple possessing such marvelous proping so sensitive as a pure love, and noth- work. The philosophical Paul wrote erties; the tree of life in the Garden; the

and vitalizing force in all the universe,

be offered, and a homily upon faith in Why should such an element, such a the unseen be delivered by this outside force in life, taking hold as it does of myths in sepulchres of history, which means of restoration of the old love and Judaism with its ceremonial laws, its nucleus of the religious faith of the new the Koran or read the columns of a daily of the males, its general heathenism of every hand. newspaper aloud. It needs now a great superstition, its chronic condition of fighting all other members of the race.

of conjugal love and how it can be the Nazarene to a subordinate place in

heart and life in the Nazareue's system; earth, no less a power than the greatest is the throttling of discord and the death hate and exclusiveness, which is the es- the outer courts of the material life. needed to keep the social life of earth of self. It is not a general or special sence of selfishness, was the power in a Judaism and creedism are crying world's heavenly Father, in this case, intelligent people in this later age of the fact: "He came unto his own, but his which is needed, but rather personal rase still tie their religion of love to the own received him not." His cycle of by the dying couch of love and give up hate and selfishness, and make their ed with persecutions and obloquy, not social dyspepsia from eating like rust all of self to restore it to active life and creed and their faith embrace both these because of his personality, but because

It requires more true courage to say by observing, somewhat carefully and of to-day witnesses the same facts. Spir-"I am sorry; I was wrong; will you for-| critically, both the laws and processes of | itualism is traduced, insulted, cast out of give me?" than it does to charge an evolution, observed in all history. Evo- the pale of Christianity as that was cast enemy on the bloodiest field ever fought. Intion is the process of the new being out of the pale of respectable Judaism ful, persistent study; tell him of the tion God-like? An unselfish, loving To some natures it is like meeting death born out of the old. It is not an order and its society. The priests and temple are akin to an acute physical attack of real happiness of a true home to be daily life sweetens the bitter cup which face to face with an unyielding spirit. or a law of new virgin creation, but a worshipers would have none of the Nazathat dread disease which seems to poi- earned by his persistent toil; and then the most of us daily drink; it constantly The open abandon of the soul; the utter birth from the old, from that which pre- rene, his philosophy or his religion of yielding of its selfish pride; the true hecedes it. And I think by careful observ- love. So also the priests and churche roism, which makes no conditions, pal- ation you will find that more or less of deny recognition to former members of you. No hot denunciations, no clubs tude, which, though often an anxiety, is ters not in a double sense, talks not of the old condition attaches, inheres and is their congregation and occupants of meeting half-way, but nobly and generhis own before you can raise him to a dissipates the tedium of an otherwise such are spirit heroes and heroines, and shades it, and weaves into its fibre some gave life and vigor to Christianity; the such as they can conquer a world of distrust or faith is what is needed in these 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 revels in surprises which dead nationality should find place in the give pleasure to the other and beloved higher evoluted gospel of the Nazarene. the conjugal kiss of love is never so 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 oode but adds to it the significant evoluted fact, the unit of conjugal life? The man, strong, not wonder that the Nazarine builded true key of his own philosophy .- "Love standards and rose-scented, kid-gloved courageous, and fitted for the bustle and his gospel upon love. He could have is the fulfilling of the law." It was left to Paul, a Jew by birth and a high education, to write a series of mere theorists with a single, fixed, un- the woman, with a frailer body, but a tainty of success. It is the one major theses, known as epistles to the churches, in which the whole Jewish economy and of the heart, for the ignorant and the nature, fitted with a greater patience and rule in eternity as well as time. It will faith is made to take a prominent place learned, for the vicious and the orderly, a greater endurance to bear the pains be the cement of the social life of the in the Christian system, and what could not be practically applied is made sympresence and force in the conscious bolic, or given a spiritual significance. world, or in conscious worlds of The Judaistic womb left its imprint, its thought, feeling and action justifies their stamp, upon the whole Christian system creation. The great hymnist sang: "Oh. love: thou bottomicss abyss, have elapsed since that great evolution Thee to perfection who can know ary epoch in history and in religion have Oh, height immense! What words suffice, Thy countless attributes to show? from some of its grosser and more un-Love has its attributes. And these reasonable features. are called into action through the But the cycle is closing, and another of the mortal life. In the changes which follies and the cruder theological myths are constantly taking place from our cradles to our grave in the mortal body; in the diseases and pains which pervade and religious thought and observation, doing the old and learning the new. up; by the tone and grade of society in teachings, the blacker his religious char-which one's life has been cast; by the acter, and the more offensive he was in our loved and embalm them within us, tears which ebb and flow in life, like the place in the crude conceptions of an

concerning love that it suffered long; flaming sword which guarded it, is too was kind; envied not; did not inspire palpably a myth born of an uncultivated egotism nor pride; behaved with becom- and illogical age of the race. The Jewish ing modesty; was unselfish; never studied system was either builded upon it, or its evil in others; rejoiced only in the truth; priests and scribes gave it a paternity. beareth all things; believeth all things; It should have died with Judaism. But endureth all things and never fails. It it found a place in the evoluted Christian may be dislodged from the heart; driven system, and the creedal Christianity has out of personal life; but as a conserving 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 the deep foundation of one's spiritual only the curious, the later students, will nature, be uncrowned and made to take visit to learn the character of the world's a place subordinate to mere credence or mental childhood. The universal, allfaith? Would it not be as consistent in pervading love of the All-Father, and the our creedal brethren to re-establish old unit nature of His family will be the bloody altars of sacrifice, its circumcision cycle. Intimations of this are given on

> 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 Love stands as the true power over bottom." The dwellers within the veil of the spirit life are coming forth into now dead Judiastic system. Why will "avaunt!" It is the repetition of an old dead carcass of the old Theistic lion of spiritual life and of psychic power openof the truths which he taught and the Perhaps we can solve this great riddle works which he wrought. The new cycle found in the new. Not that the old their pulpits because they come in au dominates the new, but rather tones and unorthodox way. The old persecutions of its distinctive elements. I think you new persecutions and the ostracism will find this to be true in the realms of practiced are rapidly increasing the army nature, in the growth of constitutional of the faithful who believe in God and liberty in human governments, and in His unit family. In the meantime new the evolution of human thought, as well manifestations of a psychic character are as in human conceptions, creeds and life. daily being unfolded. Intelligences There is, then, a reason why not only speak as though clothed with their own its history, but the Jewish conception of mortal lips. Their messages are intelli-First Cause and some of the laws of that gent; the truths they teach are in harmony with nature and its laws; with man and his laws. The visionary, the extravagant, In his own teachings as reported, Jesus the mythical, the unreasonable and the inconsistent are all eliminated from these higher revelations of the supersensuous 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 chauge 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. of faith. The two thousand years which left his old body behind. Leaving the earth, he had no further use for it. He could not exist in it in pure spiritual not yet sufficed to cleanse the system 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 has already opened. Already the crude that he sheds the old earth faith and philosophies. The more ignorant and of an ancient Jewish life are under the bigoted in earth, the more he has to searching analysis of modern scientific learn, and the harder the work of un-

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 persoual 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 unthe soul also. Life was a burden most courageously carried.

to bid them dismiss their doubtings 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 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

The essence of Calvanism, which terrorized the churches so long, consisted in the dogma that the more good deeds a man performed outside of the church.

Concluded on Page S.

THE BETTER WAY.

Written for The Better Way CONCERTED POLITICAL AC-

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 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 impeuding 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, then there was a union of all the would-be aristocratic classes for the purpose of forging a more galling and degrading the truth regarding this matter. In less stricken many. They preach poverty form of slavery which they purposed to fasten upon the white and the black mau 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's blood, their work has been carried stead- how all of the difficulties which now for President, by saying "if he is elected. ily forward until the elements of society are just ready to burst forth into riot and revolution. The toiling masses have bly settled. His entire editorial of De- all their boasted efforts to preserve a felt the cruel pressure brought to bear upon them, but not understanding political econory, they have faile to learn the real causes which have produced The distinction which he makes between the constitution and Jesus Christ detheir sufferings. Hence they have religion and Spiritualism is so eminently clared to be the ruler of the nations? sought relief through their Trades just that all who love humanity and de-Unions, Knights of Labor, Farmers' Alliance, and other reform organizabecause millionaires enact the statutory endorsement. And as Editor Melchers sible) whether or not there is a God. But the same time recommend themselves to truths that only they realize. The com- Leaving all thoughts of the truth or property a ful inheritance. The laws which they blacklist their workmen; but the moment the workmen combine and seek through strikes to obtain from their Ingersoll. The very fact that this is a 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 growing worse instead of better every of the money power. What did the Dem- ed me. ocratic party, under the leadership of And now, inasmuch as all of the religi- Christ and Ingersoll. those who seek to enforce the laws as the enemies of human progress. And here permit me to ask: Can Spirmake no effort to remove them, are they only putting a question in satire. not really and truly the accomplices of those who do the work? Of course, it fully come when we should take con-

OUGHT SPIRITUALISTS TO TAKE to do it? What though duty leads us candidate for President in 1892. through blistering sands and over cousness sake? If there can be no resistently work to establish it. This will election, he said: be the test of our mettle as true reformers.

> his masterly argument against the "Fuchusetts for her hypocricy and injustice Bible) in their hands, in the light of man blood! told by a state official that he was comduty as a man. He simply paused, looked at the pompous little official a mcment and said: "Damn the Commonwealth of Massachusetts when she places herself in opposition to universal human

teaches it."

uphold wage slavery in 1891. True,

pation Proclamation," they called and

destroyed what they could of their relig-

ing that God was on the side of univer

position on the subject of wage slavery

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 ous tracts which upheld the "divine inhave, is it not time for them to gird on stitution," and published others declartheir armor and calling upon all good and true men to join them, work to avert sal human liberty. But were they honthe coming storm? Or shall we quietly est in making the declaration? Their fold our arms and look idly on until we

are enveloped in the lurid clouds of a to-day answered the question in the strife worse than our late civil war? Do you negative. All priestly influence (except think me an alarmist, or one who writes that of a few individuals who are wholly merely to create a sensation? I am ignored by the great body of the priestneither one nor the other. I simply write hood) is on the side of the idle monied what I see, hear, and verily believe to be few, and against the toiling, povertythan a decade of years the vexed problem and contentment to the workingman, of capital and labor will have to be set- and wealth, place and power to the rich tled, either by ballots or by bullets. And man, precisely as they have been doing if the liberals of the nation will act for the last 1500 years. They preach quickly and unitedly, it is for them to about the blessedness of religious freesay whether or not it shall be settled dom, but will never tolerate freedom of peacefully. But no time can be lost, for speech in the man or woman who rejects the elements of society are fusing and their church shibboleth. And should will soon be beyond their control. What Mr. Ingersoll be run for President, they then shall we do, or how begin the work? would doubtless feel it to be their holy A. F. Melchers, editor of THE BETTER duty to slander him, as they slandered WAY, has shown very clearly, I think. Thomas Jefferson when he was running threaten the destruction of civilized so- he will burn all the Bibles in the land. ciety in the United States may be amica- in order to establish Atheism." With cember 27, 1890, entitled, "The Political ligious liberty, they are working pur-Straw," is replete with good sense and posely to defeat and destroy it. Else. sound logic-is pat and to the point why are they seeking to have God put in Now, while Mr. Ingersoll cannot say gress will never think of taking excep- a God," yet he is perfectly willing for tions, but in vain. And why? Simply tions to it, but will give it their hearty every human being to know (if it is pos- than those by Hudson Tuttle, which at angels express their love and reveal the laws of the country, which enable the is known to be a Spiritualist all the way the clergy are not willing to trust the the general reader who can find both plaint is well founded and the sin is at Spiritualism alone. Yakima is experiences wealthy few to plunder the sons and through from rind to core, it will be people to decide this question for them- profit and pleasure in the discussion of the door of every man who eats of the treat through Mr Hull's instrumentality are daughters of toil of their just and right- ample proof of his honesty of purpose, selves, but seek to have it declared as a the topics presented. of his non-partisan (celings, and of his fact and established by legislative enactenact allow capitalists to combine and wisdom and foresight in nominating so ment. To which Mr. Ingersoll is opgood, pure and able a man for President posed and for the following reasons: who is not a Spiritualist as Robert G 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 have been nominated for the Presidency. True, he is not a Christian, is not a Jew, is not a Spiritualist, neither is he a Ma-

of course, Mr. Ingersoll's nomination all of the above charges are true, what are the knowledge of everything pertaining they tell her. We will all be glad a through blistering sands and over Of course, Mr. Ingersoll's nomination all of the above charges are true, which tear our feet at every step will evoke the hatred and malice of the we going to do about it? Are we to to the spiritual nature of man, and as and to patronize you, if you will and to patronize you, if you will and to be about it? we take, are we not reformers? And if church, the same as did the nomination tamely submit to such acts of injustice spirit is the moving force of the universe to some kind of tests, so that we we are, ought we not to rejoice that we of Abraham Lincoln for President in and oppression?

African slavery as a divine institution, while we have the power, who but our- departed take deep interest in the affairs be seen whether she will do that 1 form without earnest effort on the part and had flooded the country with religi- selves can be blamed if at last we are re- of earth; they mingle in all the reforms for her own sake, she will. If the of those who desire it, no more can there ous tracts, declaring that all who op- duced to a worse state than Russian of the day; the temperance movement, she will redeem Spiritualism from a be a true reform in anything which does posed slavery were the enemies of God serfdom? Spirits of our departed im- woman's rights, the high duties and re- setback she gave it, in the estimation not bring persecution and suffering to and His Christ. And when Mr. Lincoln mortal heroes breathe upon us, that we sponsibilities of parentage, abolition of many good Spiritualists, on the and those who conscientiously and con- saw that the clergy were opposing his may have the courage of our convictions slavery and all movements for the im- of her former visit. Other dark

"These men (the clergy) know that I regardless of consequences. Oh! for the claim their attention." am for freedom in the territories, free- love and wisdom of a Jesus, the courage But the high intelligences who speak before they can receive the endones When Wendell Phillips was delivering dom everywhere as far as the Constitu- and fortitude of a Bruno, that we may through Mr. Tuttle evidently do not mean and co-operation of the society. tion and laws will permit. They know marshal our forces in time to save this by this that Spiritualists as a body are to Better music I never enjoyed that Spiritualism, I have nevertheless be-lieved and advocated that Spiritualists as a body are to return during the state of the series of these reforms to the furnished for my meetings by have

> me, and I think He has, I believe I am can citizen. Why not call a convention taut but secondary objects. ready. I know I am right, because I of the editorial fraternity of the spiritu- Through him they have disavowed all was a boy, and that they might depart

> > single but diverse efforts are directed, spiritual truths. Appoint a committee to make an appeal their individual rights, but in the defense also of the rights of every oppressed and downtrodden human being.

This done with a persistency that wills to conquer, and the principles of our immortal Declaration of Independence which were enunciated by the inspired efferson 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 little appreciated.

by these works are those who seek to taught by them."

understand the highest philosophy of Complaint is often made that Spirit-

The works of Hudson

but can we be held guiltless if we refuse Melchers) of Robert G. Ingersoll as our are persistently working. Knowing as A grand truth is expressed when he asked her to submit to some kind of every intelligent Spiritualist must that says of Spiritualism that it "embraces conditions. She wants to come in its widest scope it grasps the domain know that the spirits which appear are counted worthy to suffer for right- 1860. At that time the church regarded If we refuse to remedy existing evils of nature." It is equally true that "the not real mundane articles. It re-

and move forward in the path of duty provement and elevation of mankind mediums, when they go there, man

exclusion of others, and concentrate their | Orchestra. The singing was by the in remanding the escaped slaves found which human bondage cannot live a And now, Mr. Editor, as you have strength to establish this alone, nor do gregation, and from Mrs. Hull's on her soil back to slavery again, he was single moment, they are going to vote fairly set this ball of political reform in they mean that any or all of these objects song cards, and went off well. against me." And, with broken voice motion, allow me to suggest that you add shall engross their exclusive or even A Presbyterian minister, Rev. mitting treason against the Common- and his cheeks wet with tears, he contin- to its momentum by calling upon your chief attention while the grand moral and Connett, heard several of the lenge wealth of Massachusetts and would be ued: "I know that there is a God, and spiritual contemporaries to take up the spiritual truths which are taught through and expressed himself as rather w punished for it. But the threat was that he hates injustice and slavery. I subject and sound the alarm until every this revelation are neglected or thrust pleased. Rev. Mr. Darniel, a University powerless to swerve the great Phillips see the storm coming, and know that voting Spiritualist is awakened to a real- aside, or even made subservient to the ist minister, told the audience that one jota from a fearless discharge of his His hand is in it. If He has a place for jzing sense of his duty as a free Ameri- success of their labors for these impor- had debated with Mr. Hull thirty-

know that liberty is right, for Christ alistic press' And extend invitations to ideas of this kind and expressly declared upon it, Moses Hull was an honest man all editors of liberal tendencies that to- that though Spiritualism regards al an able man, and one that it would me The above are ringing, truthful words, gether you may map out a programme reforms with favorable eyes, and requires them to hear through, that if he was and are worthy of the man from whose which every editor will promise to do all, as opportunity furnishes the occas- the Methodist Church he would to lips they fell. But what do they say of his best to carry to a successful issue, ion, to assist in the reformation of abuses, the clergy? Simply that they upheld And, if possible, unite on a day for the yet the chief duty of Spiritualists is by would probably be wearing a Cardinan African Slavery in 1860 the same as they calling of a National Convention, for the their teachings and example to dissemi-

purpose of inaugurating a Secular Po- nate the light which they have received, when Mr. Lincoln issued his "Emanci- litical Party, in which shall be tolerated to cause Materialists to perceive that every shade of religious opinion. Then there is another life and another world, call upon the various reform organiza- and that we do not die as the beast, and tions to join the new party, and unitedly to permeate the churches and leaven the work to reach the goal to which their theological mass with our demonstrated

> Mr. Tuttle's modesty and abnegation to the people-to all who hate injustice of self in so frankly and conspicuously and slavery and love liberty and equality disclaiming any part in the authorship -to rally under the flag of the Secular of the works that have been produced Political Party in the defense not only of 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 ticipated. The Reed orchestra furnishes man rare in these days; and when his good for each lecture, which, of itselt, is as format 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 world of non-Spiritualists should be so darkest hours thrown their sacred influ- profit to those who are liberal enough in them oblivious of the high order and great ence around me. Like the reader of merit of much of the literature of Spir- these pages I am a student in their itualism, but it is even more remarkable portico, receiving my mental food from that by the majority of Spiritualists them." And again he says: "If he (the themselves our best works should be so reader) is profited by the perusal of these pages let him praise the real authors and The class of readers most benefitted not the labors of one who like himself is is almost divine. If a man desires to be at all

sire to see Spiritualism make rapid pro- as did Mr. Lincoln, "I know that there is Spiritualism. There are no works yet ualists neglect their mediums, the ally so-to assistance toward that end and published more worthy of their attention chosen instruments through whom the least that is the idea one gets after baring for bread of life which is supplied through them attend these lectures are missing can only be

pected to submit to some kind of -

years ago, had known him ever since h be Bishop Hull; if he were a Catholic h

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

Moses Hull, a Spiritualist lecturer of antime reputation, began, a series of lectures at the opera house on Tuesday evening. Mr Hellin polished orator and ripe scholar. He pasenses the faculty of being tolerant, logical me reasonable. He has taken his subjects far from the Bible, with which he wrms familiar. He claims that the Bible of when he is a firm believer, traches and upholds spin itualism. Mr. Hull is worth hearing, at has He will suggest something to almost the to think about. It is said that to night me minister of the city will be present to ask sum questions, and an interesting time may bem attract large andiences. The subject for to night is "Angels." The lectures will continue through next week, taking up various sabien suggested by the Bible, and he will then to deavor to prove his theory by present expenences drawn from the age in which we hre. 🖢 is full of experiences of his own, relates then in an interesting way, impresses one with h sincerity, and while we may differ from by view, we like to hear him

The second week the same pape spoke as follows:

Moses Hull still continues to offer evaluate of rare pleasure and a great deal of intellectual views to care to hear a very beautiful theory eapounded. While Spiritualism may not have many devotees, yet it is a belief that, as Mr Hull maintains, can lead a man to do mo have and may influence him more than it is now my parent to a life of strict and most consciention morality.

Besides, it is a lovable belief : it is simple, it moral, honest, upright, there seems to be m single jot or tiltle of the theory, as advocated to Mr. Hull, not conducive-and most emphasic one or two evenings listened to the very beau tiful diction of this distinguished orange

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From our Repo

TION?

terialist 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 | him of being either very ignorant or of

of the physical body or not. He simply the country at the present time, and it is says, I have no positive convictions regarding these speculative opinions, be- world! moment. And it is folly to suppose that cause I have uever had the necessary evia change for the better can ever come dence to compel the conviction that they through the policy of either of the two are either true or false. Therefore I can the orthodox clergy on this subject or old political parties, because they are only suspend judgment concerning them those of Jesus Christ and Robert G. Insimply and only the right and left bowers until the convincing evidence is furnish-gersoll. I frankly confess that I am just

Grover Cleveland, do or try to do in the ous and anti-religious sects are cominterest of labor? Or what has the Re- pelled to live under the government of tion to a simple fact, which is this: That publican party, under the leadership of the United States, the question arises: we have only to examine the adminis-President Harrison, done or proposed to What kind of a man is best calculated to trative policy of this government since do to lighten the burdens of the labor be the President of this beterogeneous the rebellion, to see that those who have ing classes? If we would have true re- mass of humanity? Is it the man who had a hand in shaping it, have been in form, the liberalists of the country must has no settled religious opinions, but full sympathy with the clergy and the kings will never cease their efforts to brethren and sisters, and that they are coin the sweat, tears and blood of those all entitled to the same rights and priv- and privileges which are left them. who toil into gold until the people, en- ileges.one with another under the law? What is the attitude of the present inraged at their unjust laws; rise en masse Or is it the man who has pronounced re- cumbents of office towards Spiritualism and destroy both the law makers and ligious opinions of his own, and who re- and Spiritualists? Have they not algards no man as his brother, or woman

thinks, and worship the same God which itualists longer consent to be aiders and he worships? To ask which of the charabettors of the men of wealth who rob acters above described would administer the suffering poor for their personal the laws of this nation so as to throw aggrandizement? Knowing the causes the protecting shield of the government loved ones on the other side of death's ages. In respect to the "Arcana of Spir- festations genuine, a majority doubt very which produce the poverty and suffer- over all of the diversified views and inings of their brethren and sisters, if they terests of its subjects is, it seems to me, Therefore, believing that the time has

1. Because it would be an act of inustice to compel a man to acknowledge be true, in order to exercise his rights as an American freeman.

2. Because if God exists, he believes competent man than Mr. Ingersoll could that He is able to preserve his bonor 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

> downright lying, in saying that he is the ruler of the nations or kingdoms of this

> > Which will a man of common sense be most likely to prefer? The teachings of heretic enough to prefer the teachings of

Now, I wish to call the reader's attenwhite and call a halt, for the money who regards all men and women as his men of wealth, who are unitedly work- practical ideas, embracing important such wishing to stop there will please ing to take from the poor the few rights ready declared Spiritualism is only jugas his sister, who does not think as he glery? And that our mediums are jug-

glers 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 dark river, without paying a license fee sick and they recover from their sickness, are they not striving to send him to and the impressions made upon my

order of writing, are"Life in the Spheres," when in their power.

legally that which he does not believe to of Religions Ideas," "Arcana of Spirit- debt heavier than to Hudson Tuttle. ualism," "Studies in the Outlying Fields

of Psychic Science," "Religion of Man

ber of tracts, lectures, etc. Among the I receive many letters from friends cited the greatest influence.

and directing the pen of the author of future.

these works, we should judge, were when

some of their religious views, especially On the 9th ult I left the Portland work with most of the views and positions.

and the two classes of evidence welded ima, Wash. together with the most convincing logic. Two mediums had preceded me at this only of the knowledge of Spiritualism, sent for, and held several seances. my attention was directed to this work, everything was done.

them and fails to return an equivalent

'Arcana of Nature," vol. I. and II. "An- The debt we owe is in proportion to tiquity of Man," "Career of the Christ the faithfulness and magnitude of the Idea," "Career of the God Idea," "Career service rendered, and to none is the

ON THE WING.

and Ethics of Science," and a large num- To the Editor of The Better Way.

latter an eight-page tract on "The Tiger asking me why I do not report oftener Steps of Theocratic Despotism," has ex- through your columns. 1 am very busy the most of the time, is my principal

The intelligences inspiring the mind excuse. I will try to do better in the

Since I last wrote you I have spoken in this life scientific Materialists, and three Sundays for the Universal Reform like all who enter upon spirit life, they Club (in the afternoon), and the same seem to have retained something of the nights for the First Spiritual Society in places we return to Chicago. tone and habits of thought of their form- Portland, Oregon. Beside this, I attend-

corrected by the changed circumstances Paine anniversary meeting, and for an and conditions of their present life, and Equal Rights State Convention in Port-

in those relating to the prime mover of in the hands of Mrs. Hull, and went to nature, yet most well informed Spirit- fill a very urgent call at North Yakima, ualists will find themselves in full accord Washington, where 1 delivered sixteen lectures and organized a splendid so-Those who from the titles of these ciety, composed of the best men and woworks should infer that they are dry dis- men in the city. The society is now in sertations on abstract religious subjects splendid working order, and requests and religious history, will on examina- lecturers and mediums going that way tion find themselves in error, as almost to correspond with them, and stop off every paragraph embodies forcible and and impart and receive a benefit. Any truths, supported by illustrating facts, correspond with J. W. Bech, North Yak-

They are replete with knowledge of an place. Nearly two years ago Dr. Schlesoriginal character, supplemented by that singer had been there, and given so acquired by the experience and observa- many out and out unmistakable tests tion of others, and they should not only that many had become Spiritualists. A be read, but studied by all who aspire to few months since Mrs. West, supposed rational and correct conceptions, not to be a materializing medium, had been

but the course of religious ideas in all 1 find a few who believe all her maniitualism," I consider it a fortunate cir- much, and a very large minority deto the state for the privilege? And if a cumstance for me that at a very early nounce her as an out and out fraud. A man is inspired to lay his hands on the stage of my examination of the subject few claim to have "caught on" to how end in pain (or death ensues) to restore

will be an unpleasant task to place our-selves in opposition to the government, second the nomination (made by Editor) the religious liberty for which the clergy lie all the knowledge since acquired.

old by those who are present each creaing

Mr. Hull as an orator is par excellence. The he laughs, you laugh when he paints a touch ing picture of misery, wretchedness or sadaess you involuntarily feel like weeping is mm pathy. He possesses that wonderful attribut so much to be desired by all orators and ret that which so few are entitled to claim-pr sonal magnetism He draws one to himse at will by his elegant address. It has been said that Ingersoll rarely speaks to an andience from which he does not obtain converts to be belief. That this assertion is true one could almost believe after hearing Mr. Hull who said to equal even ingersoil.

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

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 inher. nt 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 nore 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 the equilbrium. Schishness has a simi-Of one thing I am sure; if she is a good lar effect, only that it ends in blood dis-

er life, with their views modified and ed and spoke for an immense Thomas

although we may differ from them in land.

MARCH 28, 1891

From our Reporter's Note Book

A REMARKABLE SEANCE. Any fair-minded individual-and all truly spiritual-minded people are liberal tation of getting nothing will not be disand discerning enough to judge of appointed, for like attracts like in all time of my visit to them from Dec. 24 to things spiritual-will concede the palm spiritual affairs, and a mental state that 29, 1890. Said slates were sealed by R. 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 after truth, and give him what he asks years ago, and devoting his spare time for. The only black magic about Spiritto its development, soon astonished valism is the fact that evil disposed perfriends and investigators with the re- son attract evil spirits, who, if not ex- also swears that he is not a Spiritualist. markable phenomena that occurred in his presence.

A sitting held on Tuesday evening, March 10th, 1891, will give 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't 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 (moou) light over the circle. In this a trumpet (tin horn) was lifted from the floor by an invisible power and whirled coming in close proximity with sitters eves 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 sitters or investigators bring with them. 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 gainsaid 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 uobody present knew by name -only that he was a Spiritualist of a few week's growth-yet the spirit controlling

the trumpet called it correctly. The doubter perhaps calls this jugglery. Well, for that they are doubters, and presumptious 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 ques tion 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 ethereality 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 dark. ness reigned supreme, and there with rapid step walked him around the room, ence. 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 bad 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 immorulity is a fact.

him to investigate for himself, and not give up until convinced. Of course,

those who go to a seance in the expecseeks nothing will find nothing. Thus N. Morris, station agent of Mo. Pacific R. some expect to find fraud, and they do, R., at Glenloch, Kas., on Dec. 23, and this mental condition attracting tricky said R. N. Morris examined said slate on spirits who like to oblige such a seeker my return Dec. 29, and makes oath and actly devils, will give such seekers the He in company with 16 or 18 others saw devil before they get through with them. the seal broken and slates opened at my It is dangerous ground to tread on by house on the eve of Dec. 30, 1890.

the trifler or scoffer. Beware! Others present received similar tests,

the spirits giving names and incidents correctly.

Two gentleman were requested to throw their handkerchiefs over over the cabinet opening. In about two minutes following the handkerchiefs were passed through the heavy curtains of the cabi. net without injuring the fabric in the goes around taking care of the sick. I must 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 peraround the room in irregular circles, formance 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 McCord, the P. & R. freight brakeman, 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 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 man get an idea of this vast truth called Spiritualism.

Written for The Better Way. PHYSICAL MANIFESTATIONS. G. PEASE.

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 Reading if we wished to see him alive. his cabinet, bound hands and feet, and We came on the first train but he was the curtain so adjused as to leave the already unconscious and never recogdoctor's head protruding and in sight of everybody, the lights were adjusted to at his cot in the hope that if he became nized us although we watched patiently suit circumstances. Immediately a maconscious at any time, we would be the of chloral. terialized hand came forth from the first persons he would see. From what cabinet and wound up the music box I have learned of the accident, I heard standing on a chair about four feet from him calling me at the exact time it octhe cabinet. curred."-Reading Eagle. This was followed by raps and the playing on musical instruments inside SLATE WRITING IN ENGLAND. the cabinet. Then messages were On Tuesday, February 10, at the kind handed out by spirit hauds, the same invitation of Dr. and Mrs. Wentforth, my being addressed to differnt members in husband and I visited these good friends the audience. to see if we could obtain slate writing. Your correspondent also received The doctor gave each of us three slips of test. Our daughter Edie, who passed to paper, and instructed us to write messpirit life about seven years ago, was sages upon them to any of our friends in given about the time of her transition a spirit, and fold them into small pellets. rose of peculiar design. This stood on The doctor left the room while we wrote her dressing case among numerous them. We then mixed the papers toother things. Imagine my surprise, gether. The doctor instructed us to when a little white spirit hand brought take one and place it under our left hand me that especial flower, and some ten upon the table. He then took a slate feet away from the cabinet. I recognized and commenced to write, talking to us it as a test of my spirit daughter's presall the time, giving us correct answers to the questions written on the pellets At the second seance, about ten skepchosen. Dr. Wentforth then said: "We tics were present. The manifestations will try and get a direct message with were similar to those already described, out pencil or hands to write it." He and with one exception. A large centre my husband then sat opposite to each table was handed out over the curtain other, he taking hold of the slates in his and gently brought down on the meright hand and my husband in his left dium's head, while the spirit hands that and holding the slates above their heads held it could be plainly seen. In a few seconds he said "We have an The medium's instrument for receiv answer for you," and to our great suring spirit telegrams stood near by. Sudprise the answer was in red writing. The denly it began to tick and without con slates were closed and perfectly clean tact of human hands a message was before they were held in the air, with given to a gentleman present. not a scrap of pencil or colouring matter My spirit daughter again came to me ever being placed in them. The writand reminded me of a prophecy made ing on the pellet was, "Charlotte Burchell, seven years before. She said at that her condition in spirit life?" The answer time that wonderful things were going in red upon the slate was, "well and to happen in this room and you will see happy, James; and glad you are so firm me again face to face. I doubted it at for the truth. I am often with you, the time, but it has come true. She Charlotte Burchell." Now this was obcame out as a materialized spirit, put her tained in full gaslight, with a lamp burnarms around me, and I saw her face to ing as well. I forward the above in the interest of truth, that others may comface. Oh, blessed Spiritualism, what light mence to work and obtain knowledge and comfort it gives to the hunger for themselves. Yours very respectfully, ing soul. Or as Tennyson says: James and Julia Burchell.-Two Worlds

THE BETTER WAY.

A TEST.

Copy of message written between sealed slates through the mediumship of Mrs. Aber at Spring Hill, Kansas, at the statement in writing that it is the same seal and that the seal has not been broken or tampered with. Mr. Morris R N KERR

My Dear Son: Father and I are here togethe 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 Tonimy and the other little boys are growing like weeds and are developing nicely. with us much of the time and very busy. She close. I am growing weak my dear boy. Kiss the children for me and tell them Grandmin

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. BRUIN," 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. 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 did, or anything like that which man had a strange dream. I dreamed that I universally senses to exist as an intelliheard my son calling me several times. gent ruling power, it would most likely His voice seemed to say, 'Mother, mother, prove to be hordes of spirits, or that na-I want you!' The next morning I told ture itself constitutes intelligence per se my husband of it, and said that I feared whatever that is. Thus God may stand that something had occurred to William, as a metaphor, and we can unreservedly but I thought of nothing like this. A use the term God as the figurative of short time afterward a telegram was re- nature. ceived announcing that he had been fatally injured and asking us to come to

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 re-

spect 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 Mat is life, he will be conscious of his surround ings immediately.

> In a definition of Atheism, a writer in Iron clad Age says, "Atheism is found upon proof produced from natural laws, such laws deny ng the existence of so-called spiritual beings Atheism positively rejects theory as imagin ary o o o 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

Truthful Vision.

On the night of Febuary 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



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3

How sublime! And this is doubted?

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

Prospect that it becomes a pleasure to left open on this trip for want of time. in a large measure to the thick fogs.

The atmosphere of London is said to Dr. Rothermel will be with us again in be gradually becoming more and more April to fill engagements that had to be harmful to plant life, and it is attributed

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 Mrs. SARAH E. HERVEY, Onset, Mass sooner or later come under the juridiction 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 intcresting 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 ex torting 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 sympathy; but do we know its meaning? It means "suffering with"-nothing less.-A. Raleigh, D. D.

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4

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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 (?) 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 freethought 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 auarchists. What is free speech under these circumstances? Has Brooklyn perhaps a catechism or ritual by which to speak.

ingersoll was prevented from deliver ing 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

who is above temptation; for morality signifies virtue attained, and what would absolute virtue amount to if not posltive to vice? In view of this perhaps the Minnesota

Senate recommends the following re markable 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 lewd ness and lascivious behavior and guilty of i misdemeanor, and upon conviction thereof nor more than \$100, or imprisonment in the County Jail not less than five days nor more han thirty days.

Poor humanity! Environed by temptation; threatened by law if he partakes; and judged by his inferiors, who misgudge 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 Universal nature is thus governed, and should be patterned by man. Misgoveru- arbitration, where a mutual agreement ment 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 ofdraft enactments that will inspire to purity and right, instead of striking with Salsbury, has even taken the question of 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 cast 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 or God.

"LET US HAVE PEACE."

The Rev. or ex-Rev. Howard Mac Queary, of the Protestant Episcopal Church, created quite a commotion in that communion by taking the advanced for like ratiocination and some are still thought of the age concerning certain in durance vile for uttering or printing myths and dogmas of the church. He what in their honest opinion and con- was tried by a very small jury of his viction was servicable to mankind, but church peers, found guilty of heresy to which was not so regarded by the judge the creed, and in view of the verdict his and jury that convicted and sentenced bishop has suspended him. He has them, and who undervalued the principle asked a more formal trial, and indicated an advancing enlightment until the hell involved or had not acumen enough to a purpose to withdraw from the church of war has been supplanted by the and membership. Knowing himself in

strength, and is only accorded to him old claims concerning the Pentateuch and the double-headed authorship of the book of Isniah. Nay, the learned professor goes further and says that "the traditional view of inspiration is no longer tenable," and that "faith in Christ in the Scriptures," as the inspired word the Union Society hall. 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 bit terness 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 you tempers The naughty outside world is already saying: "See how these Christians love!" indicating the character of your loving manifestations.

STATESMANSHIP versus PARTI-ZANSHIP.

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 im pugning of the motives of the premiers of the two governments? Both Mr. Blaine and Lord Salsbury are gentlemen of brains and culture, and they thoroughly understand the spirit which pervades intelligence and wisdom of the land, these two great English speaking nationalities, which is peace, not strife, annot 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 entinent domain, to the arbitration of some friendly power, and the fice who are thus blessed and able to minor topics to a court of law. The English Government, through Lord 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 be-

> 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 cipients of that which mortals cannot the lowest partizan ends and not for truth right and justice. The great body of intelligent citizenship in both countries, sustains both Lord Salsbury and Mr. Blaine, and commends the spirit in which the negotiations have been conducted, and the arbitrament 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 arbitrament has al-

fore us.

sion. Cincinnati takes in four days, be giuning 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 in its trend or principles. The latter vaded by harmony, not discord a Tuesday, and close on Wednesday eveis not to be made dependent upon faith ning with a grand supper and social at

THE INVESTIGATION.

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

A number of clergymen in Hoston and New York have formed a society to investigate the claims of Spiritualism, which would indicate that they are convinced that Christlanity 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 gentle men say of Spiritualism: "If It is false it has already done harm enough." Now the ques-tion 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 nd, 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 bad 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 be ing 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 regive-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 ex-pect reliable communications from your pect reliable company we shall reap.

PERSONALS.

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

The only way to enjoy reading a paper That is first, of course, but there is an nd at the same time get at its true merits, is to read it regularly for a period of spiritual. There must be peace, not several months and become interested cannot be estimated in a single number or by purchasing an occasional copy. We cleanliness. He will not repeat bade will send THE BETTER WAY to any ad-

dress for three months on trial for 50 take the good, for there is good cents. Mr. L. Robinson, of 221 Spring Grove

avenue, this city, passed over very auddenly on Sunday, the 22d inst. Mrs. Robinson, the well-beloved slate writing the most debased, and they are the ide and trumpet medium, has the sym. of perfect conduct."-Are newspace pathy of a host of friends in the hour of editors included in this? breavement.

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 Spir tualist 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 preacher. He seems to have a memory 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 cannot be found in other than spir-

A statue to Sherman will be erected in New York.

Pope Leo has celebrated his eighty-

Steamboats will soon be running on

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

Victoria, Aus, has prohibited publica tion or sale of Sunday papers.

Mormons are emigrating to a tract of

Seven thousand Chicagoans will be ued for money promised the Fair.

including ours, to give them Palestine.

Cardinal Gibbons on American schools.

will leave.

Tullahoma, Tenn., has been arrested for

of Catholics to establish a Catholic poliwould own the country."

have become iusane.

Russia to cease persecution of Jews, the holy synod of the Russian church re- sends long tongued and long jawed men turns a request, in nearly the same words, and women into the church to spread that England repeal the laws restrictive dissension. Then he enters the church, of Catholics.

George Brennan was acquitted last from pew to pew until he gets to the week in the United States Circuit Court front; but we must stamp him oul." at New York, on the charge of sending Says the Cleveland Plaindealer .- "The

MARCH 28, 1891.

than that, for a Spiritualist must in his heart. His being must be the must be pure in thought, and abhor ports; nay, or listen to them. He w in all, and leave the bad for m scavengers. He will condemn the the error, the wrong, not the sinner. & will know that the angels bend low one

BERLIN.-The German Parmen's liance recently adopted resolutions & claring that the maintenance of the on laws was necessary to the prosperitys the peasantry. Count von Moltketer graphed to a meeting of the Allian that he himself was a farmer, and the they might rely upon his active co-open tion. Prince Bismarck has also promine

A sensation is being created in North Carolina by Alex. McCallum, a nega as remarkable as Blind Tom's faculty fa music. He can, it is said, repeat an part of the Bible, or the whole book word for word. Nine years sgobe de clared on coming out of a trance at camp-meeting that this power had been given him by inspiration. Preachen censured him, saying that he was pa-

Miss Ella Tice, of Williams Bridge New York, recently married a colored man. This event has thrown the chzens of Williams Bridge into a frenzy d 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 the she declares she loves her husband ma wishes to live with him. It would my pear that when some persons say the colored people are free they do not men they are free to marry white women This is an example of the tyranord local public opinion, which, in this case, is not as enlightened as the sentiment embodied in the laws of the land-

Pastor John S. Brown of the Africa Methodist Episcopal Church on Bridge street, Brooklyn, preached to a big congregation last night, devoting much of his sermon to the answering of slander 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 582 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

To the memorial from London asking a fight between me and my church officers. He works in many ways, He gets into the amen corner, and creeps

itualistic papers. NEWS ITEMS.

Prince Nopoleon Bonaparte is dead.

first birthday.

the Sea of Galilee.

land near Chihuahua, Mexico.

Jews ask the governments of the world,

The pope is preparing instructions to

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

Geo. Davidson, a Baptist preacher of illicit distilling.

Protestants are alarmed at the poposal tical party, saying that such a party

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

improper letters through the mails to a trial of Rev. Howard MacQueary, with young woman, but was immediately re- its other effects upon individual and arrested at the instance of Anthony church thought, has one unexpected re-Comstock, to be tried by the State .- Is sult in raising the question how far a Comstock a bigger man than Uncle Sam? preacher may go in silencing his own What a mistake we have all been mak- conscientious belief in order to hold his ing! Cardinal Gibbons says that "the official position. A Cleveland clergyman Catholic church has always been the who paid much attention to the trial and zealous promoter of civil and religious formed an emphatic opinion upon its liberty. It has ever been a cardinal merits has since said that he could not maxim inculcated by sovereign pontiffs preach his belief upon certain subjects. 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 herioglyphic 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.

to support the Alliance.

sessed by devils.

Twentieth Century.

grin and deride us. I defy him to start

see it. Is this free press?

human law, is perhaps a plea made in 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 offended the eye or ear of seusitive readers? Or give it an interpreted against them? Under those 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

But some will argue that such was antegonism to the teachings and belief obscene or indecent. Well, what is in- of the church, in that it accepts the creed decency-what the law calls so? The rather than the Bible, Mr. MacQueary Bible contains indecencies enough, to should have "stepped down and out" and guage them by what law makers have waged war for the truth as he underadjudged indecent. But the Bible is a stands it. In such course he would have holy book and exempt from criticism or found general commendation.

This action of priest, council and behalf of it. We dissent. A rake is a bishop has unsealed the lips of Rev. Dr rake, wherever found or however en- Morgan Dix, of New York-who is vironed-even when regarded by the nothing if not a high churchman-and mother of churches as a sacred symbol in a recent lecture vigorously denounce or favored by a nunnery as an agricultural ing Christian union unless auch union implement. Thus obscenity in the Bible should be creedal, churchly and based remains obscenity -if it be indecent to upon the special shibboleth of the little church with great claims; opposing the courtesy of pulpit interchanges; thank ing 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 equivocal construction so it could not be awful, unutterable disgrace" by the suspension of the heretic priest. Fifty year circumstances these editors could have hence it will hardly be a question which has been the most disgraced, the Rev Morgan Dix for such utterances, or the

much whose eyes science, reason and na tural revelations have opened to see with partial vision.

The Protestant Episcopal Church is Arminian in its theology as against the Calvanistic. The Methodist Church, the child of the Church of England, Wesleys, is also Arminian. The English branch of the Methodistic Zlon is just now in a great ferment over a paper read before the London Methodist ministers by Prof. to morais-i. c., if the susceptible or Davison, an advanced thinker, who is easily tempted can be deploma'd with applying his logical powers to Biblical places celebrate one day, and often make morality. In a spiritual sense it means, examination and making havoc of the the Sunday services suffice for the occa- gersoll for the presidency.

ready dawned and it will keep pace heaven of peace on earth, and the mission of an angel ministry of light and

spiritual life shall be accomplished.

SOUR ORAPES.

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 vere 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 purce atmosphere or paychic 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 s acore 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 jist of March. Many of the larger communities make a three and four days' demonstration of it, beginning with spiritual services and closing with some festivity of a material nature. Smaller

I. C. and W. A.-MSS. too voluminous for use. See program for the 43d under Cincin-

nati news

Long & Moon, Decorators, 217 Walnut street, use plastico in decorations. Plastico 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 BET-TER 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 nest est-looking paper I have ever advertised

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

in.

In a recent article referring to the fact were believed by many to be higher branches of Spiritualism, a typo substiof the sentence and made it read as if the writer too thought they were the "cream" of all. This he cannot do, for either judge of their merits or demerits. comatoes during the entire winter. It is truly a summer land.

B. N. Goodsell in Progressive Thinker says "Amen" to the nomination of In-

DECATUR, ALA., March 18. The proceedings in the City Court were interrupted yesterday in a novel manner. 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 intoxicatthat Theosophy and Christian Science ing liquors within three miles of the town. Both sides were largely represented legally, and the Court room was when" for "-that" in the continuation crowded. One of the prohibition leaders opposing the issuance of the license, in opposing the issuance of the intense, 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 he doesn't know enough about them to fall from one of the pockets a flask which struck the floor with a crash Summerland, (Cal.) people enjoy fresh The Court, unable to restore order, took a recess for fifteen minutes.

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

This being the case, the gentleman spoken of, as well as many of his coleagues, 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 expence 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 est. There is only one way to cure deafness, and that is by constitutional remedice. Desfness is caused flamed condition of the mucous lining of the deafaces is the result, and unless the inflam-mation can be taken out and this tube restored to its normal condition, hearing will be de-stroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an is-flamed condition of the mucous surfaces. We give One Hundred Dollars for any case of deafness caused by catarrh; that we caused cure by taking Hall's Catarrh Cure. Seed for circulars, free. P. 1. Campary & Co., Toledo, Q.

Sold by all druggists, 75 cents.

MARCH 28, 1891

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 Spiritualiam will be celebrated by the Spiritualists of Cleveland and vicinity, under the auspices of the Cleveland Progressive Lyceum, Sunday and Monday, March 19th and 30th, at Memorial Hall, 170 Superior street. Sessions, 10 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 Choir: instrumental music by our Lyceum Orchestra; I. W. Pope Conductor; Thos. Lees, Chairman of Committee

Worcester, Mass.

It is my pleasure to aunounce, 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 Sabhaths she is to spend with us I trust that we shall all feel that it has been good 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 Washing ton. 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 iufant bandages, as it were, many of which have cut deep into the flesheven to the heart. Tenderly and mercifully remove them, and not with the sharp, cold steel of radicalism plunged under the tightdrawn bands, for there is danger of severing н. г. в. a cord you cannot heal.

Colfax, la.

Dr. Rothermel, the noted test and phenome pal medium, of Brooklyn, N. Y., who has been giving a series of scances in Colfax the past week, concluded them last night. The mani festations of materialized hands, spirit telegraphy, 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 psychometris 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.

Minneapolls, Minn.

S. N. Aspinwall writes that the "Anniversary Meeting and State Convention" of Spiritualists will take place on the 29th, 30th 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 Mat tie 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 19th, there will be three services; on Monday two with a dance in the eve-The Tuesday services will be held at Mikado Hall, occupied by Miss Judson. And if the weather permits an excursion will be un-dertaken to the lake and camp grounds. Every Body is invited.

Dayton, O.

the address of the evening began. With elo-the address of the evening began. With elo-flowed out from the lips of Miss Leys in behalf religious culture which is manifested in his of the religion of Spiritualism. The lecture writings He graduated as a physician in 155 of the religion of Spiritualism. The lecture was devoted to showing the necessity of right

living. pleasing, her language chaste and elegant and her elequence impressive. At the conclusion From eighteen to fifty five year of her discourse, while under spiritual direcday night. She described spiritual beings Mesmerism and a profound study of the Isws of that she said were present, many of whom were recognized by members of the audience at were recognised by members of the audience at A long and inhorious investigation, from those of friends who have ceased to exist in the which most would have shrunk in discourage. 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 it 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, 789 Washington street Boston, on Tuesday evening, March 31st. Au enjoyable program will be rendered.

Mrs. Jeanette W. Crawford is delighting Bos ton 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 revelation of spiritual power. To her mre musical education she also adds a deep and beautiful inspiration from the spirit world.

Mrs. Lake is once more enlightening her au diences at the Temple; and Mrs. Lillie at Berk ley Hall, gives grand truths for the world to consider.

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

One of the rising young speakers here is Mr Henry H. Warner, who has quietly wou 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. Chough we have no spiritual society there are nany firm believers in Spiritualism; and when the News announced Dr. H. Stinsbury would lecture at the Macordia Pall, Feb. 25th, seven o'clock p.m., it was crowded to overflowing long before seven, notwithstanding the inclemency of the weather, with an intelligent audi ence to greet him.

His discourse was "What is, and what is the good of Spiritualism," which was highly in-structive, after which Big Wolf came and gave quite a number of tests that were satisfac tory and wouderful.

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 argely attended by an intelligent audience that was interested. Again Big Wolf took control and gave more and better tests than preriously. The lecture was not altogether under stood. Many questions were propounded to the doctor as to the meaning of this and that. He answered that as he spoke under inspiraion or control he hoped they would explain and answer the questions in the next lecture.

The following Wednesday, March 4th, the doc tor 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 cli

mate. 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 ne'er could injure you:

For the your tongue no promise claimed Your charmes would make me true. 'To you no soul could bear deceit,

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 "Dear friend, we are here to-night to expres

theless in attendance upon your seauces w

have been edified by additional proofs that if a

a man die he shall surely live again, that, in-

deed, 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

efore, and we take joy to ourselves that we are

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 o

the silent land, holding in your hand a torch il

furninating the way. You have shown then 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 shrinking feet must pass to reach the other side, but that it is really a

vale of beauty wherein flowers of Ardath grow and where angels - the spirits of the departed

dear opes-await us; a pathway flooded with

our dear ministering spirits. The affection felt

for you by those to whom your mediumship has revealed this blessed knowledge is inex-

pressible. We have attempted to put our feel

ing into words, but as words are faint and must

become but a memory, we have brought with

us some memorials-souvenirs of our senti-

nents. First, I have to offer you from Mr.

Dickenson, one of the friends present, this Jap-

anese tea set. Knowing your strict atherence 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 some

times when the labors of the day are over to

partake from this china of the orient of the

"And all of us, collectively, have endeavored to

crystalize our hest wishes for you and our high hopes for you in this ring which 1 now place

cup that cheers but not inebriates.

moment, but soon rallied, and said:

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 ex-

pression of affection as this. 1 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 demonstra-

tion. 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, intriusically as these me-

mentoes of your friendship are, believe me that

I value far above them the sentiments which

Mrs. Ross was shortly after taken control o

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 prepa

rations 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 ad

mainder of the evening was spent chiefly in

and but for the distribution of spiritualistic

Dr. A. B Dobson, of whom your readers hav

Not long since a correspondent wrote:

BETTER WAY, and so I answer here. Accord-

ing to the doctor's advertising his fees are

nominal, and ever since my acquaintance with

him he has administered treatments and medi-

cine to a great many poor people free of charge

He has, to my positive knowledge, paid for

There is no man in Maquoketa who has mani

Dr. Dobson has enemies: what man or woman

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. MATTIB E. HULL.

so many sympathizers with the cause.

the cases he restores are wonderful.

W.

vice, after which she left Mrs. Ross, and the re-

prompted their donation."

the refreshment table.

celestial light and traversed continually

enabled to give this testimony of our apprecia

tion of you

upon the rostrum, and after a few remarks name is familiar to every Spiritualist as one rather fraudulent pretenses. This seance is not as Mrs. Ross supposed, for an exhibition of her when she opened them again her spiritual life to the investigation and promulgation of guide had taken possession of her being and Spiritualism.

He is a native of New York City. His father for her as a woman, and of thorough well in a feeble though earnest way these seutl at the University of New York. In 154 went to California, where he remained until 1868, when For us the fact of inter-communion between For us the fact of inter-communion between the two worlds has been long established, never-Miss Levs' address was attentively listened he removed to Brooklyn, retiring from practice. to throughout. Her presence and manner is in which by his intuitive perception of discase

From eighteen to fifty five years he was a Materialist despite his early religious culture. spiritual forces, facts and phenomena.

ment, resulted in his great work on "Spiritual-isin and Primitive Christianity," which ex-hausts the field of its research, and fills n niche of honor in the library of spiritual literature. He saw that spiritual communications of all ages and races must of necessity be amenable to one common law, and that the explanation of one age was true of all others. He held the key to the mysteries, and alternately inter-

prets the Bible by the light of Modern Spiritualism, and Spiritualism by the lible. 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 ex-plains one affects and explains the other. Dr. Crowell shows how grandly and heauti-fully the golden strands of Spiritualism are

woven into the warp of human history, some times disappearing beneath the vulgar mater latism 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 in-anity: that it does not compare with religion in this respect, and that its tendency is directly the reverse. Of 23.328 patients, only 59 were reorted as insane from Spiritualism, and 412 from religion.

In 1850 he published a work that called out # great deal of criticism. as the author had an ticipated. It was entitled: "The Spirit World, Its Inhabitants, Nature and Philosophy." It was the result of long and patient study, and stariling 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 pro found 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 due for violin and piano; introductory remarks by Henry J. Newton; song by Mrs. McCune: address by Mrs. M. E. Williams; violin solo by Johunie McKever, 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. Addie M. Gage: platform tests by Miss Maggie M. Gaule Admission, 25 cents.

Washington, D, C.

The Spiritualist Society have for their speaker this month Mrs. Adeline 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 upbuild 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 Paul and Virginia, by Mr. Downey and Miss Daisy Held was exquisitely represented. The palm grove the rustic swing and the lavers forming one of the most charming of tableaux.

Among the illusions, or rather delusory tableaux, were the "flower" scenes. "Only a little Sunday-school and Lady's Union were in work-

Electricity.

Better

Throat than and Poisonous Lung Disease Lymph.

For

Lung & Spine Battery



KIDNEY and STOMACH BATTERY and FEMALE BATTERY SUPPORT Write for Pamphlet. Liberal terms to AGENTS.

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upon your finges; may it be truly an emblem o the brightness and the purity of your medium 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 frames, free from cracks or blemishes. Screw or tivet them together, having first inserted spirit names and questloas on paper, and a bit of slate pencil. The expresss 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. ship and life. And now, again, 1 have to give you this unexpected tribute to your worth. 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 "Dear friends, I am indeed taken by surprise

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borthes for 65 to. **CELERINE.** Cores Palpitation, Nervous Head-ache, Nervous IV, prepais, Jusomuia, Despondence and all Female Wonknesses. A very picesant, barmiess and wonderfully efficacious remedy. \$1.07 in human.

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alue in consumption, statue to the Greatest alue in consumption, statue to the. DVSPETSIA UBLATS.-Ucreats perbox. WILD-FIRE LINIMENT.-Bottle, 50 cent.;

the great pane eradicator; superior to all others. **PNYCHO-HYGIEN BUPPILLS.** Cure Malaria and Liver Complaints. specially magnetized for

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.

(fur society is well conducted, and gives great promise for prosperity. Our local workers, led by Dr. Haines, ar

achieving much that will make us indebted. I all will help a little the results will be incalcu lable. 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 Spiritual ism as an organizd effort for human good.

Mrs. Kates will lecture to ladies only, Thurs day 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. BUCKEVE,

Beaver Falls, Pa.

One of the most brilliant temale talkers the 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. Riching's coming was no doubt responsible for the small audience, for she is undoubtedly the finest elocutionist ever appeared on the platform here, and he lecture plainly exemplified that the advances Spiritualists, as a body, are not so very much different from other Christian denomination 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. Richings is a rapid, vigorous and eloquent talker and handles her subject as only a well-read, intelligent mind can. At the conclualon of her lecture last evening, she gave a rec itation entitled "The Daring Ride of Jenule 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 intel-lectual 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 as sembly room, Wednesday evening. Long be fore 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.

adge J. W. Underhill presided over the meet-

Burrough's on Tuesday evening, March 10th and some \$7.50 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 pe 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 appear-

ance 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 luck attended It before, bu 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" s out of the problem.

Materialists claim some of them that all th 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 de velopment of intelligent purpose, and all the messages that harmonise with known individual experiences and character, expression o thought, are only the blind happenings o auses that coincide.

In this town they have a resident speaker and healer, Mr. Robert Kneeshaw, of England, re-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 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. Rugene Crowell at his sumptuous apartments in "The Chelses." He is at present not in good health, but strong enough to go on with the work which he re-minutes. She said somewhat as follows:

ing About eight o'cock Miss Leys stepped gards as the crowning glory of his life. His

ing order as auxilari was represented by Miss Annie Held ganization. I regret that I am compelled to and Mr. Schneider. say that the cause languishes here at present

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 literature, one would hardly believe there were hand raised up to repeat a slap which his white check 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 pe tal of a giant lily, fell apart and disclosed in theif center the youngest child of the Willis family, sitting like a cupid in the heart of a

scores of pairs of shoes for poor children dur flower. ing the winters past, and furnished "bread tickets" to the absolutely poor people of his 1 may be excused, 1 hope, if I take exception to wo tableaux which were calculated to wound and shock those who have been nurtured in the low n

old faith. "The Rock of Ages," represented by an old lady rocking a cradie, and "The Old Old Story," by a giant chestnut would had been better left out. The ridicule of honest convic tion is blasphemy, to my mind it is not in ac cordance with our higher philosophy to deliber ately mock at the cherished faith of our neigh

of success has not! Such claim that his dona One of the events of the month was an over tion to Mrs. Ross, the materializing medlum sions to the town are for advertisements, etc. He cares but little for the praise of friends o She has been with us now two seasons, and has been constantly growing in favor with those censure of enemies, but pursues the even tenor of his way, and adheres to his business whose prejudice or cowardice have not pre vented them from attending her seances. closely he has no time to attend to that o others doubt if any influence brought to bear on the The above is written in answer to queries that

public mind here hus conduced to bring so many hitherto ignorant of its facts into a be cently from Montreal, Canada, and I hope that Hef in spirit return as has Mrs. Ross's medi umship. More than that her controls are of at order that does not lower inter-communion be tween the two worlds into a comedy.

Two or three weeks ago she was engaged for special seance for the evening of the 12th, an arrangements were made to give hera surprise About thirty of her friends were included and subscribed for the purchase of an elegant \$10 diamond ring. A pretty collation of dainty cakes, most of them being appropriately "an its educational branches, and they should be get food," and ice creating appropriately and at eucouraged and sustained, and we all owe a 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 gain dress and arrangements for entertain ment, but up to the last moment she had no idea of the glfts in store for her.

At eight o'clock, the usual time for Mrs. Ross to arrange her circle, Mrs. Wolff, who had been

"We are assembled acre this evening under S. E. Cor. George & Mound ats.; rd floor, City,

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 letter-must contain a return postage stamp. Send for Circulars, with References and Terms. Mention this paper.

YES YOU CAN

ead, continues in his immense practice: the correspondence he carries on is marvelous, and

Get well. Send \$1 for a Bottle of Ellxir of Life. A spirit remedy. Purel, Vegetable, and Magnetized. Positively renew life. Thou-sunds rejoice over health restored For blood, liver and kidney ailments there is no better remedy made. Scul for circular. DR E. K. MYERS, CLINTON, IOWA. Dr. Dobson is making so much money, why does he charge so much? The writer reads THE

Dr. W. W. PHIPPEN

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 gives through Indian guides. These remedies con-sist of flowers of the forest and field-barks roots and leaves of trees. And herbs which give health and case. Address 694 Madison Avenue. Grand Rapids, Mich.

fested so much interest in the town as Dr. Dob PSYCHOMETRY son. He and his wife own a large amount of Consult with PROF, A, B. SEVERreal estate, including some of the prettiest buildings in the city. He furnished the best ANCE in all matters pertaining to praclamp the city ever had, previous to the introtical life and your spirit friends. Send

lock of hair or handwriting and \$1.00. Will auswer three questions free of charge. Send for Circulars. Address 195 Fourth street, Milwaukee, Wis.





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It will cure sore eyes, it will strengthen week eyes and make them strong. Sent, post-age paid, for to cents, with directions how motreat the eyes, and receive medical aid from our spirit friends. Address B. F. POOLE, Clint-ou, lowa.



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cinuati, and are prepared to give sittings for spirit photographs either in person or by mail from a lock of hair or photograph. Letters of inquiry, enclosing stamp, promptly answered. Address F. N. FOSTER, 2412 Hopkins Street Cincinnati, O,

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LIFE IN THE STONE AGE. The history of Atharacl, chief priest of a band of Al-Aryans. An outline history of man. Written through the medlumship of U. G. Maquokota, Iowa, Price 30 cents. For sale at this office.

See ad, in suother column. A. WILLIS, Materializing Medium, 264 East Third Street, City. Will hold circles Tuesday, Wednesday, Thursday and Friday afternoons at two o'clock. Every eve-ning (shonday and isturday excepted) at eight o'clock. Take Fifth street cars running cast to Third and Lock. MRS. L. S. GREEN, INDEPENDENT

duction of electricity.

chosen by the committee as their spokeswoman

6

THE BETTER WAY.

MARCH 28, 1891 Prepared MARION HARLAN eachweekby MARION HARLAN HOUSEKEEPER'S WEEKLY. "You can't ima like until you try it." says a reader; "it gives Think of getting such a paper, a www.it." the HOUSEKEEPER'S WEEKLY acceleration of the busy home-maker. It keeps her welland other journal. Bref. breft, and practical, its welland the mout a great mass of what she has no use for. Above all equinon to the busy home-maker. It keeps her welland other journal. Bref. breft, and practical, its welland the she wants, without a great mass of what she has no use for. Above all other what as the routine of housekeeping; and its ideal of housekeeping; and culture, as well as the routine of housekeeping; and its ideal of housekeeping. MARIOS HARLAND commy, rather than mere fashion and display. "MARIOS HARLAND commy rather than mere fashion and display." "MARIOS HARLAND commy rather than mere fashion and display." "MARIOS HARLAND commy rather than mere fashion and display." "MARIOS HARLAND commy rather than mere fashion and display." "MARIOS HARLAND commy rather than mere fashion and display." "MARIOS HARLAND commy rather than mere fashion and display." "MARIOS HARLAND commy rather than mere fashion and display." "MARIOS HARLAND commy rather than mere fashion and display." "It get an education in housekeeping, literature, "D "Yhat Ye All Think," a department devoted to discussion by readers of subjo." "It get an education in housekeeping, literature, and general culture, and a weekly ONE DOLLAR A YEAR. Three Months, 25c.

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Ladies' Department.

Written for The Better Way. An Anniversary Hymn.

WM. H. RANDALL. Near half a century has flown Since first was born to list uing cars The knowledge of a telegraph Connected with the spheres.

There came a tiny, liny rap, A tapping on the waluscotting, But not the rifle's sharp-toned crack Was a more potent thing.

Nor yet the thunder's booming crash. Nor red artillery of war, Could give such pregnant utterance As this nubassador.

This tiny, simple, little sound, That gently, gently, spoke to us, Yet bore a message, grand, profound, Almost miraculous.

A message from beyond the grave. That man but seemingly doth die,

And lives on still"-this truth it gave Of immortality.

It brought to mourning hearts a balm, It took away the old-time fears; Death not as monster doth alarm, But now as friend appears.

What nobler gift could angels bring To lift our faces from the dust. And make the heart rejoice and sing With perfect hope and trust?

From this grand truth, that we still live When these frail bodies death bath slain. And, rising through life's discipline, A perfect manhood gain.

Written for The Better Way. FAITH.

MRS. A. E. S. UNDERHILL.

I have here a few lines on faith as the spirit wrote through my hand:

Faith is the empire of the soul, and governs man as his conscience feels to act, or to let it, for one is the counterpart of the other. Faith gives to him who possesses of her light and strength a something that pushes or drives one enward to know or believe; and with conscience added, reason is made to answer many probabilities that without this reason faith alone could not prove or show satisfactorily. So when we doubt through faith alone we are wanting in reason or the substance of the mind through which faith lives or exists, and without this reason faith would not be credited at all, for then only imagination could point out the truth, and her realizations are many times shadowy and vain. Give me, then, strong reason in connection, and my faith does not falter to show clear her colors,

How much joy and happiness is pictured forth under the wings of faith, for they fan the soul many times when darkness and gloom o'ershadows aud casts around such despondencies that were it not for this faith even that arises. how dead and dull would be all things taking visible forms in nature's laboraof life? Then feel not that faith is an tory of all created life. imaginary thing, for in spirit its reflections are realized momentarily after mortal.

With some people, 'tis true, they live to realize the small blessings around tion.

the Supreme Being to be usually taken from His supremacy or power, and to be equivalent to lord or ruler, from some root signifying to press or extend force." This seems about as plain as the writer's own deductions. It is said "God is a spirit," and who by

word Jehovah. I have found the name of Alwaya trusting and believing

searching can find out God? Truth never shuns investigation, and it seems a proper question to ask: Who and what is God? If there can be some one who can answer this question, he or she will receive blessings from the present generation and generations to come. But if this question remains unanswered until the end of time on earth, it will not hinder spiritual growth. The laws of growth will continue to work in harmony in the future as in the past; seasons will come and go as they ever have. And men will continue to bury their wheat in the bosom of mother earth, there to germinate and grow, where the clouds of heaven will shed tears of joy on it, and the morning sun will warmly kiss the spirit that dwelleth in the little seed until it is awakened into life and growth, and man is made happy by the response of God, or good, or force, or power, to his (man's) desires.

Does it matter whether we ever see the Author of all this power, this force, these laws of nature, or not, so long as we realize that they are the all-pervading element in which we live, and without which there could be no life?

There are many persons who long to know of truth whether there is a personal God or not, but who have not the courage of Allie Lindsay Lynch to speak out in meeting. Is it a personal God or an immutable law, which?

How to Make Up.

Two little people who couldn't agree Were having a tiff, and were "mad as could be! They looked at each other in silence a while, Till a sudden glad thought made one of them sunle.

Said she, "Say, you ain't very mad, are you Bessie?"

Well, ro," said the other, "nor you, are you Jessie?" "Then let us make up," little Jessie suggested

"Well, you be the one to begin," Bess requested; But that didn't suit. So the tiff lingered still, While the small-sized disputants were claiming their will; When, what do you think brought at last sunny

weather? Just this: They agreed to begin both together -Exchange.

Written for The Better Way. WHAT IS TRUTH?

MRS. L. A. SUNDERLIN NOURSE

"Truth is of God." To sift truth from error is like gathering flowers among weeds; and yet weeds and flowers are nature's product-the thoughts of God God made the flowers, we say, as

something good. Why? Because we changed from the mortal to the im appreciate their loveliness, as adapted to our likes, while the weeds are adapted

to other's likes and our dislikes, because too much in the aspirations of their they meet not the responsive love of our faith (as there are extremes in all things) natures. Yet the weeds grow for the and many little blessings fall unnoticed love and appreciation of some other in the present of their lives, and while forms of life that exist to feed upon as a such are waiting for the bey-and-bye to means of supplying their needs of existcome which their faith promises so ence. Therefore what is not beautiful much, but such are just as sure to be to us is beautiful to the conception of unprepared to meet them as they were some forms of life of various discrimina down to the condition of a slave, and them. Like some plants to receive the "All is good," it is said of the works of dew drops of the evening, they feel to God. It is as a whole, yet good is disexclaim: Oh, we want the hard showers criminated by different tastes and differto fall to aid us; this gentle sprinkle of a ent species of life, and that which is redew drop does not amount to anything, pelled by us as evil and loathesome is when in reality the effects are more last. attractive to life of different tastes and and woman were created equal, each ing than a dozen hard and windy storms conditions. We need only a broader would be, because it falls with the soft charity and a feeling of kindness to all kisses of love, and brings with it happy as a means of self-happiness, and the peace that reminds us of an ever-present cultivation of knowledge, increasing the power that guards and protects from power of discrimation, designating the day to day, as the light fades away into good in nature for us; that which is for the gloom of night, showing wherein our need in the cultivation of all that is mature possesses this same faith and grand for us to be; that which will intrust in the calmness, and quict sleep of crease our own growth in Godliness; the plant of the earth in waiting and that which is destiny to us in the discrimination of truth from the fountain Then how thankful we ought to feel of nature and God in which we exist, for the light that faith bestows, and the adapting that to us which was destined It is educating and enlightening the peace that it brings to the soul of man, for our needs, attributing only that to us people; it is awakening the best and who sometimes feels, without a doubt, that seemeth goodness and truth, and he is groping along in darkness, and venture not to say evil was ever created, only waiting for that that he never can like weeds among the flowers of nature, ous vapors.

You are only in the right For the erring ones of manhood, That you may be thinking wrong May have come to their conclusions Thinking hard and thinking long

Who can tell, in life's great battle, Which may be the one that's right or the right and wrong are mingled All together in the fight. All perhaps may have a sprinkling

Some things right and some things wrong; Then, like candid men and women, Give to each what may belong.

WOMAN'S DEPENDENCE. To the Editor of The Better Way.

Among the many good things 1 find IN THE BETTER WAY, I enjoy the Ladies' Department ,very much. It was grand thought of yours to give the sisters a chance to come in and get acquainted by exchange of thought.

In a recent issue I found an article by Aunt Fannie, who says, in speaking of the "Independence of Woman:" "There is just one path of this independence I would like to speak to woman about," and asks. "How many of you are independent enough to earn one dollar for yourselves?"

Now, I do not believe Aunt Fannie would willingly hurt the feelings of a sister, but if she had seen what I have of the hard lot of women who were compelled to not only earn their own dol lars, but to support the entire family, husband included; that husband whom Aunt Faunie seems so think is the "all' in the family. I say, if she has seen the degradation into which women are hurled, and through which she is compelled to trayel, she would not ask, can she earn a dollar? As I said before, I do not believe she would willingly say that which wounds a sensitive nature, but would rather think her lot in life had been the other extreme, as there are evidently two, one of petted idleness, and the other of slavery. And when I say slave I mean it, and think it needs no prop, for when one is governed by laws, which they have no voice in making, are they free? Isn't that an infringement on liberty? But, says one, she owns her self. Does she? In some states of this glorious America she can own thirty-three and one-third cents of every dollar she earns, and in others she cannot own the child she has carried in her bosom; man-made laws give that to the father. And again, those same laws open the way by which the father spends his earnings for that which is not bread, which compells her to earn that which enables her and hers to eke out a miserable existence. Think you, if she had a right to help make and unmake laws she would not have it different? And then Aunt Fannie says "your very existence depends on your husband or father." Well, I know of a great many women, if they were dependent on their husbands for existence would soon cease to exist,

Now, do not think I am a man-hater or am undervaluing husbands. I am not. I know there are some who nobly fill their place in the home, and would raise woman to that exalted position which God and nature has so well qualified her to fill. And I do blame a woman who tamely submits to being put bear all of the indignities which custom, society and man-made laws are forcing

MEETINGS. BURTON, Dwight Hall, 514 Tremont street, opposite Berke-ley. Apiritual meetings at 2:39, with developing circle at 11 s. m. Good speakers and niedlums. Music by Prof. Feak. Mrs. Dr. Heath, conductor. Office Hotel Simonds, 20 Nhawmut ave. The Echo Sufritualists Meetings will be held in America Itali, 721 Washington street, at 0:30, 223, 730 and Thursday at 3 b. m. Unexcelled test and speaking mediums. Model. Br. W. A. Itale. Twillight Hall Solition and 730 p. m. E. Cobb. Conductor. HOSTON Eagle) or. Hall, 616 Washington street, Apiritual gs at 10:30, 2:30 and 7:30, F. W. Mathews. First Spirits al Temple, Newbury street., School at it is, in., and p.m., Public invited, Segis free.

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Meetings are hold every Sunday evening at 8 o'clock in the parlors of Mrs. Dr. Blake at 28 Franklin svenue ener De Kab.
The Waman's Spiritual Conference meet at their parlors at Stretter Mrs. N. A. McCutchen, Pres.
Netwinse's Dimer's Developt at the ord own and a printer the the meet at their parlors of Mrs. Mrs. N. A. McCutchen, Pres.
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First spiritualist society meet every Sunday in the Pover Block, cor, 5th and Wayne streets, as 10:30 a.m. and 7:30 p. m. Warren D. Shaw, Pres.

The People's progressive spiritual society meet every sunday at 5 and 7:30 p m in Rowe's ball. 25 Michigan ave. E. C. A. Sutton, Recording Sec

FITCH BURG, MASS. The First Spiritualist Society meet every Sunday afternoon and evening. Miss R. P. Lyon, Sec.

FT. WORTH, TRXAS.

The First Spiritualist society has been organized. The Ladies' Society meets every Wednesda fternoon. W. H. Rollins, 216 East Fifteenth st. organ lesdaj GRAND BAPIDS, MICH.

The Progressive Spiritualists Society meet every Sunday at 0:30 a.m. and 7:30 p.m. at Elks Hall, 4 N. Jonin street, Also on Thursday night at 7:30, Mrn. E. F. Josselyn, Pres-

INDIANAPOLIS, IND. The Indianapolis Association of Spiritualists meets every Sunday morning at 10:30 and in the reening at 7:45, at Lorraine Hall, cor Washington and Tennessee streets; Tuesday at 8 p m.

LOUISVILLE, NY. First spiritualist church meet sunday at 11 a m 3 and 7 p m, at Mt Euclid Hall, West Jefferson s above seventh.

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The First Spiritual Ladles' Aid Society hold their meeting at Masonic Temple on Third street, Wednesday evening. Mrs. H. Colt, Pres.

The Lyceum meet at Memorial Hall; services every Sunday evening. Thomas Lees, Secretary.

DAYTON, O.

DETROIT, MICH.

knowing daylight will come again.

realize:

But the wheel of time turns steadily on, Through doubts and fears, through colm and storm; Though its forward march one cannot see

But faith guides its helm, before it an ciernity.

Written for The Better Way.

WHO AND WHAT IS GOD? MRS. MAGGIE STEWART.

Whence cometh all this clamor about ing contrast of joys to us. God? Have we just arisen from a Rip

we stop to bethink ourselves that we shades of truth, as parts of one stuhave, bird-like, opened our months to pendous whole, but taken all together partake of the traditional berries that builds the grand temple of truth, that is have strengthened our belief in a per- vast as the universe of God, and because sonal God, while knowledge laughs at so large, can be seen from so many our credulity.

idea too remote from the rude conception of men of early ages, except the Not as something you would blight,

work of beauty, nothing can be made in their lesson for development to us, in contrast to the good; that like the dark

glorious hues and tints of color in pleas-

Thus justice calls for equal rights with hard and unsuitable-for the children slumber of centuries past and gone that think differently from us, let us have a points of distance with different views.

Webster says the words God and good and shades of apparent contrast, in color are written exactly the same in Saxon and gems of thought. But each view It has been inferred that God was named and shade of thought builded in the from His goodness. But the correspond whole structure, one may be of different ing words in most of other languages material to form the base, another the Nationalist Clubs, and go to work in this are not the same. He says: "I believe side, another the dome and turret, no instance can be found of a name dazzling with glory in the sunlight of human race. If any of the readers of given to the Supreme Being from the God's universal whole, which is the light THE BETTER WAY would like to know attribute of goodness. It is probably an of all truth and the oneness thereof.

upon her to day. It is her privilege, yea, her duty, to say: I have not the independence which God intended I should have, or which he created me for. Man endowed with a capacity to govern and control, and to stand side by side in all the various scenes of life, one a help-meet for the other; but man has wrested from woman her birthright, and stands before God a usurper to-day.

J. Á. STANLEY. _____

Written for The lietter Way.

NATIONALISM.

TANE D. CHURCHILL

This new ism is silently, steadily and urely making itself felt in the world. noblest qualities of the human heart; it makes people think; it demonstrates that the present murderous system of comto grow and deceive us by their poison- petition can be replaced by one wherein all shall have equal rights and privileges In all the diversity of God's created it makes clear the fact that child labor is not only a cruel and barbarous system vain. Not evil thought, for they have but that it is detrimental to the wellbeing of the nation, inasmuch as the children of to day will be the nation of background of the picture, reveals the to-morrow. Education is what it would secure for the children, and work for the unemployed men; not as now, work-

Van Winkle sleep, or is it a meameric all humanity. If there are those that and cuforced idleness for their fathers. Nationalism but only exposes the defects we have awakened from? And as we broader charity and attribute their of our present social and industrial sysstep onto the threshold of a new era, do thoughts and conceptions to the varying tems, but also points the way to a peace ful evolution of higher civilization. It is the only path that leads to a just satisfactory and complete solution of the vexed problems of the day. It is based upon the principle of the brotherhood of humanity, which is the bedrock of Spiritualism, and should therefore have Spiritualism, and should therefore have the spiritualism, and should therefore have the attention of Spiritualists who are Spiritualists in something more than 22Mp in social conference at 3 p.m. merely name. They should organize movement that means so much for the

more of Nationalism, its object and alms, they may send to my address, 263 Highland Avenue, Somerville, Mass.

The Spiritual Science Association meet every Sunday evening at 7:m and Wednesday night; Ladies' Aid every Saturday afternoon. Mrs. A. L. Andrews, secretary.

MINNEAPOLIS, MINN.

MINNEAPOLIE, MINS. The First Spirituals Society holds services every Sunday morning and eventing at Old Fellows hall, is and H Washington Ave., North, at 10:30 a, at and 15:30 p, m. S. N. Aspinwall, Pres. Spiritual services at 202 and avenue, south: muor-ing conference; lyceum at 12 m; evening lecture and tests. Miss. C. D. Pruden, Pres. Minneapolis Progressive Spiritualists meet every Sunday evolving at 7:30 at 6:41 Henniph avenue, kecture and tests. Miss. A. Judson, Pres.

becture and tests. Miss A. A. Judson, Presses because of the second secon

The New Orleans Association of Spirilualista incet at the half of the Arny of Northern Vir-ginia, 39 Camp street, every Sunday evening at [39]. J. W. Allen, President.

5. W. Alten, Frequence, OBALLA, NEB.
First anciety of progressive spiritualists meet al 26th and Comming street, sunday at 2 p m.

26th and Comming street, sounday at 2 pm. PHILADELPHIA, PA. The First Association of Spirlundists much every study at 0020 in the morning and 750 in the every sounday at 0020 in the morning and 750 in the every sounday at 0020 in the morning word, Pressident, Keystone Spirlund Conference medis every Sun-day afternoon at 230 st the northeast conter Tenth and Spirlung Unrices 3. J. S. Rowburthau, Pres-mid Spirlung Unrices 3. J. S. Rowburthau, Pres-The Second Association of Spirlundists mort at their church on Thompson tenes and Lyceum, every Sounday 220 p.m. Conference and Lyceum, Sourth Association of Mpirlundist meet at J. Fourth Association of Mpirlundist. Meet at and Offsaid ave. Mrs. M. Brown, Pres-Partnetting Pa.

The First Spiritualist Church of Pittsburg has fectures every Smokay morning at 1044 and in the evening at 7.5. Children's Lycenni at 2 p. m. At their half, Selixth street. J. R. Lohnever, see

The Apirtualists of Rochester meet every Sun-dry evening at 230 octook in the Pellows Build-ing, North Cliston Street. II. T. King, Pres.

The Progressive Spiritualist Association meet every stunds at 3 pro, in G. A. H. Hall on Solar lambs street and at G. A. R. Hall on Solar st, opposite (bark Hole), Support, W. J. Black,

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written for The Better Way. TIMELY TOPICS. L. BUCKSHORN.

2

The Roman Catholic clergy are strongly advocating the passage of the so-called Freedom of Worship bill in the New York Legislature. The framers of the bill endeavor to base the demand for in the public state institutions the freedom of worship is interfered with. This is especially directed at the House of Refuge for the reformation of juvenile delinquents. The rules of this institution provide religious services of a nonsectarian character, clergymen of all denominations taking part; but forbid "the sacrament of any particular church or creed." When this is desired in the case of sickness, the patient's demand is allowed. This, however, is not sufficient for the Roman Catholic clergymen, who demand that their special form of worship and service be established. In order to gain this special privilege, which, so far, has been denied to all, the bill prohibits the payment of any State money to any State institution, "uttless ious profession and worship, without produced these magnificent mental mondiscrimination or preference," is extend- uments. Did it find its full expression ed to all inmates. The power, which has while in the mortal? Their highest hitherto been vested in a board of man- longings, their noblest unfulfilled aspiragers, is to be placed in the hands of the ations, answer No! Was it not through Governor and Comptroller of State, for the possession of a physical body that what cause, it is not stated, although came in accord and concord with their the purpose is plain. The New York soul power that voiced the mission of Times, in commenting upon the pro- their soul? Is there not then still the posed legislation says:

The claim of the Roman Catholic Church to the special privilege for which it asks, if based upon the supposed moral and spiritual benefit that would follow, is very poorly supported by the facts which ought to illustrate the efficacy of the ministrations for the prevention of moral delinquency and crime. Of the 987 juvenile delinquents committed by the magistrates of this city in 186, 851 were sent to the Catholic Protectory on the direct claim that they or their parents were of the Catholic faith, and of the we sent to the House of Refuge of were also aid to be Catholics. It would appear, therefore, that about 95 per cent, of the juvenile delinquents of the city comes from a class that has had the benefit of the restraining and elevating influence of the Roman Catholic faith So far as the priests have been able or disposed to apply it. If the result is such a large proportion of delinquency and incipient crime, what chance is there that the same influence will have a reclaiming and reformatory effect upon these products of Catholic nurture after they have been committed to public institu-tions? The object of these institutions is reformation of character and of life, and not the inculcation of any f rm of religious faith or worship. The object of the priests, on the other hand, is simply proselyting for their faith and not correction of conduct.

Where would the proselyting ardour of our good un-Catholic brethren be, if there should be appended to the bill a clause, demanding a tax levy for the support of these institutions upon the creed professed by the inmates according to the number it furnished? Rather a queer act, would it not? But, certainly, if the privileges of the institution are worth quarreling for, the basket or hat might be passed among them for the exclusive support of an exclusive "privilege." "Peace be with you."

In the Christian Union, Hamilton W. Mabie, has an article on "Genius and Personality," from which the following is an extract:

Upon personality we can no more lay our hand than on any other vital principle. We see its manifestations clearly enough, but we the primary things in this world, and is, therefore, unresolvable; it is vital, and therefore not to be traced or detected or comprehended. Whenever we touch vitality-the principle of life-we touch a mystery which baffles the deepest science and hides its secret from the keenest scrunity; and in a human soul this

lation, it is clear that Goethe knew when he wrote his "Dedication" to "Faust." We omit second and third verses. Again ye come, ye hovering forms' I find ye As carly to my clouded sight ye shoue! Shall I attempt this once to selze and bind you Still o'er my heart is that illusion thrown? Ye crowd more near? Then be the reign as

signed ye. such legislation upon the statement that And sway me from your misty, shalowy zone' in the public state institutions the free. My bosom thrills, with youthful passion shaken From magic airs that round your march you waken

> And grasps me now a long-unwonted yearning For that screne and solemn Spirit-Land My song to faint .Holian murmers turning. Sways like a harp string by breezes fanned. I thrill and tremble, tear on tear is burning and the stern heart is tenderly upmanued. What I possess, I see far distant lying, And what I lost, grows real and undying.

If Shakespeare then as well as Goethe, to cite the two highest modern examples, were means for the transmission of the higher intellectual powers, where is the source of those higher powers? And by solving this, we arrive at the proper solution of genius. All creation trends toward divinity through man. It is ever upward through the onward. If this pure and noble beside the life that was appear. I also believe that these phethen is acknowledged, what becomes of the free exercise and enjoyment of relig- these powers that through man have lute separation, an eternal divorce bepossibility of these souls coming in contact with a physical organism that is capable of expressing their unfulfilled

mission, supplemented by new experience and added power? In the light of this consideration, the uoble invocation of Bayard Taylor's to the Spirit of Goethe, becomes intelligible. We translate it from the German, not literally, but to preserve and present its meaning:

Ennobled spirit, lost in spirit realms Where e'er thy dwelling be' To higher aims hast thou been born anew,

To carol there a fuller litany. From thy spirit-effort, self-selected, From that pure ether which thou breathest,

, bend thyself for holy repetition Of that last effort of thy song. Let thy exalted spirit voice my effort

And what thou didst sing, let me repeat. What then is genius? Must it not be

the inspirational expression of an assistance, derived from souls richer and grander in knowledge than that of the transmitter. All the sublimest productions of genius are unmastered and unintelligible except in the light of this theory which has broadened into an established fact. Re-incarnation suggests one. We say no. If friends in the physical can help us, can guide and warn us, cheer and kindle anew the waning hope, death cannot annihilate that strong law of sympathy that still proves to us the source of mental as well as

moral sustenance. "Love had warrant to defy

Even death to break its tenderest tie."

The Ecclesiastical Court of the Canton Diocese of Obio has pronounced its decision, finding the Reverend Howard give my testimony in favor of the phe-MacQueary guilty of the charge of "hold- nomena of Modern Spiritualism."-J. H. ing and publicly teaching and advised- Fichte, author of German Philosophy. y doctrines contrary to those held by the Protestant Episcopal Church." He nor in the new world, any example of is, therefore, to be suspended "from the any intelligent human who has carefully mever see it. Personality is evidently one of functions of the holy ministry for the examined the spiritual phenomena that period of six months, in order that he have not been convinced of these actual may have time to reconsider his errors facts. The injury and ridicule that we and give evidence that he will no longer have been subjected to comes only from Hopps, Lea Hurst, Leicester. teach and publish the same." If this is those who have not had neither the cournot complied with in the period stated age nor convenience to make research

April in the Unitarian Church of the

Messiah in Chicago. To Mr. Craft and the balance of his associates, in their efforts to affect a consolidation between the civic and the reigious powers, this should be an emphatic note of warning. In the progess from the 16th to the now dawning 20th century, nothing so marks real progression as the separation between Church and State. The power of the fact was produced."-New York Herald. church to inflict physical punishment has been superceded, it can now only confine its threats and punishments to the mental and spiritual. What if the church should again be successful in enforcing an obedience to its commands by punishing with death any aberration from its teachings. The conduct of the Church of Rome and as well as the Church of England in past years when it had the power has been actuated by the theory that a heretic is the blackest of criminals.

A life that was stained with the most sanguinary and cruelest of deeds was tainted with doubt. To maintain an absotween Church and State, is the duty of every patriotic member of the human family. We congratulate Mr. Mac Queary upon the firm stand he has taken. No matter how bitter and malicious the attack of the religious press may be, let him not sway from his duty to himself and liberty.

"For when thought and tongue and pen alike are free Safe from all foes dwells. Liberty."

HOW THEY TESTIFY.

Here are some testimonies of well slates full, inclosed in a locked box, we known scientific persons and authors, who have conscienciously examined into to exterior forces, and if these forces the manifestations and philosophy of produce intelligent thought we must spiritual phenomena to show what they admit the presence of an invisible inthink of these facts:

"In talking, thinking or acting, although alone, do not think that you are not seen or heard because the spirits been very much scoffed and jested at witness all."-Confucius,

"I am perfectly conquered by what I have seen and heard of Spiritualism in nomena. To avoid it makes science forsuch a manner that for me to doubt is feit the attention of those she has a right impossible. Spiritualists are certainly to, and that is to lose the truth."--Victor on a track that leads to advancement of Hugo, the celebrated French Poet and sciences. The opponents represent those Author. who will fetter all progress."-August Morgan, President of the Mathematical

Society and Secretary of the Royal Astronomical Society of London. "These phenomena are in no way op-

posed to the laws of nature. They simply show the action of laws and forces superior to them with which the modern sciences are not acquainted."-George Sexton, Member of the Royal Medical and Chirurgical College, of London.

"From my long observation of numerous spiritual facts, denied by scientific men of all academies, I am so certain of their existence as the light from the sun."---Camille Flammarion, the celebrated French Astronomer.

"My age (83 years) does not prevent me to take part in discussing actual events, and therefore I feel obliged to "I do not know, either in the ancient

from all classes of society everywhere." Professor A. R. Wallace, Scientist and distinguished Naturalist, of England. "Mr. Edison, the celebrated American nventor, is not only a convinced Spirit-

THE BETTER WAY.

aslist, but also a remarkable medium. In a trauce state he obtained the revelation from spirits how to construct his instrument of quadruple telegraphy. Mr. Hocht assisted at the seance when this

"It is permitted to see in these operations of phenomena of magnetism and Spiritualism a kind of revelation altogether natural and in no way miraculous, secause it comes at a time when the people are prepared for new ideals."- Chas. Fauvety, French author.

"The religion of science and reason is called Spiritualism."--Garibaldi.

"In the first part I believe in the perpetuation and progression of myself in all plenitude of conscience and memory; in the second part I believe in the spir itual phenomena, however strange they nomena are providential, and come to wake up and clear up the religious sentiments and combat the egoistic materialism which more and more invade civil ized society in our epoch of critic transition."- Eugene Nus, Philosopher and Author in France.

"The Gallic people believe that the bodies alone die, but the soul never, and that they take other bodies."-Julius Cusar.

"When bodies are moved without any intervention from spectators, when a simple small bit of slate-pencil writes

cannot help but attribute these writings

telligence." -- Godin, Founder of the Familistiere de Guise.

"The table-turning and talking have but this jeering is without weight. It is a duty of science to investigate all phe-

"Spiritualism is marching on with pro-

gress without limit, because if new discoveries show any errors in one point it corrects that point as the new truth is revealed and accepted."—Allan Kardec, (Revail) the French Author.

Extracted from the French Spiritual Almanac, published at Liege, Belgium, and translated by C. G. Helleberg of Cincinnati. O.

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PRESS NOTICES:-

mystery confronts us. There is something in its that cometh not by observation; something sacred and inaccessible; and the expression of this sacred and inaccessible thing is what we call genius. It is written that no man can see God and live, and there is something divine in us upon which we are not suffered to look; a holy of holies from which the yell is never lifted. It is through this mysterious quality of personality that great truths come, and by it they are expressed. In every age there are powerful and controling ideas which appear in many minds and in many works without agreement or even intimation from one to another; for there is something behind life which is being revealed through it, and the revelation is made to and through great natures. In this sense it is strictly true that great men are inspired, that is, breathed into by something not themselves. Call that something what we may, it is clear that it exists and communicates with men through those who, by reason of depth, range and sensitiveness of nature, comprehend and express it. No labor can estab lish that subtle, inexplicable Intercourse with the truth and beauty which invisibly surround us; we can only say that it exists and that it is an affair of soul.

If, as he says in his article, Shakespeare could by no possibility have liam receive it? He tells us he devined it. Divined is ill defined; it is too vague, Clear it is, however, that he acknowledges the myriad-minded master's pieces are not so much of him as through him. To corroborate the above he cites the answer of Goethe to the inquiry how he came to write "Faust:" knew myself and could inform them." he did not know.

quiry. His consciousness, however, had confirm his present convictions. Mr. quainted with the latest psychical reve- town, New York, and on 5th and 12th of continually, and draws attention to itself is most excellent. -Progressive Thinker, For

he shall then be deposed from the before attacking that which they are enpriesthood of the Church. Mr. Mac tirely ignoraut of."--C F. Varley, Chief Queary has expressed himself upon the Engineer of the International Telegraph finding of the Court as follows:

I think it both unreasonable and unjust. It s unreasonable because it rests on the absurd supposition that a man who has devoted years of earnest, prayerful study to theological probiems may alter his opinion in six months at the dictation of ecclestastical power in order to retain a position in a church which does not want him. It should have been a clean-cut deposition or acquittal. This sentence is simply an expedient adopted to extricate the

church from a dilemma, and in order to win for the church a reputation for leniency and charity. One who is familiar with ecclesiastical proceedings, and has read the denunciations of me by the religious press during the last year. can see the hollowness of such a pretense Retreat, indeed! Why should I? What has been said or done to convert me from my alleged error? I have been denounced, prosecuted and condemned. That method of con verting heretics has proved futile for centuries. it is an anachronism-a contradiction of the established the right of private judgment in

eligious matters, and it is a return to the darkness of the Middle Ages. No! The old known by observation all that he wrote doctrines lack facts and reason to support about life and character, where did Wil- them, and, therefore. I can never believe them. that I asked: Can the intelligence that He says if the verdict is correct, all directs the movement of this slip of wood those who have arrived at this conclusion, are themselves guilty of heresy, as and give me a telegraph message in the none of them believe in a literal meaning Morse alphabet on my hand? I knew of the term "resurrection of the body." No intelligent person believes that the stood the Morse regulation. I myself template. Our hope is in the young. It body of which part may have been lost understood it imperfectly. Immediately is the wisest of wisdom to put good prowill be resurrected without the same. "They come and ask me what idea 1 Vet a literal construction of the creed meant to embody in my 'Faust;' as if I demands the belief that the physical body will be resurrected. He has sent for had a good knowledge of the Morse Goethe's work on this drama occupied his resignation to Bishop Leonard, stat- method of transmission." -W. Crooks, fully sixty years of his life, although the ing that there is not the slightest probconcept of the same came suddenly to ablity of him retracting his alleged errors him in his nineteenth year; from where? within six months or thereafter. On the in a world grossly materialistic, panthecontrary, he has every reason to believe ism or idealism, comes Modern Spiritual-

This was his answer to personal in- that further investigation will simply ism as a thunderbolt from heaven, for lend it to all your young friends. Truly dipped deeper into a knowledge of the Mac Queary will preach in the Independ- brain, and a force without a material realm of the soul. To the mind ac- ent Congregational Church in James- body which produces innumerable facts

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"During a scance with Mr. Home a the young by furnishing books suited to little slip of wood went over the table to their taste? We all know how earnestly, me in full daylight and gave me a message by small raps on my hand. I repeated the alphabet and the slip of wood rapped when I had pronounced the right work through the law of anti-natal influletter. At the other end of the table sat Reformation of the sixtcenth century, which Mr. Home with his hands on the table but at a distance from the slip of wood. The raps were so clear and distinct and ing Lincoln, were gestated under the so well directed by the invisible power change the character of this movement very well that nobody present underafter the character of the raps changed and the message was given in that manner, so I was convinced that the operamember of Royal Society of London.

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to show a brain without the material the harvest will be great.

educate their children and their neighbor's children in those progressive ideas which, actualized, will redeem us from the power of Romanism, will do well to send us \$1.50 for the above book. This story illustrates, not only the subtleties

power as opposed to the authority of the

natural law, and also gives apt illustrations of the truths of spirit intercourse, with wise caution for its right use. We have a mighty work to do, and wisdom way can be found than in interesting both by tongue and pen, the old anti-

slavery agitators worked. They created the instruments that completed their DIAL PLANCHETTE, ences upon the mother. Their earnest appeals impressed the mother heart, and

the voters who turned the scale by electheart beats that were quickened by such appeals, and then came Uncle Tom's Cabin to complete the tendency toward freedom for black as well as white. We are on the eve of a struggle which will free us from church rule, or remand us back into a slavery that is terrible to congressive stories into their hands, and 'Perfect Motherhood" strikes deadly blows against church power and its depending institutions by showing clearly how they stand across the path of progress by preventing the best results-

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THE BETTER WAY.

CINCINNATI, O.

Following is the program for the celebration of the 43d anniversary in this city: The Society of Union Spiritualista will cele brate the 43d auniversary of Modern Spiritual ism at G. A. R. Hall, No. 115 West Sixth street. Sunday, March 19th, at 10:30 a. m. and 7:30 p.

m., lecture. Monday and Tuesday, March 30th and 31st. a a 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 12 o'clock. Speakers: Hon, Sidney Dean, Mrs. Colby Luther, Mrs. Anna C. Rall and others.

A. Willis, test and state writing medium Music under the direction of Mr. M. A. Ross Spiritualists and honest investigators cordi

ally invited. The special program for the anniversary will ber

Sunday morning and evening, services by Hon. Sidney Dean.

Monday afternoon, 2:30, general conference with an address from Mrs. Annie C. Rall. Monday evening, short lecture by Mr. Dean and slate writing phenomena by Mr. A. Willis.

Tuesday, 2:30, general services. Tuesday, 7:30, address from Mrs. A. A. Luther

and tests. Wednesday evening from six to eight supper closing with a social.

Mr. Sidney Dean delivered an interesting lecture on the philosophy of history to an attentive audience at G. A. R. Hall, ou Wednesday evening, the 18th inst. The substance of his discourse was to call people's attention to the fact that all history is the effect of a cause, and in reading the same to always look beyond the mere facts as they are recorded. Much of error could be forgiven if we but study the motives which made history, and instead of condemn ing the unfortunates who happen to be the participants, we should condemn the causes which led to it-if there be any to condemn. The lecture opened a new field of thought for all present.

Mr. Dean opened services at the Union So ciety 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-an occasion like the present one being to harmonize the minds of listeners to better understand that which is to follow.

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 evolvement out of the whole being man-the master of all below him.

We, as advanced souls among the latter crea tion, 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 laught us that we are Wright If all could comprehend immortally 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. c., 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 bourne after(death of the physical body. What that entity is we don't know. We only know that certain disclosures come to our consciou ness from which we may infer that we have at tributes 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 more 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. Depend upon no spirit but your own. Educate

THE PRVCHIC RESEARCH BOCIETY.

Every sent in Douglass Ball was filled on Sun day last, and the audience was of marked in telligence. The lecture on "Woman and her place" by the guides of Mrs. Adah Sheehau was me of the grandest of the many grand bectures delivered by them through this noble corker. We have learned to look forward to the Sunday with joy, as we know each lecture holds a richer treat of knowledge and spirit unl light from above. Every man was made better by hearing the noble defense of mother wife and woman. Each woman who was priv ileged to hear those glowing words of wor power for good, her right to any place; her in-tellectual and spiritual nature aspired 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 missed that lecture was to have suffered a loss.

The lecture was followed by a poem on "Wo man," given by the inimitable Prairie Flower, at the request of some one in the audience Prairie Plower in giving the subject its just deserts, sent the audience into peaks of laughter This being the medicine she always brings, the blues or billiousness cannot exist in the same atmosphere with this pure and only Prai-"None know her but to love her." rie Flower. Sunday, March 29th, being Anniversary Day Prairie Flower has been requested to preach. She announced her subject as "Man."

Mrs. Ricker has occupied the platform with our speaker for the past two Sundays, and has apoken on both occasions to the audience at the close of lecture. She is a lady whose sunny face would impress you favorably at ouce. Her voice is strong and clear, the language sim. ple and well chosen. She shadows forth her future work, and as a new medium has gained the sympathy of our noble speaker, Mrs. Ada Sheehan and her entire congregation. We will have Mrs. Ricker 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 Sun-

day to hear Prairie Flower preach. Our lectures are free, and all are invited. ICVA SAGMASTER, SCC'Y.

Brooklyn, N. Y. Mr. Eggleston gave the opening address before the Brooklyn Spiritual Conference Sat urday evening, Feb. 21st, 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 nediums 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 22d, 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 post tion, 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 manklud 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 drop of water you can understand the componeut 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. we look aloft as it becomes a son of the eternal yourselves; run alone, and do not wait to be

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 par takers 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 individuality? Such were the high hopes and aspirations on speaker, Mrs. Holmes, told us of last Sunday evening, taking for her subject "Mediumship, "htistian Science, Spirituality." telling of the divine gifts which are freely given to all, to ac cept or reject, according to their own inclina tion, fully explaining the consolation found in accepting and the realizing more fully of the divinity of God, which descended to mail innkes us part of the Godhend, 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 hull erting much, but shorn of the outer surround ings and giving credit where it is due, we still find the God of nature in its truest sense, un der different headings

There ever will be these divisions until peo ple are more awakened to the true spirituality of the work, when they can throw aside world ly dross and accept divinity in its right sense, following out the example given to us in the character of the Nazarene, who came inshumili ty of spirit, in simplicity of character, abound ing in love to the poor as equal to those of high degree, with charity in its broadest sense to ali,

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

MOVEMENTS OF MEDIUMS.

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

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

Willard J. Hull may be addressed for lectures nt 280 Dewit street, Buffalo, N. Y.

Miss Jennie Hagan lectures for the Progres ive 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 2800 Cass street, Omaha, Neb., for a while.

The Hon, Sidney Dean is lecturing for the Union Society of Cincinnati, O., during March. Addres 468 Baymiller street during that time. G. W. Kates and wife may be addressed a

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 Creck, Mich

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

F. G. Wilson is open for engagements. Ad-Box 39, Mantus Station, O. Mrs. Wilson will furnish appropriate poems, vocal and instrumental music.

Lizzie Bangs, medium for independent state 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. Kuecshaw, of Montreal Canada, has some vacant dates for lectures, for which he in-

for the season of 1891 for societies or camp meeting associations to lecture and give tests.

Faith, Love, Works. Concluded from Page 1.

Inderstanding 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 evangels 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 inhabit. ing 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 HYDESVILLE CHROMOED 24x34. conscious existence beyond, or belting or infilitrating this, our mundane home.

Third. It finds in universal First Cause, however that cause may be defined, the beneficence of an unmeasured WILBRAM'S WEALTH, by J, J. Morse. personal nature, of the family as or- THE WAY PUBLISHING CO., dained 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.

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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, govcros 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 cause they get no food for thought in the not permitted by the church, and nothing is church. You are interested in the present, in done to expel it in those who cannot control it what is being done to day, not two thousand The church has lost sight of the humble Naza- years ago. rene's teachings, though the latter did not re-buke 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 maim 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. Itis pupils, however, did not comprehend him, and he had to suffer death in consequence. Thus Spiritualism is ostracised because it is not understood. Plato, Cicero, Wesley and Fox knew of it. Jos. Rhodes Buchman 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 intter instance it debases man, but in the former it uplifts him and leads heavenward-to the light of knowledge and understanding of the spiritual of nature.

THE NEW SOCIETY.

The Ladies' Aid, of the Union Society, held their regular Friday meeting on the 20th. The business part of it comprised the final arrange ments for the anniversary supper. tickets are being sold. A large number of persons will be sumptuously 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 sent Topsy, Dinah, Lucy Long, Uncle Tom, Sambo; and, if the orchestra would co-operate 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 ladics be alive with the responsibilities resting upon them; for it was a deeper import than they knew.

Throughout the country, the duties of church affairs-orthodox as well-are devolving upon the ladies; for with their suppers, fairs, Dorcas Societies, entertainments, etc., they bring an aid that crowns all with success.

Mr. Dean also spoke of his Eastern home

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 be-

Spiritualism to day is doing more toward lilustrating the religious thought of the coming century than all the ministers and priests combined.

A stranger attending one of our lectures hear 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 bibles 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 measurism, 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 Spiritual. N. H.; May 3, in Salem, Mass.; May 10, Worcesists of to-day will be surprised to hear these ter, Mass.; May 17, in Brockton, Mass.; May 24 denominations, as a new doctrine at no distant day

Without meameriam, or a strong psychological influence, there would be no celebrated re vivalists: they could not draw the crowds they by performing Southern airs, it would be very do, nor could they exert the influence over those who crowd to hear them without this psychologic influence. It is not the particular expression of such men as Mr. Beecher or Ingersoil, but the spirit of expression (that has such

ffect upon the people who hear them. The evening lecture was very short, and al most the entire evening was devoted to psycho metric readings of articles placed on the ros-trum, many of which like those of the morning were very pointed, and all were recognized. Praternally, DOCTOR.

Praternity Rooms, Sunday, March 8th .- It is surprising how many there are that no matter what the weather, it will not deter them from

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

Mrs. C. B. Blies, of Boston, after an illness of four weeks has come to visit her friend, Mrs A. L. Allbright, of 732 Wallace street, Philadelphis, Pa., to recruit her health; and has, at the solicitation of many friends held a number of seauce very successfully, both spiritually and tonnuclally.

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

> Mrs. Adah Sheehan is engaged for April at St. Louis, Mo. Camp engagements are as follows: Mt. Pleasant Park, Clinton, Iows, August 2d and 9th and intervening week; Haslet Park, Mich., August 15th to 20th; Ashley, Ohio. August 23d and 30th, and intervening week September at Conclumati; October, 1891, and April, 1892, 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 5 and 12, in Springfield, Mass.; April 19, in Salem, Mass.; April 26, in Hillsborough grand truths from the pulpits of the different and y, in Lowell, Mass.; and all the Sundays of une, in St. Louis, M., Mr. Baxter can be ad-dressed for week evening work no private ad-tings or seances given) at 181 Walnut street. Chelsea, Mass.

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Testimonial.

Merrit 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 fuiling, are enthusiastic tu and the historical importance surrounding it. going to listen to the words inspired and praising Hall's Hair Renewer for restoring the MRS. LAMON, Reporter. | brought forth through mortal lips, telling of the color and preventing baldness.



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