

# THE BETTER WAY

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

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## THE BETTER WAY.

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A. F. MELCHERS - - - - EDITOR

## EDITORIAL.

Wichita, Comanche and Kechi Indians have resumed ghost-dancing.

The proposed law requiring a signature to every newspaper article is opposed as restrictive of the liberty of the press.

The political position that must be assumed by Spiritualists finally is to vote for the party or individuals who promises them support or protection, and against opponents, whatever their political hue.

"To my mind, Spiritualism is a question the solution of which depends solely on proof," writes a contributor in Truth Seeker. — Exactly, and all the Spiritualists that are, have been converted on proof. Others cannot be. Our religion is based on fact—not faith.

If it is harder for a rich man to enter heaven than for a camel to pass through a needle's eye, as the good book says, what will become of all the high salaried preachers; and why do preachers all endeavor to become rich, and richer when already rich? Don't they believe in the teachings of the Bible, or do they regard them as mere fables with which to gull the ignorant?

Is it not rather inconsistent in latter-day Christians to believe in the so-called miracles of the Bible and deny the spiritual manifestations of to-day? If those of to-day are of the devil, those of the past must come from the same source, and our Christian brethren are disciples of His Satanic Majesty. We congratulate. No wonder they have a devil in their creed. He is their father and boogaboo at the same time.

The Indianapolis journal thinks a war with Italy would prove disastrous to this country in so far that it would cause a decline in Italian opera and macaroni, and both affecting home industry at that, because the majority are of American manufacture. Furthermore a decline in the price of cotton seed would take place at the same time depriving us of the genuine olive oil made therefrom. And last but not least the plaintive sound of the grind organ would be no more heard, nor the sunny smile of Italy's forefather, "de monk" seen on our street corners. — It is horrible to contemplate; but we will have to grin and bear it, and pray for an early adjustment of affairs.

Gen. Joseph E. Johnson, Sherman's opponent on his "march to the sea" has followed the latter to the summerland, where peace reigneth supreme. But a few weeks intervened between the passing of these two great heroes through the portals of death—this time it being Johnston following Sherman, but on friendly terms, for the former contracted a cold at Sherman's funeral from which he never recovered.

May this event close up the bloody chasm between the North and the South. If not between the politicians, at least between the soldiers and other respectable citizens. — Since the above Gen. John C. Lee of Rosecrans' army has also passed to the beyond, having surrendered his earthly tenement on the 23th ult.

THE BETTER WAY is engaged in keeping its readers abreast of the best thought and important movements of the age, and in discussing questions daily arising, which either show the trend of the world's thought or disclose some feature of the evident plans of our invisible friends touching their efforts in the mundane. We do not necessarily endorse all that appears in our columns, but we do give it welcome. Spiritualists are discriminating and ought to be of tolerant spirit as well. And they should supplement both these virtues by a practical generosity. This can be done by serving us generously, recommending the paper, if it suits you, and by inducing others to get the benefit of its well-filled columns. Serve us by send-

ing us subscribers; we will serve you with renewed zeal.

The attempt of certain clergymen of New York City and vicinity who belong to the Protestant Episcopal Church, to discipline the Rev. Dr. W. S. Rainsford and the Rev. Dr. Heber Newton, both of New York churches, for exercising a liberal spirit, born of the present age and against old canons of bigotry and exclusiveness, is irreverently called by the secular press "A clerical scalp hunt." The New York Times hints that if these clerical sticklers for old canons open the ball upon Messrs. Rainsford and Newton, the latter clergymen will not be found to stand alone. There are blows to give as well as to take. And the laity just now are using both brains and voice. The parishes of "St. George" and "All Souls," of which these gentlemen are respectively rectors, are not supposed to allow outside clergymen to attack their own pastors, without being made to feel the force of the lay opposition. "For truth is marching on!"

Religion is a law evolved from the mental, moral and spiritual conditions of man at the time of its outbreak—its birth—and is in harmonic relations with the tastes, needs and desires of the race from whence it originated. As men outgrow the old, a new law is evolved—also an effect of human attainment or conditions. And a law is indestructible, it is said. Even thoughts, handiwork, structures and cities are said to be indestructible. Then if Spiritualism is a law and indestructible, may not the principle on which all religious systems are based be the same, and necessarily so in order to serve as a stepping stone—a link—from one to the other—from the lower to the higher? What folly then for Christianity to endeavor to destroy Spiritualism—or vice versa? Is it consistent for any religious system to teach of the immortality of man's creations (or God's, what's the difference) and then try to annihilate someone else's? Combat the errors and not the man—the evils and not the principle—and let this apply to our own household as well as outside. Then success is assured—not before.

### SAUCE FOR THE GANDER.

The N. Y. Press in commenting on some of the Christian Scientists' errors says, "When fanaticism reaches such a height it is a crime and should be treated as such."

Correct, brother. When fanaticism reaches such a height as to develop insanity as do the Christian revivalists it is crime too, and should be treated as such.

One is a faith cure for the body and the other for the soul, the former perhaps showing how much efficacy there is in either.

Faith, if it be encouraged or stimulated up to a strong desire or will not to be ill, would undoubtedly prove more effectual than trying to get into heaven by the same method. For many people remain well because they haven't time to get sick, while foolish stubbornness would not admit a being into the presence of purified spirits if he be not clean otherwise.

In the case of children it is hardly to be expected that they should be cured by faith so-called—really meaning resisting the disease; and in such instances we grant that it is wrong to dose them with faith.

But as our contemporary (pardon the liberty) suggests an amendment to the laws prohibiting physical salvation by faith, we would add "and spiritual salvation by faith," believing that the soul of man should enjoy the same protection from injury that his body does.

### TO VOTE OR NOT TO VOTE.

Spiritualists condemn religious bigotry, but forget that there is such a thing extant as political bigotry—holding fast to old partisan issues and voting with and for the very men, who are opposed to Spiritualism.

Now, wouldn't it be better to abstain from voting altogether and thereby show our strength in matters political? It is being done to a large extent already and politicians are becoming alarmed in consequence. In New York City they want a law which compels people to vote; for the politicians know that unless they can keep the people voting their days are numbered.

The idea of a man being considered a

criminal who abstains from voting. How can a voter be considered a sovereign under those circumstances? The thought is preposterous and should be hounded down with derision. Supposing there should be no candidate in the field whom we sanctioned and were compelled to vote; would that be a free exercise of our rights as a voter? Supposing the tickets were made up of unprincipled politicians, as it is often the case in both city and county elections, could we honestly and conscientiously exercise our rights of franchise? Supposing many other things similar to the above, what would be the result of such a law?

It would lead to anarchy sure, and that which leads to it is the cause. In other words, the lawlessness would exist on the side of the government and not with the people. The cause of anarchy is anarchy in itself, and when our government or those in office become anarchists it is about time that they be called to order—by ballot if possible; by force if necessary. This is a people's government and not a politicians' camp ground. It is time for lovers of freedom to awake!

### IS THIS CONSISTENCY?

"Suicide caused by a belief in Spiritualism and hypnotism" reads the heading of a news item in a daily paper.

It would read just as reasonably to say "Suicide caused by a belief in Christianity and astronomy." In fact there have been more deaths caused by religious mania and too great a delving into unsolvable scientific problems than by either Spiritualism or hypnotism—yes, thousand to one, if not ten thousand to one. But ignorance—if it be not intended as a malicious libel—is excusable.

Spiritualism will affect no one, if clean in physical habits and unselfish in heart. But we warn the sensualist, the lustful, the malicious to keep away from it, if no intention is actively manifested to reform. Moses of old forbade it because he knew the nature of his people, and his reason for prohibiting spirit intercourse holds good to-day. Obsession or "possession" is the inevitable result when an impure, hateful or selfish person dabbles in it. A little introspection is a good safeguard previous to investigating, and should be admonished by all Spiritualists. It prevents the development of cranks and undesirable forms of mediumship. Spiritualism itself teaches self-study, but it should be begun before coming into the purer or more spiritualized atmosphere (aura) of Spiritualism proper.

Since writing the above we have found reasons to turn the tables on our Christian brethren and say:

Insanity caused by a belief in Christianity! Read the following items taken from one city paper of the 27th ult.:

James Duddy was sent to the lunatic asylum. He was decorated with badges, ribbons, medals, etc. His mind runs on politics and religion. Was making a speech on Irish politics.

This was evidently a Catholic and therefore a Christian of the genuine order.

Margaret Callahan had religious delusions. She thought her soul was lost, and that the devil knocked at her door at night. Also sent to the asylum.

She was evidently a Christian, for it is the only religion that believes in a devil. Elizabeth Buerger had suicidal tendency. Tried to drown herself in the canal. Also sent up.

If anything, this one is a Christian, too. She is neither Mohammedan, a Jewess nor a Spiritualist. Had either one of the above been a Spiritualist, it would have been noted. Not so when they are Christians. Is it idiotic stupidity on part of would-be leaders and instructors of the people to believe that only Spiritualism causes dementia? Or is this a sample of Christian charity? People who live in glass houses should not throw stones.

### A STRINGENT NEED.

"Committed suicide to hide her shame," reads the heading of a newspaper paragraph.

Shame—what is shame? She need not be in the presence of men—honorable men. Such only have sympathy for a woman in that state, and would kindly guide her to an asylum—a home to prevent a double suicide; for such it is in every instance—or a suicide and a murder.

Now, before whom does she hide her—what, shall we call it guilt?

Verily, it becomes woman now to form a society to protect or care for their unfortunate, as men do for theirs. They need not build asylums at great expense. They need but to exhibit sympathy enough to counterbalance the effect thrown out by unsympathetic women on their unfortunate sisters. This effect is an influence created by contempt or disdain and causes what is known as shame in those who are enceinte.

It is woman's duty to prevent further such murders, by denouncing those who are throwing out this unloving influence rather than denouncing the unfortunates. It is not this—shall we also call it misfortune—that is the motive of the real evil or misdeed, but the cause behind it; and this cause arises from the gentler sex—surely not from the stronger. Sympathize with your unfortunates and such suicides will cease. You will not only prevent a single but a double crime.

The unborn or so called illegitimate child is as much a soul to be saved as one reaching full material birth or whose birth is sanctioned by a scrap of paper from a magistrate, a parson, or a god. They are all the fruit of nature (God so-called). The deceiver will meet his punishment from nature; for with the conception of every child the whole universe is set in motion or in harmonic vibration with the life's creation. It must be so to give it soul, spirit, vitality, individuality and love. The latter is the divinity or the divine principle which is the prime motive—the incentive to the creation of life; for without a spark—if but a spark—no conception is possible. And he who deserts his own kith or kin, so-to-say, disavows himself from God or nature to an extent—at least from the love principle in the same—that which produces happiness or contentment. His punishment begins from that moment. He may not exhibit it to the world; but if you could peep into his conscience, you would see a world of agony at work—a soul pleading for its lost love; silently or instinctively praying to be taken back into the folds of angelic or spiritual nature—into the divine atmosphere where love is. But — love has been forfeited for lust, and cannot be reclaimed until reparation has been made. How? how? Good friends beyond aid, of course. But, where, oh where are they, who found a suicide's grave? They may be with him in spirit. Love never dies—cannot die. No man can disavow himself from his own fruit. Parents can never be divorced; nature marries them forever; and it will be in their favor to settle the little differences here. But, for God's sake, do something to save the unborn from the agony which such a soul must undergo when being torn from the dead mother's womb. Save the mother and do not let her die because the motive called "shame" drives her to it. Woman can do it, and she only can do it. Thus it becomes her mission. The sooner the better. Not to-morrow, but begin to-day—at this hour!

### A WORD WITH OUR LEGISLATORS.

The theory of our form of government is based upon our primal declaration of rights that "all men are endowed by their Creator with certain unalienable rights among which are life, liberty and the pursuit of happiness;" this trinity of specifications crowning the whole arch of individual rights. But as the individual finds himself concreted in society, each surrenders a portion of his personal, individual rights for the common convenience and the general good. Hence, towns, cities, counties, states and the federal union are founded upon the surrender of individual rights. Such is the philosophy of our government.

But the rights thus surrendered are specified in a written instrument called a constitution, wherein, in most of the constitutions of the states, are also specified certain rights of the individual citizen which must not be invaded or usurped by the government thus created; while in the Constitution of the United States the sweeping denial is made that "all rights not specifically granted by this instrument are reserved to the States and the people respectively." This reverses the old monarchical claim and form that the king himself possesses power by virtue of birth and lineage, and the people accept whatever rights they have by his gracious permission.

In all the states the individual citizen demands, and their constitution confirms the right to protection in religion, person and property. The act of legislation, under the genius of our form of government, is restricted to matters affecting society, enhancing its welfare and protecting it against lawlessness and abuse. But we are drifting from these great principles of government. We are being legislated deathward to the peril of the liberties of the citizen. Our statute books are plethoric with laws of more than doubtful constitutionality or utility, in that they invade the reserved right of the individual citizen. This craze for special legislation is increasing. It is attracting cranks with a mission of creed or greed, to our State Capitols, where they are demanding special legislation in their own interests, and adverse to their neighbor's personal rights and pockets.

Of this class are the fomenters of so-called medical laws; generally physicians of the old allopathic school of medicine, with their medical societies, and they seem to be as earnest and as persistent as his orthodox majesty of certain sulphurous dominions in a cyclone. They are invading every State Capitol, soliciting the signatures of all their patients to their petitions, and button-holing members of legislatures, anxiously pleading that the dear people may be protected by law, from the harmless but curative prescriptions of more modern, scientific and successful practitioners. What these men desire is the vote of the legislator, not an increase of his knowledge of medicine. Ignorance, in this case, best conserves medical tyranny. It is special protection to a class which is sought, not the best interests of the whole people.

Another craze of special legislation is the attempt to check, and if possible stop, the manifestations of a spiritual or psychic force which is now claiming the attention of the whole civilized world. Scientists in all countries are engaged in finding the source and the law of these manifestations. All our universities and colleges are permeated with it; it is in the study or library of ministers; in the offices of lawyers and doctors; in the counting rooms of merchants and bankers; in the homes of culture and penury; it invades the editorial sanctum of the daily press; and the man or woman who has not investigated or witnessed some form of it is behind the times.

While this tidal wave is rolling on, our creedal brethren are appearing at the bar of our state legislatures, demanding that this shall be stopped by statute law. Why even the soul of good old Cotton Mather must be moved to both pity and contempt over the puerile attempt. Messrs. legislators! You can legislate a sheriff into the domicile of a citizen and empower your officer to serve a process, but you cannot legislate a spirit out of that domicile, and your lawful province does not cover the arrest, confinement or punishment of that intelligent force. If it is any member of a class known as fakirs, jugglers, simulators, frauds and harpies whose pockets grow plethoric upon the credulity of the people which you desire to reach and punish, then say so plainly in your proposed statutes, and every true disciple of the modern phenomena and philosophy will most gladly support you and such a law. Enlightened Spiritualists are denouncing all these simulating frauds and swindlers, whether found in the churches or in spiritualistic societies.

Spiritualists ask no special legislation against creedal bigotry and the public hypnotizing of multitudes in the revival services of the churches. They are content to enjoy their personal rights of belief and worship and allow others the same rights. If our creedal brethren seek by special legislation, to prevent the full exercise of this constitutional right of the citizen, and you, as legislators, fall into their trap, then all liberal-minded citizens who desire the preservation of our form of government and the liberties of the individual citizen, will be forced to speak with a united voice at the polls, and the volume of that voice will entitle it to your respect, if not your fear.

Draw your statute against frauds and criminal simulators, as comprehensively as you please, we will aid in its vigorous enforcement, because it will conserve

the truth and aid in purifying society. But do not include honest citizens who are obeying the higher law of enlightenment as against the mental darkness and despotism born of old creeds. Such legislation would be a disgrace to the state, as it would be a stain upon the civilization of this age.

### EXACT POINT TO SETTLE.

H. H. BRIGHAM, M. D.

By what science is the phenomena called Spiritualism to be investigated, and what are the points to be settled once for all by the psychic society?

There have been several societies formed in the past to investigate Spiritualism scientifically, and now another appears, composed of clergymen chiefly, who purpose to concentrate their efforts on the narrow field of Spiritualism pure and simple.

For one I am exceedingly glad that these gentlemen have taken hold of the matter and intend to come at once to the science of Spiritualism, and tell us what the power is, how it is applied and whence comes the intelligence. It is not whether the phenomena occur that these gentlemen have to decide; that has been established and settled long ago. A million of intelligent people have attested to these facts, and a million more have accepted them. Should these gentlemen examine every phase of the phenomena and decide that it did or did not occur, would it add one feather's weight to abundant and positive testimony already in? Should they spend their valuable time investigating the various phenomena, beginning with the rap and ending with the inspirational discourse through the lips of the illiterate medium, who handles subjects, both profound and scientific, in a scholarly manner, substantiating his points by quotations from authors of whom the medium never heard or read, should they thus use their time and decide that such phenomena does exist, would that be a scientific explanation?

The points therefore to be settled are:

1. What is the power?
2. How is it applied to ponderable objects, and how does it control the brain, to give intelligence entirely foreign to the person's knowledge, and all persons present?

This intelligence has always claimed for itself, from first to last, that it came from disembodied spirits who once inhabited this planet, and up to the present time no one has ever given us any other rational solution of the source of the knowledge. The only explanation that has ever been given was that the phenomena does not take place, which is the conclusion of the biased and ignorant.

In closing let me say that I have all confidence in the honor and wisdom of these gentlemen. I believe they are earnest seekers after truth, that they are determined to find it, and when found will have character enough to stand by it and defend it. — Ex.

### New Definitions.

Mind cure Synonyms: Temperance, abnegation, self-denial.

Orthodox Spiritualists: Those who would gauge the whole system by their individual conception of it.

Mediumistic frauds: Those who put into the mouths of spirits that which they wish to have said.

Psychometry: The combination of mind reading and phrenology—intuitive character delineation—sensitive reading.

Mockery: What some mistake for truth-telling, fearlessness, radicalism.

False virtue: Trying to reform a wrong doer from motives of jealousy in not being in his or her place—especially when youth or beauty is fading.

A mocking bird when free in his native forest is protected, by his instinct from eating that which will endanger his own life. Shut up that bird in a cage, and you can force him to eat that which will destroy his own life. The instinct of a free and healthy child will prevent it from taking noxious drugs and medicines, but the child is frequently overpowered by its parents and forced to swallow them. A parent has not the moral right to force his child to take poisonous compounds. To swallow them is a transgression of the laws of health, and will bring suffering and disease upon those who do. — H. Sheffield, M. D.



A. H. FRIEDMAN, JR., D.D., B.

Let me admit that a few of our  
attitudes in our international posture  
have led American people into a dead  
lock in the East and perhaps it can  
be learned from the Argentine's  
view that there are already a good  
many reasons for a comprehensive  
way that leads to a solution.

But let me return to that area where  
there are all kinds of really serious  
Attitudes and Argentine. To state it

matter the cold earth upon which  
 live, eat, barge, live and die, and al-  
 clamped upon the fair face of the  
 night sky. Nature keeps her secrets  
 the weary labor of the growing tree  
 in the perennial cycles of various  
 planets moving in gorgeous patterns  
 through the blue arch of heaven. It  
 star poles, dimes and dice but an un-  
 heard whisper a record of its birth  
 death. None, if there be no intelligence  
 within, above, about us, entering us  
 as the breeding ferment of  
 the earth, whence the mathematical  
 claim us everywhere instant. Can  
 thinking and unintelligent matter  
 form a rational life and world in the  
 lone mathematical universe? If so we  
 have for our world form like of some  
 back for act in complete working  
 alone, and doubt nothing the  
 problems of Euclid on the  
 pyramids of black and hollow  
 We need not pursue this the  
 further let me say with the  
 Emerson "We live in the land of im-  
 perfection which makes us

In the autumn of 1885, Mr. Townsend came among us in a new role, that of heretic, a dissonant from ecclesiastical harmony, a protestant against Methodist protestantism—a founder of a new church, a so-called "new theology"—the opera house of his church, the stage his pulpit, the altar here and world people his congregation! The good doctor then told us why he became a heretic; it was on account of the commodity called conscience, of its algebraic in quantity, but erotically troublesome; he had ceased to believe in the atrocious doctrine of eternal torment and the precarious faith fragment original sin and consequent vicarious atonement. All the finer instincts of heart overflowing with a broad love of humanity, rebelled against these doctrines, and as the doctor's disbelief was not a matter of choice, but of testimony, his manhood moved his lips to protest. The record with us is fresh in mind as last yesterday of Mr. Townsend's offer, crowned by the successful organization of the Independent Congregational Church, a church composed mostly of thinkers who take naught on authority but use a judgment unto themselves (Unitarians, Universalists, Hydruntine Agnostics, Christian Scientists and occasional lambs from the fold of our decay). Again of his seeming failure of the "New Theology Herald" and Lakeview School of New Theology; his discouragement and ill health, of ostracism by former friends and Christian society, and his subsequent illness abroad, leaving the Independent Congregational Church without pastor. Again the story to repeat, with the collapse of the Congregational Church and a wilful minister therein, pronounced Mr. Townsend's courage and courage the Rev. Henry Frank. Like Mr. Townsend his brain and conscience had been tested by the genius of the nineteenth century—present as the gem of Aladdin's lamp, a light from the tyrant's throne of liberty enlightening the world many another minister, showing newly found minister of brain and conscience, he continued to preach to a diminishing of the conventional with and doctrinal and more of a logic and common sense. True to his teaching them in authority was it that he dared to be vain, to question

EMPH.  
IN THE SUBORDINATE

A friend has just read me a letter written to say to me in which uniform was killed while pursuing the folly and weakness of one of his heroes who, under the influence of selfish and ignorant spirit had intermeddled. The man was a more prepared one than the controlling had ought to do with the Government of the nation of the medium. My kindly allows me to say has After speaking of other matters, she "I do not think I have met my know

I appreciate Brother Malinin's faith when he proposes a committee that eliminate fraud and immorality from ranks of madmen and workers, and he accept his methods should focus even exhibiting our attention to the outside press, meaning not confining his favor, and should not shrink from possible dangers of mediocrity from hurting the cause. Any cause that is vitally enough to stand the best, giving the most open exposure to tendencies, all the dangers it

Why is it so many get out of their  
to find fault? I have known persons  
get up one a sharp, dismal night to  
ing another to see if they want to  
to give their sympathy, but  
denunciation, which is like procuring  
wound, giving more pain. It seems  
me to be revealing nature's dark-  
be woful ~~ever~~ *one another* for the  
of exhorting upon every opportunity  
praise and thus revealing enmity  
ill will which way will finally com-  
and not out the error, leaving the  
Would you be throwing out the  
not away the truth because it com-  
ed dirty water?

A WARNING TO NATURE

Universal love is a glory without  
gers, which fit all hands alike, and  
steadily, but true affection is like a  
with fingers, which fit one hand  
and close, to that one—Milton

[illegible]



From our Reporter's Note Book.

## SPIRIT CECILITY.

At a seance for so-called physical manifestation—meaning spiritual phenomena—held at the parlors of Mr. A. Willis, this city, on Tuesday evening, March 17th 1891, some remarkable and noteworthy things were enacted by the spirits, in addition to the tests many present claim to have received, and other phenomena already recorded in these columns. In place of a detailed account therefore a few specialties might be preferable.

In the front parlor were congregated twenty-seven ladies and gentlemen representing intelligence and refinement. In the rear parlor darkness reigned supreme. Between the two rooms stood the cabinet. On the left of the latter sat the medium, Mr. Willis. What light there was, issued from a taper sufficiently covered to cut off the vibration that an exposed light gives—the motion therefrom disturbing the atomic condition of the atmosphere and preventing integration of particles needed to make up spirit apparitions, etherizations, materializations and symbols—though there was enough light to determine time by the watch.

In this state of semi-darkness everything in the room was distinguishable, including the curtains of the cabinet, with its very folds and creases. While all eyes were intently gazing towards the cabinet expecting to see a spirit appear, the light was suddenly lowered by spirit manipulation, and in about ten seconds raised again. Behold, the curtains of the cabinet had been gracefully but so lightly wound around the cross-piece to which they were suspended, that it had the appearance of a black pole bulging out at the centre and running narrow at the two ends; and both sides so accurately folded that it would have taken a mortal at least twenty minutes or half an hour to do the same thing. But the unwinding was attended with even more celerity. To do this the light was lowered about long to draw a breath, when it was raised again, and, behold, the curtains were hanging in place as before.

Next—or rather after many others had been called into the cabinet—the writer too was permitted to go inside. After a few moments of waiting the rear curtains parted—also done by an invisible force—and in the centre of the other room stood John Morris in magnificent etherized or materialized form. Holding the same long enough to feast one's eyes, the spirit began to descend or dematerialize; but hardly had he disappeared from sight when he suddenly shot up directly in front of us again, as if coming out of a star hole on a pantomime stage. Extending his hand he touched us on the forehead with the tip of his fingers, then raising himself about two-and-a-half feet from the floor seemed to melt into the folds of the curtain that had now fallen over him. But hardly had we recovered from our surprise, when a male spirit head emerged from behind the shoulders of the writer and the medium who were standing side by side with not space enough between them to allow a fishing pole to pass through unnoticed. But in the next instant this spirit head was possessed of a whole materialized body, dressed in black coat and pants. That it was not a dead-head hanging to a string and placed onto a body in waiting was proven by the fact that it spoke and bent forward to give us a view of the expression of its eyes. It then smilingly whispered "Ed. Waters," slowly descended, and when about half way down, dematerialized. The question for spiritual scientists to answer is, where did he so quickly get that body from? It did not pass through or between us—except it was still in an etherized state when it did so, only having materialized the head sufficiently to be felt and seen as it passed. That the rest was materialized cannot be doubted; for, to enable the head to speak, the body must have lungs, and material force cannot proceed from a spiritual object. Matter may be impregnated and moved by spirit will, but this is not material force. The latter is that which arises from the material object in motion. The spirit in question was therefore temporarily materialized, and spoke as a mortal. After its dematerialization, of course, it is subject to spiritual laws again and must speak to the mental or spiritual nature of the mortal; i. e., by impression. That these were genuine spirits and not the effects of trickery, or delusion, was next proven by one appearing to the writer, giving his name correctly, and was a spirit of whose transition to the spirit life, the medium had not yet heard. Thus the latter was a so-called test to us, even if the others were not. But they were tests of spirit power and of the wonderful celerity spirits possess in carrying out their intentions or will, even to their action on and through matter, temporarily lending this a spiritual force not yet possible of imitation by mortals.

The rest of the seance was of a general nature. The trumpet spoke while being conveyed through the room in mid-air, and spirits called for their friends inside the cabinet. And from the many joyful expressions of "My ——" and "Dear ——" and "Oh, how glad I am to see you," it may be inferred that some were made happy by a meeting with their loved ones from the other shore. But for all that investigators must be

patient and act consistently. To a beginner it all looks strange and gives him much head and heartache. Doubt, despair, hope and fear, will surely attend him, but he must not jump to conclusions too soon. If no tests are obtained at the first seance, go again, and again, and again. It takes time for spirit friends to assimilate with the medium, and learn the art of building up a body that can be recognized. At first only names are given, but the faces are imperfect, and by-and-by the investigator becomes enabled to converse with his departed with as much ease as with mortal friends. Sometimes the spirits sought for cannot materialize at all through one medium, and another must be tried. Such is consistent investigation, and those who seek in the spirit of truth will surely find it.

Written for The Better Way.

## SLATE WRITING.

Whether we accept the spiritualistic theory or not, the phenomena being true, attested by evidence as strong, if not stronger, than that adduced to establish any scientific facts, the exploration and investigation of this subject offers a wonderful field of discovery to the earnest student of psychology, explaining many of the mysteries of the operation of the mind, and demonstrates its capacity to act beyond the limits of the physical body.

There have been manifestations of spiritual power and intelligence in every age of the world. But the mind being unprepared to appreciate them, has never looked upon them in any other light than great and hidden mysteries. That is, the mind has seen the form of manifestation, and looked upon its external appearance without attempting to investigate its interior. They have seen the machinery in motion, and heard the clattering of its secret wheels, but the power which wielded or moved the machinery has been entirely hidden from their mental or intellectual perceptions. Thus the mind has inferred the existence of an Almighty spiritual power and an omniscient spiritual intelligence, but as to its mode of existence or action, it has been entirely in the dark. Ignorance, with her dark mantle, has shrouded the whole subject in mystery and night.

In view of the influence that spiritual manifestations are to have, and are having in developing the mind, and giving man a light by which he can penetrate the great darkness which has hitherto enshrouded and bewildered him, we can understand the important bearing they are to have on the welfare and destiny of man. They will lift the hitherto impenetrable veil which has hid the present from the future life. By means of these developments a channel of communication has been opened up, and we are enabled to import teachers from the upper spheres and listen to their instruction. The Stygian River has been recrossed and the spirit land can no longer be said to be "A bourne from whence no traveler returns."

In my investigation of spiritual phenomena, I have found pseudo mediums who failing in reaching the golden light of true mediumship, resort to trickery and fraud to beguile the seeker after truth. Many of these would-be mediums I have proven to be false and never hesitate to expose them; in fact I hold it to be a sacred duty. Yes, a duty man owes to God, to hold up to scorn and contempt all such falsifiers of God's truth. A true Spiritualist will and should point out to the investigator any medium upon whom the least suspicion exists.

In my years of experience I have found that independent slate writing is the most preferable and satisfactory mode of investigation, and the more especially for the early or new investigator. What more palpable evidence could any one desire than to write such questions about matters on which he wishes to be informed, place them in a small envelope, seal the envelope and place it inside a double slate, and have his questions answered intelligently, and the envelope returned to him just as he had sealed it, unopened. Here is no possible chance for deception or collusion. I know of an instance which occurred a few days since, when a friend of mine made a visit to Mrs. L., and took with him a question of great importance, but expressed in not over a dozen words—sealed it in an envelope—placed it between the slates; the answer given to him was so concise in detail and itemical intelligence that it covered six pages of foolscap paper, closely written. The question was a subject in which the gentleman was greatly interested and wished intelligent information. He got it, and so elaborate in detail that he was very much astonished. The answers do not come fragmentary, but are finished complete to the extent that nothing more could be said.

Another instance occurred of which I was a witness. A gentleman prominently known in this city for his scientific attainments, has a sitting with Mrs. L. once every two weeks. On this occasion he had prepared several questions and placed them in envelopes sealed securely. The first question he took from his memorandum book, and placed it between the two slates. He held one end of the slates and Mrs. L. the other. In the course of three or four minutes the slate was opened and the question

answered, as number one, each envelope being numbered. The slate was again held—this time longer than at first, but no envelope or question was put between the slates. Imagine the gentleman's surprise, when on opening the slates he found questions No. 2 and 3, addressed to two different parties, perfectly and satisfactorily answered, each answer being on opposite leaves of the slates and signed by the parties to whom they were addressed, while the questions in the sealed envelope were inside the memorandum book in the gentleman's coat pocket. During the writing on the slates, the gentleman and Mrs. L. were conversing on topics altogether foreign to the subject in hand—they were discussing the prospective future of Price Hill. This was a test of spirit power very seldom witnessed.

On another occasion a gentleman had a sitting with Mrs. L., and he, too, had prepared written questions and placed them in his pocketbook. While Mrs. L. was holding the slate under the table she said: "Mr. —, a spirit tells me to say to you that the position you have taken, as indicated by the questions inclosed in your pocketbook is not correct, and if you insist upon doing that which you propose to do, will be greatly to your hurt." The gentleman was greatly surprised, for he had not even hinted that he had questions in his pocketbook. Mrs. L. proceeded and answered every question which the gentleman had prepared in full detail. This phase of mediumship is what we term "Clairaudient"—the spirit talks audibly and distinctly to the medium, and she repeats that which the spirits say. This is truly a beautiful gift coming from "On High."

These instances of spirit intelligence and power, if they are not palpable evidence of spirit presence and the immortal life, what other evidence do we want? Does not this intelligence as narrated the existence of an invisible intelligence of greater power than the mortal mind possesses? If it is not real and palpable, if there is not mind and substance beyond the power of our mind and vision, what is it? There is but one answer or solution to the problem, and that is life when once instilled into the human soul never ceases. It is an attribute of God, it must exist of Him, from Him, and with Him forever. We have often been asked the question what is the soul and where is it located in the human anatomy? We have but one answer to make to this question. The soul is no organ or atom of the human organism as viewed in a material sense, it has no location, neither is it an organ of the human anatomy; and yet it is spiritually both—for the soul is the life, the being, the essence of mortality and immortality—it is the Christ—the God within us, the Almighty ultimatum in mortality, and consummated in immortality. A life can not be lost, therefore no soul can be lost—it can be made to suffer for a mispent life here on earth, but can be and is redeemed ultimately by the "Great Source," from whence it came.

It behooves us then to nurse and care for this life as we would and do for a tender infant, in order that we may enjoy in the future the blessed fruits which we may sow while here in the lowest form of life, so that our loved ones who have "gone before" can come to us, and with their love and affection lead us on and inspire us with higher and holier aspirations, and we can hear their low voices, nor deem ourselves forsaken.

Let faith be given,  
To the still tones that oft our being waken,  
They are from Heaven.

APPARITOR.

## OUR QUESTION DEPARTMENT.

If spirit is intelligence it must be conscious, for what is intelligence but consciousness; and if universal spirit is conscious should it not be able to cognize man's supplications; i. e., may we not pray to it?

To the materialist, of course there is no such thing as spirit. All is matter, and all life is an outcome of matter—all intelligence is an evolution of matter. But through the spiritual science it has been fortunately proven—though unfortunately for the materialists' theory—that there can be no intelligent effect without an intelligent cause behind it. Now, man is a fair specimen of an intelligence, and those specimens who cannot see the spiritual that must exist in connection with matter to evolve an intelligent being, are still in spiritual darkness themselves—i. e., their inborn intelligence has not yet been sufficiently unfolded to realize it.

To such the great Shakespeare, the wonderful Goethe, the genius Bulwer, and thousands of others grandly inspired mediums—including many of today are but fools, idiots, cranks, for simply telling what they know, what they feel or recognize through their keener sensibilities or higher developed spirituality—through the opening of their inborn intelligence to that which exists as an absolute fact, and which the innocent and unbiased mind intuitively regards as God, and the spiritually illuminated mind as spirit.

Both are right, and only the very limited in spiritual knowledge or wisdom would ridicule either—except where so-called intelligent people, or would-be such, picture to themselves a two legged he-god like the one in Revelations and try to foist him on other intelligent people as a veritable fact. Such

a personality is, of course, not meant in our God idea. That a universal intelligence (spirit) is everywhere cannot be doubted. But because non-sensitives do not recognize its existence, is no proof against it—not anymore than against the non-existence of spirits; or that psychometry is a human qualification. Would you deny either of the last two because you do not possess the faculty of seeing spirits, sensing them, or of sensing anything else beyond the material?

Then why deny universal intelligence or spirit? Or do the inspirations, the psychometrizations, the soul clairvoyance or soul sensations of the great authors and spiritual minded of to-day count for nothing? Do you place yourselves above them that you so emphatically deny their conclusions? Did you ever hear a spirit deny the existence of a universal intelligence? If he did, he would be a rank materialist.

Well, this universal intelligence is the "God" to which some people "pray." If their prayers or supplications were not answered we presume they would stop this nonsense. But as they seem to know, and assert that they are cognized—that something replies to them by an illumination what to do or how to act through both their intuitive and psychometric powers, they continue this what seems to many like superstition.

Let them. We, who often feel wise in our conceit, don't know everything by far, and by ridiculing the praying ones we may be ridiculing ourselves for our ignorance of some things spiritual or beyond us. Besides that, some people may need prayer more than others, and as we would not rob a lame man of his crutches, we should not put a thought in the way of the praying man; for thoughts are things and ridicule are very ugly thoughts that are not only very potent as destructive elements against an enemy, but very painful to bear when rebounding after having been sent out in vain—i. e., against a truth that will not down. Therefore do not ridicule a thing until you are sure of having the right or truth on your side, for as it crushes one way it crushes the other when selfishly, maliciously or imperitantly employed. So let us be liberal, for in liberality there is harmony which is in itself a prayer.

## LITTLE MISSILES.

It takes a wise man to know when he is a fool.

Be accurate in your presentations if you expect accuracy from spirits.

Animalism and Spiritualism do not mix. Thus Spiritualism is not for those who cannot see its beauties. Animals cannot comprehend the spiritual.

Those who judge Spiritualism by their own narrow conceptions of the spiritual of nature are like swine mistaking pearls for acorns. Instead of being too low, it is too high for them to understand.

Sensitiveness is an effect of self-love. Being too much in love with self, naturally makes a man think himself beyond criticism, and is conceited accordingly.

The spiritual senses unfold as the physical become inactive. This is natural to old age. But self-denial or abnegation unfolds the spiritual to the younger spirit in the flesh and brings joy accordingly.

It being doubtful whether one human being can be compensated for wrongs done to him by another—though the latter may be unconscious of the fact—without a draw on him from nature for that effect, it is well for everyone to act conscientiously towards his fellow man and beware of playing the tyrant in any respect.

## A New Virgin.

According to the Vienna correspondent of the London Daily News scenes similar to those which followed the "miracle" of Lourdes are now occurring in a Styrian village called Luttenberg. About a month ago a girl of twelve, belonging to the village, was looking for mushrooms in a wood called Little Sunday Forest.

She imagined she heard her name called overhead, looked up, and, according to her story, saw the Virgin Mary high up in the boughs of a fir tree nodding to her. The Virgin spoke to her and told her to communicate her wishes to the people of the faith. Since that day the girl sees the Virgin Mary twice a day in the tree and receives her orders. The news having spread like wildfire, villagers from the most distant parts of Styria, from Hungary and Croatia, now march in procession to Luttenberg. The average number of pilgrims is 500 on a week day 3,000 on a Sunday. The people kneel round the tree, which has been marked by an arch of evergreens, on which burn the tapers of the devout, and at 2 o'clock the little girl, dressed in white, steps among them, goes up to the tree, declares she sees and hears the Virgin, and repeats what she pretends to hear. Through the child each pilgrim believes he or she addresses the mother of Christ and receives an answer. The ceremony takes place again at sunset.

Fine sense and exalted sense are not half as useful as common sense. There are forty men of wit to one man of sense. He that will carry nothing about him but gold will be every day at a loss for readier change.—Pope



**MARCH to search,  
APRIL to try,  
MAY to tell if you live or die.**

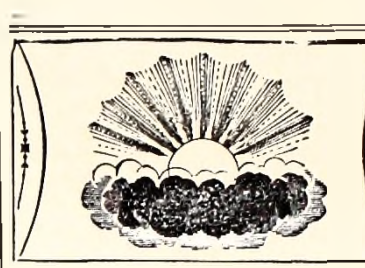
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### MONEY VERSUS MEN.

WILLARD J. HULL.

If there is any one subject more than another which commands the persistent thought and attention of the American people, it is the spectacle of increasing poverty in the midst of increasing prosperity. Before the march of events had brought about the practicability of opening up an intelligent inter-communion between the material and spiritual realms of life, the problem of immortality was undoubtedly pre-eminent in the searching, analytical mind of man, but with the advent and progressive growth of Spiritualism that great factor of destiny has been solved. Now we are confronted with the problem of poverty and its concomitants, crime and vice. A problem fraught with the gravest results to the peace and welfare of our common country.

It is of peculiar interest to the Spiritualist for the reason that he of all other members of the human family is, or ought to be, foremost in matters demanding reformation, regeneration and reconstruction. The spiritual side of life is by no means of such importance that the material or physical and sociological side should be entirely overlooked or subjugated to the behests of aerial provisos or demands. Therefore in offering a thought upon economics I shall assume that my position does not transgress even the fold of spiritual ethics, per se, considering as I do that no plan which in its provision mitigates distress can be properly barred from the divine and all-pervading economy of spiritual philosophy.

There are mutterings in the industrial world which bode no good to the tyrant wherever he is or under whatever cloak he operates, and which if not heeded will engulf every autocrat from Czar down to the land grabber and pot house politician in the ooze of everlasting oblivion. There would be no objection to this but for the fact that with them will go many whose interests, however distasteful they may be, are inexorably bound up, and who as a consequence will suffer unrighteously.

It was Thomas Carlyle who wrote that poverty was the hell that the modern Anglo Saxon feared most, and yet modern science, jurisprudence and religion have all combined to forge a philosophy which breeds poverty by placing selfishness at the apex of human action, and the angels of heaven gaze upon the spectacle of a race of sentient beings drinking dregs and froth from the cup of wisdom. The instinct of self-preservation inherited by man from every type of organic life, which in the struggle for existence has survived and evolved higher forms, lies at the bottom of all forms of monopoly and all aggrandizement. Under the spur of this faculty has grown up the desire for power and acquisition. With the gratification of desire and the acquirement of power under the impetus of self-preservation, conquest begins. The primitive rights of the people are one by one usurped and absorbed in the might of the conqueror. On all sides is perceived, not the right which obliges, but the power, the might, which compels. Land, property, the fruits of genius and the toil of millions are confiscated and the owners reduced to semi-slavery. This is the law of survival carried out in the prostitution of the angelic qualifications of man's nature, and we have as a result the common wealth usurped by force and held by strategy. This is the process through and by which every system of government on this planet to-day owes its origin and ekes out its perpetuation. I am conscious of and have in mind the immortal Magna Charta of our country when I make that arraignment. That fabric which is at once the womb and cradle of liberty contains the sublimest theory of civil government the world ever saw, and it was evolved in the face

of centuries of despotic intolerance which branded as impossible any idea of government divorced from the church. In that declaration is a clause which declares all men to be created equal; that they are endowed by their creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness. That to secure these rights governments are instituted among men—deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it.

Was that Declaration of Independence a mere platitude? The demagogues, the political harlots, the barefooted, freezing and starving thousands of this country answer, "yes!" There is no chance for meritorious deeds or the capacity to achieve where these qualifications are obliged to compete against money. I hold up against the principles of civil liberty subverted as they are, and in defense of my assertion that the doctrine of equal rights is a chimera in practice, the word mortgage. I would to high heaven I had the power to spread and smear that word upon the cerulean sky in letters large enough to be read from Bangor to San Francisco, so that the people of this free country of thirty-eight or forty empires might gaze with pride upon their own inheritance and the legacy they are to leave to a coming posterity.

And what, it may be asked, is it that hedges this ulcerous viper of failure round about like the divinity of a king? It is because the theories of Moses and Malthus are alike embodied in the state and engrafted upon every industry. Moses said: "Thou shalt have no other God." Malthus said: "The tendency of population is constantly to bring into the world human beings for whom nature refuses to provide, and who consequently have not the slightest right to any share in the existing store of the necessities of life, whom she tells, as interlopers to begone, and does not hesitate to extort by force obedience to her mandates, employing for her purpose hunger, pestilence, war and crime, mortality and neglect of infantile life, prostitution and disease." Every autocrat who bases his divine right to rule, every theologian who believes God Almighty charges the iniquities of one generation upon another, and every aristocrat who believes that he has the right to live at the expense of others, plants himself squarely upon the Malthusian doctrine as a revelation from the Most High.

Thus it is that men ignorant of their prerogatives through ages of oppression look upon poverty as a decree of nature. While philosophers and sages hoary with age tell us that life should cease to be arduous and stern, from which care for the future should be banished and the comforts, the rewards of genius and the wholesome luxuries of life should come easily to all, then well might the philanthropist exclaim: "Alas! for mankind!" We are asked, in view of the fact that population tends constantly to encroach upon the means of subsistence, does not the proposed equal distribution of wealth involve the grossest violation of honesty? Is it not palpable robbery to maintain that one who produces twice as much as another shall yet have no more? Would not the removal of all distinctions in the material condition of the community bring a speedy end to all intellectual and social progress? Is it not only by the distinction of some that the general character of the mass is to be raised? Is it not true that except for care and struggle men would never have risen above the intellectual and physical stature of Polynesian savages? There are cares that kill. But who was it who said that in the sweat of their brow should men eat bread, that with agony they should be born into the world, that in labor always, in disappointment often, with anxious thought and with foreboding that ceases only at the grave should they live their lives through, dying weary of the struggle and rejoicing in the hope of a brighter future beyond the tide of death? Is not the whole religio-political economy of modern civilization reared upon these facts, which require no defense and admit of no alteration? Yes it is, and to our eternal shame as a nation of intelligent people be it said. Let me illustrate with items taken haphazard from every day life just how the Malthusian economy is bolstered up in this afternoon of history's mightiest century. There are 90,000 men in London, 50,000 in Rome, 60,000 in Berlin out of employment, and deaths from starvation are every day occurrences.

In the city of Buffalo there are at the present time 1,800 families, representing 5,000 persons, dependent upon the poor department for subsistence. Eleven million acres of land in the United States are owned by British subjects. There have been 5,650 foreclosures of mortgages in the State of Kansas during the past six months. Nineteen members of the United States Senate represent and control money and chattels aggregating \$10,000,000. John D. Rockefeller, the Standard Oil magnate, testified in court a short time ago that he could not swear to his exact fortune by at least \$10,000,000 or \$12,000,000. Thousands upon thousands of women in New York city, where Robert Bonner paid \$11,000 for a horse the other day, eke out a subsistence by sewing on overalls that

pay 75 cents; shirts, 60 cents; vests, 50 cents; trousers, \$3 per dozen. And at this beggarly pittance they have to furnish their own thread and carry the work to and from the shops. This, be it remembered, while the harpies who employ them are rolling in wealth, secure in incomes and profits which never grow less.

Is nature at fault? Has she been derelict in her duties toward her creatures? Has she instituted these deplorable inequalities, this monumental injustice, because some have a divine right to live and rule, and population tends to overreach her bounds, her means of supplying subsistence? Or is it man's inhumanity to man? The supposition that success in life must depend, not upon a plane above hardship, anxiety and despair, but like the ooze of a swamp, rise by virtue of its rarified density up out of the putrid mass below, is a libel upon the intelligence of man, a direct thrust at the very principle of justice. I aver that if justice based upon an equal right to the use of earth and the development of their power was guaranteed to the people at large, the philanthropist's occupation would be gone, together with that of the doctor and the lawyer, and the word charity, as applied to eleemosynary institutions, would be expunged from the vocabulary of the English language.

I maintain that the earth, including all the natural sources of wealth, is the heritage of all the people. If this be not true, then the functions of gestation and maternity are in conflict with the laws of nature, and man has no right to an existence.

Is it not high time that the intelligence of the people should assert itself and strike down the infamous platitudes that intellectual and physical supremacy involves corresponding degradation and misery? If those whom the world calls lucky are to forever rise upon the bended backs of those whom misfortune has degraded, if it is only by the destruction of some that the general character of the man is to be raised, and that distinction rest upon the misery of others, then I say: Alas for mankind! "To attain the highest results from the cultivation of his power of mind and body man must have freedom of action as well as diversity of objects and pursuits." Humboldt never uttered a truer thought than this, but it can never become operative in the social and industrial world so long as men, women and children are overshadowed by uncertainty and the dread of privation. The great spur to industry is security and adequate compensation. Remove that and a paralyzed and pauperized population is the result. A system which enables one man to succeed where a dozen men fail, and yet the stars and stripes float over a mighty nation to whom it has not yet occurred that it is robbery for one man to control wealth his own labor does not produce and that thousands are undergoing unspeakable torture in order that a few may bask in the sunlight.

Private monopoly in land I believe to be the core at the heart of the modern Dead Sea apple. The ensuing evils of rent, tenements, speculation, unequal distribution and war of capital and labor are the arch enemies of our liberties, and threaten the disruption of the republic.

To the men who deliberately declare that the Creator has endowed man with qualifications for enjoying happiness and still so arrange matters that nineteenth-twentieths of the race must not cease from carking care which finds solace only in death, I say that you cowardly shirk and repudiate your own sin, and assail the character which the highest thought of human kind ascribes to the Almighty. No! The Infinite Architect of the universe is not responsible for the mortgages which this people have engrafted upon their homes and lives of industry, their temples of worship, and the lands upon which our coming generations must abide.

A malignant fiend some five thousand years ago gave to the Jews the grand charter of death. It outwitted any Apache's hideous yell that ever chilled the blood of defenseless women and children. "Thou shalt save nothing alive that breathes." That demon was well fitted to curse a race of sentient beings; but—Thank God! Thank the angels! Thank every infidel who has ever dared to twig the nose of a priest! It is not the deific conception of the nineteenth century. It was the barbarous and revengeful reflex of the character of a people steeped in ignorance and superstition whom they called Jehovah, a character unworthy a place or a thought in any modern exposition of human needs or human elevation. We have yet to learn that the antiquity of a dream does not imply its divinity. We have yet to learn that the true greatness of a nation does not lie in the material prosperity of the people. We have yet to recognize the truth that true patriotism does not consist in money getting, sinking every ennobling impulse in overriding and crowding out the weak and unfortunate and allowing the thugs of society to control the government.

It follows, then, that the substitution of the primitive right of man to the use of the earth presages the downfall of monopoly in any other sense than the monopoly of nature. She is the only true monopolist this rolling ball con-

tains, and her edicts no human agency can alter or contravene.

The province of a true government is in operating her inexhaustible resources in the interests of all the people, and to provide suitable incarceration with bread and water for the drones and thugs who won't work. Isolated experiments will not solve the problem. History is full of failures of the Evanson pattern.

The principle of co-operation, involving love and justice, must become the foundation of commerce, the guiding star of legislation. Are we ready for this? No! And we shall not be ready for it until woman ceases to be the chattel of enslaved man; not until the exigencies of poverty and the fear of misery and privation cease to be the reason for her acceptance of him who is to be the father of her offspring. We want a regenerated humanity before we can have love which casteth out self and merges the welfare of others in the welfare of the individual. But we can go a long way toward that end by abolishing the land holder and vesting the titles thereof in the state. There should be no title to land except occupancy dependent upon use. With this as a basis, the absorption of the railways, telegraphs, mines, and the general commerce of the country in the government would follow, and the first great step in the eradication of poverty will have been taken.

Reported for The Better Way.

### THE DEMOCRACY OF THE SPIRITUAL IDEA.

Lecture Delivered at Berkeley Hall, Boston, March 1st, by Dr. H. B. Storer.

The spiritual idea of man is that he is an immortal being, holding relations to all forms of life. The highest relation that man can possibly sustain is toward his fellowman; all that is below man is a prophecy of his coming, all that shall combine, and that degree of mental life, that sensation that belongs even to the vegetable kingdom, all culminates in man. Hence, in the spiritual man converge all the powers and possibilities that are ascribed to the infinite spirit, and as we are the children of God, composed of all forms of life, we are descended not from a being above, but are the products of all nature combined. Man, therefore, is the most perfect being of all nature, with capacities for all things, and we cannot transcend; not God himself transcends the fully perfected man. Each has his own idea of God. Our God is the best being of which we can conceive, and that is personified man. Each child must consider every other conscious being possessed of this divine spirit. The democracy of the spiritual idea is founded on the unity of man. Man is not separated from that which we call God, for in Him we live, and move, and have our being. Now, if this conception enter into the mind, then there can be none unworthy of our thought, whatever condition man may be in, either in the earth or in spirit. If there be a hell in which human beings are anywhere, it is because human nature has conspired to that end. But isn't there a tendency in every condition to make a man better? Sickness itself is a good thing. Had there been none there would have been no learning of the structure of man's body, of anatomy and physiology. Man is ever aspiring upwards. He finds himself bound down with sickness, and he is ever aspiring to get over it. You ask a man passing out if he expects to get over it, and he says: "I can't stand it long; I feel my body growing weaker and weaker, and it cannot last long, but I shall get over it." So true, after all, are the instincts of our nature that we are all immortal, spiritual beings. Spiritualism and other subjects have been much discussed, and yet they are not exhausted.

Denton stood before us years ago (I do not wonder you applaud his name) and his works and his pictorial language revealed to us the formation of this planet on which we stand. He carried us along with him in the structure of the globe from its molten state until the present time. He used only illustrations; nature uses only illustrations. You may take your hammer and chip away a specimen of rock, a piece of this granite crust, and you have the globe in your hand, for every part is composed of the whole. We recognize at first hand, and by-and-bye we shall use the information to construct a world for ourselves. You are doing it now. By studying the principles of the world, we state what must command it to your good sense. All our cities, all the dwellings of man, and all the elements of civilization and progress have been the product of man. The Indian lived true to nature; he was satisfied with the prodigality of nature, and all civilization is the improvement of the raw material. Many think the New Jerusalem is all constructed for their habitation, and they think to pass through the golden gates to a city all made for them, and they have got nothing to do themselves. A place of that kind would soon become monotonous. Now, it is not desirable to go to such a place. No Yankee would be satisfied to go into such a condition; he would soon get restless and look about for something to do. Every enterprising man or woman desires to have something to do with the making of their homes, whether material or spiritual. We will build anything we like there, according to our will and desire.

You suppose we value phenomenal materialization because we have curiosity, because we wish to be amused, or to satisfy our affections; but if you desire to learn you will go to a materializing circle as you would go anywhere where the sciences are studied, to know whether it is a substance dreams are made of, or whether it can be possible for a tangible being to stand before you and speak with organs as solid as your own, and be weighed on the scales, tipping the beam at 150 pounds, then stepping immediately to another and weighing but 50, and then vanish away. Under conditions such as that, you realize this, that the phenomena of any kind is worth looking into and weighing well; that it is a question of vital importance.

I cannot travel all over this wide world, visit different places of note, and see them all for myself, but I can sit in my easy chair and read what Stanley has written, and I become in rapport with him, and I learn from his experiences. We read Shakespeare and it brings us into the times when his actors were conspicuous, and we go with them to that day and age. I looked into a store the other day and saw the picture of a young girl of the olden time, with the short waist and hair dressed in the fashion of that day, and beside her stood a man dressed also in the style of one hundred and fifty years ago, and near them was a modern, grand piano, and I said I did not know they had our modern pianos in that day; but it was simply a connection of the present with the past.

Everything a man does and thinks should be an external fact of the truth of nature. The time will come when true Spiritualism will be general. I do not wish to offend any one's prejudice, but I realize that the time for plain speaking is at hand. The D. D.'s teach that the greatest rascals go unwhipped of justice if they but take the name of Jesus on their dying lips, while the greatest and noblest man the world ever produced may be whipped and lashed by the angels until time is no more.

We do desire to emphasize this, the importance of studying ourselves as spiritual beings. We are parts of one another, dear friends, all links in one great chain, each performing its own important part.

I hail the advent of that perception now dawning on the mind that man has no right to take the wealth to the exclusion of all others when others are suffering for bread, and it is and should be our happy privilege to work for each other's good, for the upbuilding of the whole race, for all our brothers and sisters.

Our spirit friends come to sit at our tables with us, they commune with us in the home circle; we shall soon realize that we have them in our halls of legislature, and the platform will be the pulpit of the future.

The democracy of the spiritual idea is the condition we wish. We want to tend onward and upward as the ages roll, aspiring to higher and better conditions.

AUGUSTA FRANCES TRIPP.

### PERSONALS.

Photos received: T. E. W.

Contributions received: E. T. C., J. A. H., J. W. D., M. H., A. J. S.

Prof. Lockwood will lecture Sunday. We are sorry to state that Mr. J. H. Pratt, of Spring Hill, Kas., has had a severe stroke of paralysis and is not expected to live. The sympathy of friends will be very helpful just now and we extend ours in the interim.

We are also pained to announce the death of Mrs. Cornelia Humphrey Buchanan, wife of Prof. J. R. Buchanan, of 6 James street, Boston, Mass. Mrs. Buchanan was one of the finest psychometrists in the land and will be mourned by many whom she comforted. Peace to her soul with many joys in waiting!

"Affirmations of the Spiritual Philosophy" will be continued by Mr. A. B. French indefinitely in future issues of THE BETTER WAY.

Contributions that are intended to advertise the forming of an institution or a school, or intended as a book review, must hereafter be limited to two hundred words this being the number allowed even for prize essays in newspapers devoted to such matters, and is therefore not an unjust retrenchment. It is sufficient to express any ordinary proposition, and does not rob uninterested readers of their space.

Prof. W. M. Lockwood, the well-known and able speaker of Ripon, Wis., will address the Union Society of Spiritualists of Cincinnati next Sunday, and it behooves them to come out in force and extend to him their "Happy Greeting!"

Mr. Louis Klotter, of Brown street, this city, a very ardent and faithful worker in the cause of spreading the truth of immortality, passed over to the beyond on Sunday last, after a protracted illness. Peace to his soul.

The Union Society Ladies Aid is still meeting every Friday afternoon at G. A. R. Hall, and invites others to participate. Having aided in making the anniversary a success, they are now making preparations for some other scheme—something, oh, my—we can't tell it here. You must go and seek for yourself—you know the good book says, "seek and thou shalt find." So present yourself in person and the secret will be imparted to you.

### NEWS ITEMS.

Lawrence Barrett died on the 20th, ult.

Catholics are arranging a parochial school exhibit for the World's Fair.

Clergymen and others in Hoboken, N. J., have sent the police a protest against Sunday theaters.

Magdalena Witt, a girl working for the sisters of St. Joseph's Hospital, New York city, has developed religious mania.

Six Madrid physicians appointed to investigate Koch's remedy report that it has not made one cure, and should be suspended.

At Pittsburgh the Junior Order of American Mechanics have protested against display of the Irish flag on St. Patrick's day.

Rev. Father Graton, Catholic priest of Manitoba, in his eagerness to be at the polls and work election day, got caught in a storm and frozen to death.

A petition signed by Rev. Joseph Cook and many other representatives of the Massachusetts Sabbath Union has been sent to the Legislature against Sunday newspapers.

Throughout Lehigh county, Pa., the Evangelical churches are convulsed over the "Bowmanite quarrel." Several church buildings are locked and defended by one faction against another, and police have been required.

A peculiar pension case is that of Mary E. Dewey of Goshen, Ind., who served throughout the civil war disguised as a male private in the Twenty-sixth regiment. Ohio Volunteers, under the alias of Charles Dewey. She now applies for a pension. A gunshot wound in the leg, received during her service, forms the basis of her claim for original pension.

Gottlieb Mayer, the president of the Reichsbank branch in Neisse, (Prussian Silesia), has been arrested for a shortage of 250,000 marks in the accounts, and also for falsifying checks for 100,000 more. Mr. Mayer is a pillar of the church, and asked the keeper of the jail to lend him a crucifix and a rosary. A sad case resulting from the president's crime is that of Berthard Moeser, an old man who lost 50,000 marks, and who died of fright when the news was told to him.

SAN FRANCISCO, CAL., March 20. Ex-Senator Fair has two sons, James, Jr., and Charles. Recently James Jr. was discharged from a hospital where he had been seriously ill from drinking. When he was discharged, Dr. Brown, the hypnotist, for several hours exercised his influence on Fair's palate. He told him to go and drink no more. Fair could not drink, and even the smell of liquor was abhorrent. The brother, Charles, went to Brown and the operation was repeated in his case with a like result. Brown has gone East to make a visit prior to a trip to Europe.

Here is one of Dr. Miner's latest anecdotes: "A certain church people who wished some hymn-books, but had no means to buy them, found a friend in the manager of a large patent medicine firm. This manager wanted to get them up a hymn-book for nothing, provided some extra pages might be put in to be printed with his advertisements. It was agreed, for these sly people thought to themselves, one can tear the advertising leaves out and then have a good book. The Sunday came for the first use of the books in church. All the congregation was supplied, and every one sang; but this is what they sang:

"Hark the herald angels sing,  
Strid's pills are just the thing;  
Glorious Christ, so meek and mild,  
Two for man and one for child."

The fact that Easter fell on a very early date this year (March 29) has caused a "friend of facts and figures" to collect some curious statistics. In 1824 Easter fell on March 25, and it will only once again this century, namely in 1844, fall on so early a date. In the three following centuries it will occur only eight times on the same date—namely, 1951, 2035, 2046, 2057, 2103, 2114, 2125, and 2198. The earliest date on which Easter can fall is on March 22, and this only in case the moon is full on March 21, when this date happens to fall on Saturday. This combination of circumstances is extremely rare; it occurred in 1390, 1661 and 1817, and will happen again in 1990, 2144, while during the three following centuries it is not once "on the book" at this early date. On the other hand, Easter never falls later than April 25; this was the case in 1666, 1734 and 1886, and will only happen once in the next century, namely in 1943.—Fall Mail Gazette.

Knowledge may slumber in the memory, but it never dies; it is like the dormouse in that ivied tower, that sleeps while winter lasts, but awakes with the warm breath of spring.

STATE OF OHIO, CITY OF TOLEDO,

LUCAS COUNTY,

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every cure of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.  
Sworn to before me and subscribed in my presence this 20th day of December, A. D. 1890.  
A. W. GLEASON,  
Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.  
F. J. CHENEY & CO., Toledo, O.  
50¢ Sold by Druggists, 75 cents.



## Correspondence.

## Springfield, Mo.

We celebrated the forty-third anniversary here by special services on Sunday, March 29th, and a grand social on Monday evening—spiritual, literary, musical and "astronomical." J. MADISON ALLEN.

## Buffalo, N. Y.

Mrs. Carrie Twing has been engaged for Onset, Lake Pleasant and Queen City Park during camp meeting in August next. She was invited to stay in Buffalo a year at a time, but her engagements were such that she could not comply. She speaks and gives tests at Grand Rapids in April next. Her list is full for a year to come. J. W. DENNIS.

## Defiance, O.

Mr. Frank T. Ripley lectured here and gave tests from the platform last Sunday, the 22d inst., at the hall of the Knights of Labor, which was too small for the crowd which thronged to hear him after noon and evening. He created much interest in a community where such speakers are little known and the phenomena and doctrines of Spiritualism are little understood. His tests were satisfactory for the most part, and some of which were not at the time of giving them, understood, have, since he left, been recognized.

He will be again welcomed with a better house and organization should he come here again. Yours, BENJ. B. KINGSTORY.

## Stowe, Vt.

I wish to say to the many readers of THE BETTER WAY we have been favored the past two months with the services of A. E. Tisdale, the blind medium, whose spirit controls are giving us each Sunday a rich feast of good things. We consider ourselves fortunate in securing the services of so able and eloquent a speaker. We have good audiences each Sunday of thoughtful, intelligent people, and anticipate much good will result from his labors here. In addition to his Sunday discourses he is giving a course of scientific lectures; his subjects are deeply profound and are handled in a masterly manner. He will remain with us until the last of April, when he goes to Philadelphia, where he is engaged for the month of May.

We deem it just and our duty to Mr. Tisdale and the higher intelligences that speak through his organism that we make known to the many readers of your excellent paper our appreciation of his valuable services, also to say that the Spiritualists are alive up here among the snow-capped hills of the Green Mountain State. H. A. S.

## Tippecanoe City, O.

Mrs. A. E. Kibby, of Cincinnati, gave a series of seances before a large society of Spiritualists in this place. Her consummate development was startling to the great numbers who from time to time, in a skeptical mood of mind, assembled to witness progressive spiritual philosophy. We say skeptical, for there are numbers of people who ridicule the idea of Spiritualism, the same as the followers of Aristotle denounced the rigid facts of Galileo, who departed from the beaten path, trodden only by ignorance and superstition. Mrs. Kibby unequivocally demonstrated satisfactorily to the inquiring mind, that all was not a bunch of those absurd and preposterous hallucinations to which the generality of people are wont to consign spiritual philosophy. But we do not know that they must put themselves in such a condition in life and shake off their wickedness and follies or they cannot know thee as thou desirest them to know. May we have more just such personages as Mrs. Kibby, whose commendable ability and immaculate character adds lustre to her name and sheds the bright scintillating beams of heavenly love and regard of Him unto all who wish to know and love their Maker. Spiritual philosophy is the teachings left us by Jesus. All else is false. JAS. MCMASTERS.

## San Francisco, Cal.

At our regular mediums' meeting last Wednesday evening at Scottish Hall, with Mrs. Scott Briggs in the chair, we opened by singing "Working On." Then Mrs. J. J. Whitney occupied the platform for the first hour, giving tests, which were wonderfully clear and correct. She is one of our best test mediums and spiritual comforters.

The last hour of the evening was devoted to circles, all the mediums present helping in the good work, among them were Mrs. Ladd Finigan, Mrs. Waite, Mrs. Terry and Dr. J. M. Temple. We have noticed that the attendance is much larger by far when test mediums are advertised to take part in the meetings, rather than speakers, which proves to us that the strangers we see in our audiences are after messages from loved ones.

Last Sunday was a rainy day, as well as being the day set for Senator Hearst's funeral, which attracted many people, consequently our meeting at Metaphysical Hall was not largely attended, yet there were those who would come and can be depended upon rain or shine, and we were glad to see them.

Dr. J. M. Temple gave to all present, and in spite of the disturbing elements outside of the hall there was harmony and peace within. Yours fraternally, AMY F. TEMPLE.

## Haverhill, Mass.

The Mediums' Order of Beneficence holds its regular weekly meetings of Friday at 7:15 p. m. in Good Templar's Hall, 3 Water street, and Sunday at 2 and 7 p. m., all of which are instructive and beneficial. We are growing stronger each day, and know that we must eventually receive the recognition which we desire as a benevolent people, and shall through the guidance which is over us, bring about the growth among mediums that is needed before the best results of medial gifts can be received and understood.

Among our best workers are such as J. P. Thorndyke, Prof. Milleson, Mrs. M. P. Cross, Dr. W. H. Simmons, who are giving of their best efforts to make our meetings up to the standard that is designed for them, and that is the best known to spiritual unfoldment, far away from criticism, petty jealousies and strife, into that diviner atmosphere of love, unity, harmony, and with our watchword justice ever before us we shall not fall. Fall, we cannot; for we are assured that the entire field of our labor is covered and guarded by the greatest souls that ever trod our earth.

My correspondence has so overwhelmed me, in response to my invitation, that while I am glad of the cheering and helpful letters which I am receiving daily from all parts of America, I shall be obliged to request those desiring a copy of our constitution to enclose return postage, and I will answer as many letters as I find it possible to do, and will fill the orders as promptly. JENNIE J. JOHNSON, Pres't.

## Watertown, N. Y.

I wish to make an explanation concerning the article in your paper of February 25th, stating that Mrs. Twing was to have lectured here March 15th and 22d. At that time it was supposed she would. Unforeseen circumstances,

however, made it impossible for her to fill the engagement; but we expect her in the near future nevertheless.

I can make the announcement with safety now that we have been fortunate enough to secure the services of Lyman C. Howe for the first two Sundays in April.

Mr. Howe will address our people in the afternoon and evening in Music Hall. We look forward for the time with pleasure, as it is expected Watertown people will receive a treat which I will mention in my next.

Yours for truth, C. H. MATTHEW, Sec'y.

This, the banner city of the empire State, is alive to the upbuilding of the grandest philosophy that ever dawned upon earth—Spiritualism. The First Progressive Spiritual Society is still active and has been since the dedication of our new temple in January. With Mrs. Mary C. Lyman, our beloved medium, we are drawing large audiences, and with our excellent choir we are having a feast at each meeting. Unity of purpose and the building of our own halls or temples cannot fail to make Spiritualism popular and respected, however small the beginning, and should therefore be encouraged everywhere.

Hoping for the best, I am yours, JOHN GIFFORD.

## Dayton, O.

The anniversary of Modern Spiritualism was celebrated here Sunday, March 23d, by three services.

At the morning session Mr. G. W. Kates spoke, critically examining the record of the resurrection of Jesus, and extolled the necessity of a modern revelation in proof of immortality.

At night Mrs. G. W. Kates, entranced, gave an eloquent discourse upon "The Birth of Spiritualism." After describing the original scenes of the raps at Hydesville, and the wonderful spread of their utility, she made an impassioned appeal for more effort to place the cause of Spiritualism upon a firmer worldly footing; for the spiritual evolution would surely follow if selfishness, penury and carelessness were banished. She exhorted for open pocket books as well as the opening of an understanding of the philosophy so necessary to teach.

All the rest is at our grasping if money were ready. Why not be as liberal with Spiritualism as with the various sectarians that have thus been made worldly popular? The ladies furnished a pleasing floral display, and all passed off satisfactorily.

## BUCKEYE.

## Glens Falls, N. Y.

For the first time in sixteen years I met the spiritual fraternity at Glens Falls, and gave a course of three lectures there, March 18th, 19th and 20th. Nellie Brigham has done much good work for them, and is still in demand and popular there as elsewhere. Prof. Kenyon and J. Clegg Wright have done considerable work there, and later Bro. Robt. Kaeshaw, of Saratoga, has been there and left a good impression. He is a rising man, and from short acquaintance I feel assured that he is qualified to advance the cause of rational Spiritualism by his lectures, and at the same time impress the people with a wholesome, moral tone, quite as valuable as the most brilliant intellectual displays. He has many warm friends and admirers in Saratoga, and I hope will soon be called into a wider field and be known across the continent. He did valuable work in England, and was highly commended by the Medium and Daybreak as an efficient organizer and able speaker.

I think the right person might build up a strong society in Glens Falls; but the spasmodic efforts and ever-changing habits of most spiritual movements cannot accomplish much permanent growth. But this psychic disease likely has its limit, like measles, whooping cough, and when it has had its run will give place to a healthy growth.

Next Saturday and Sunday Saratoga commemorates the anniversary, and Bro. R. Kaeshaw and Carrie E. S. Twing are expected to lead the spiritual and intellectual exercises, and a pleasant reunion is anticipated.

Dr. W. B. Mills makes an efficient President. Yours for the rapidly growing cause, LYMAN C. HOWE.

## Peoria, Ill.

Under the caption of "Truth and Its Exemplification" the Peoria Herald publishes the following: "Truth lies hid in a veil" was the remark of some ancient sage whose name is now forgotten. But Truth was the subject of discussion at the Sunday Lyceum yesterday afternoon. The first gentleman to wrestle with this fairest of angels was Mr. A. R. Budd and the truth was thrown a time or two, but on the whole Brother Budd handled his subject very well and with a proper regard for his tender feelings. His remarks were very interesting and spoken in his peculiarly interesting and jovial way.

The discussion that followed was very interesting, and each speaker handled Truth, without gloves and in dead earnest, one of the speakers, an official of the Big Four and a resident of Indianapolis, thus illustrated Truth: "The matter of Spiritualism is thought by some to be an error, but I know it to be true." He then stated that he had been wounded in battle, that his leg had been covered with ulcers and he always went lame. But last Decoration Day a comrade noticed him limping in the ranks and told him to come to him. He took him to a Spiritualist doctor, who merely laid his wounded limb with water several times and required him to have faith and believe, and he would be cured. The thing was done and the limb is sound to-day," said the speaker. Thereupon he bared his leg to the knee, and, pointing to its scars, said: "There is truth." No sooner were the words spoken than the wound bled afresh and the drops trickled down on the floor. It was a dramatic scene, and possibly the most remarkable that ever transpired in any debate or legislative hall whatsoever.

## Indianapolis, Ind.

On the 15th of the past month the writer of these lines called at the rooms of Mary C. Jacobs, of Indianapolis, Ind. Some of the readers of THE BETTER WAY will remember Mrs. Jacobs as one of the gifted mediums for Independent slate writing, who sometimes makes a visit to Cincinnati. We sat beside a table upon which a folding slate with a scrap of pencil enclosed was placed. In a short time the name of Warren Chase was announced and the following message written:

"I wish to say to my friends in our grand, good cause, that I was not disappointed when I entered my spirit home. There I met my spirit wife, Mary Chase, who joins me in blessings upon each and all who attend the 43d anniversary."

"I was physically weak, but spiritually strong and ready to aid in our glorious cause. I was pleased with that notice in THE BETTER WAY. Long may it stand teaching truth to all mankind."

"My love and blessing to my faithful companion and daughter, for their never-ceasing efforts to soothe me."

WARRREN CHASE.

In accordance with the wish of my old friend,

I copy his brief letter and send it to THE BETTER WAY.

Some time ago our society was given a treat in the phenomena of slate writing and psychometric readings, by Mrs. De Wolfe, of Chicago, Brother F. T. Ripley, of Boston, Mass., and Brother C. E. Williams, a member of the society. Mrs. De Wolfe lectured on "The need of efficacy of prayer," which was handled in a masterly manner. The audience which was an unusually large one, giving their closest attention for an hour. Brother Williams then came forward and said that he would hold the slates and see what his controls would do, this being the first time he had held the slates in public and was doubtful as to the result, but the feeling was without foundation as there were quite a number of messages received which were recognized.

Brother Ripley who is on his way home stopped off and gave a visit, made a few remarks, then gave some psychometric readings and tests which were recognized. Sister De Wolfe gave some more slate writing, the messages were all recognized. These mediums have made many friends here who wish them well wherever they go.

## AJAX.

## Mantua Station, O.

To the Spiritualists and co-workers of Ohio and elsewhere: I am receiving letters of inquiry concerning the camp meetings that were started in this State last year. So I concluded it is time to make some statement in reference to the matter.

One writer says, "why do you not report as to the success or failure of your tent movement of last year?"

To this question I would say, that through the courtesy of THE BETTER WAY and the Progressive Thinker, our camp work was quite extensively reported, and published in their valuable columns, as the camps proceeded from week to week; therefore we cannot ask more from them than a plain statement. About a year ago W. S. Wandell and myself entered into an arrangement to do some pioneer work. We made a call on our spiritualistic friends, received encouragement, support and means towards purchasing a first-class pavilion tent, sixty feet wide and ninety feet long, large enough to protect two thousand people from storms.

Our success was really more than we expected. We organized a camp association and commenced work. The young people and investigators responded nobly and generously, and our income very nearly covered our expenses.

On my return home from camp work, I had some farm work to look after and arrangements to make in getting ready to fill my engagements with the Cleveland Institute of Phenology and Psychology, which commenced on Oct. 3d and continues until April 25th, which keeps me confined to my scientific work, and having to demonstrate the lessons it requires nearly all of my time and the best of my efforts. During all this time I have devoted every spare moment to our loved cause, a statement of which I hope may appear soon of our camp work.

In conclusion I wish to say that never before in my forty years' work in the cause of Spiritualism have I witnessed so much good done in so short a time, hundreds of people came to those camps who never heard a spiritual speaker before, and during the entire sessions the interest increased, harmony prevailed, and health in many cases restored, the tired and careworn rested and recuperated.

The courtesy and harmony among our speakers and mediums surpasses any of all my previous experience. And I wish to tender them all my sincere thanks for their faithfulness to the cause and their kindness to me as chairman of those meetings. Hoping that this statement will be satisfactory to all my friends.

I remain yours fraternally, D. M. KING.

## Washington, D. C.

The First Society of Spiritualists of Washington, D. C., is growing larger each year, and the spirit of progress is certainly making its way among our people, as is indicated by the large and intelligent audiences which assemble at Grand Army Hall Sunday mornings and evenings.

Mrs. A. M. Glading, that most gifted and eloquent trance speaker, holds our platform for this month. That her work and efforts are appreciated is shown by the earnest and continued applause she receives at each and every one of her lectures, in which "Hoo-lah," one of Mrs. Glading's controls, clearly and beautifully expounds the truths of Spiritualism and its grand philosophy. We can truly say that no speaker is dearer to the hearts of the Washington people than this earnest co-worker in our good cause.

How little we know of the good we can do, of the good we have done, and may yet do, until some unexpected incident brings it to our notice. For instance, at one of our societies, which we hold on Tuesday of every week at Wynn's Hall, 721 Sixth street, N. W., one of our local mediums, Mrs. Katie Rowland, also an earnest worker in the field of spiritual labor, gave an interesting talk, touching upon her experience as a medium, in which she stated that Mrs. Glading she owed her mediumship, Mrs. Glading being the first medium she Mrs. Rowland had ever met previous to her conversion to Spiritualism—having been raised in the Roman Church, and adhering, up to that time, to all its tenets and doctrines. While our present speaker was lecturing in this city some seven years ago she gave her speech a test as to convince her beyond all doubt of spirit return, and in so doing was the instrument which led her out of the paths of error and prejudice into the higher and brighter paths of truth and freedom of thought, thereby bringing to light the germ of mediumship that unconsciously lay dormant, and which would, perhaps, without the aid of this good sister, have still remained in abeyance. She expressed her gratitude in a most earnest manner, and Mrs. Glading replied with much feeling, though much surprised at the good work she had unconsciously done, and expressed the hope that she and all mediums might be aided and helped to carry on the good work.

Upon the same evening Professor Baldwin, of New York, delivered a most interesting and able talk in which he demonstrated the truth of "thought transfer," giving several incidents which were most beautifully explained.

Miss Helen Simmons and her able control, "Dr. Ward," is with us at these societies, and answers scientific questions in a most satisfactory manner.

A new recruit, in the person of Mrs. Cowling, a young and intelligent lady, with large, soulful eyes and spiritual expression, under the control of a bright little Indian girl by the name of "Sunwance," will, no doubt, in the future, do much good, make many converts, and add to our already swelling ranks. This little spirit is particularly pleasing from the fact that she readily gives names, and I predict for her and her medium a bright future.

Mr. Stephenson, our inspirational poet, also adds to the enjoyment of these societies.

Our hall is overcrowded, many having to stand, and we will have to rent a larger one next season. I remember the time when the average attendance was ten or twelve.

## J. C. R.

Baldness ought not to come till the age of 55 or later. If the hair begins to fall earlier use Hall's Hair Renewer and prevent baldness and grayness.

J. Frank Baxter in St. Louis, Mo.

Mr. J. Frank Baxter, of Boston, as says the Globe-Democrat of St. Louis, Mo., has created a great interest and a very favorable impression in the city. On Sunday March 15th and 22d has served the Spiritual Society, and most faithfully, too. Already has the first Sunday been reported in your columns.

On Tuesday evening, March 17th, he benefited the Spiritualists by giving an extremely enjoyable literary and musical entertainment. His numbers were many, and the versatility displayed astonished the many listeners. He was assisted by a fine male quartette and a young lady soloist of marked merit. The whole matter was a grand success.

On Friday evening, March 19th, Mr. Baxter received his friends in the parlors of the City Auditor and ex-Mayor Joseph Brown, Esq., whose guest he was during his stay. The rooms were thronged, and Mr. Baxter certainly was honored, for among those present were several of first position and influence in the city. As speaking the interest, suffice it to say, that notwithstanding the time of reception was originally named as from seven to nine, the pleasure was so great that it was well toward eleven before one started to go. Mr. Baxter has surely seen that he has made a host of friends during his brief stay.

On Sunday, March 22d, a large audience assembled in the commodious hall in the forenoon and listened to a fine lecture with music as a prelude and finale. A synopsis of this lecture follows below. In the evening the hall was densely packed with a representative audience. A hundred or more went away for want of room, and many stood rather than miss the opportunity. The lecture was listened to attentively and its several points royally applauded.

At the close of the evening exercises Mr. Baxter was surrounded by a hundred or more, each one anxious to take him by the hand as they congratulated him on his success, expressed their pleasure or bade him good cheer, as he should depart East on to-morrow.

The synopsis given below are those of the lectures alluded to, and are taken from the St. Louis Globe-Democrat.

Spiritualism, its Facts and Philosophy. Such was the theme of Mr. J. Frank Baxter's discourse Sunday morning. "Spiritualism," said he, "is either a truth; a monstrous misconception or a gigantic imposture, at best it is more or less mysterious, and just so long as so, it behooves all to investigate and clear it as soon as possible of its mysteries." In speaking of the phenomena he claimed all as the product of natural law, and declared that Spiritualism laid claims to nothing supernatural. Spiritualists were after the underlying laws, holding what they see are but the results of lawful action, but nevertheless, at times, directed or taken advantage of by spirit intelligence. We here are spirits in the flesh, as much as we ever will be in our spiritual bodies that Paul told us of. Study then the possibilities of spirits in man, and we will better understand the possibilities of ex-carnated spirits. Can man memorize and control another here to act and speak? Can he read the mind of another? Can he produce many wonderful psychological results in clairvoyance, clairaudience, etc. Then if he still lives in a spiritual body after death as the Bible declares and the majority believe, what hinders the same full exercise of these spirit faculties? Nothing. When these faculties are exercised and results attained by us in the form, we call it psychology, hypnotism, or what; but the same thus naturally obtained by us as spirits out of the form is Spiritualism.

Mr. Baxter detailed the different phases of alleged spirit manifestations, both as recorded in the Scriptures and as transpiring to-day, and showed how naturally germinate they all were to natural law. The subject was exhaustively and interestingly treated, but space forbids a full exhibit.

THE PERSISTENCE, PERMANENCE AND PURPOSES OF SPIRITUALISM. The subject of Mr. Baxter's lecture in the evening. "I am asked," said he in the beginning, "if Spiritualism is true, why was its advent delayed till late?" He answered in substance the matter of spirit intercourse has not been vouchsafed to us of this age as an exclusive privilege, but has been acknowledged in all ages. He then gave a resume of history in this respect from four or five thousand years ago down to the present day, reviewing the ancient beliefs and practices of Egyptian priests, the Greeks and the Romans. He reviewed Biblical history, both Jewish and Christian, and showed celestial interference and control to be really very common. He quoted Confucius, Herodotus, Plato, Pliny, Xenophon, Seneca, Socrates, Virgil, Homer, Cicero, Demosthenes and many others, besides a large number of early Christian fathers who have left their testimony. He showed, in passing, how through the prevailing ignorance of the past ages spirit influences were often misapprehended and misinterpreted as illustrated, for instance, in many beliefs of the patriarchs and leaders of old, that Jehovah was, often dictating and directing. He reviewed somewhat the history of the Catholic Church and showed spirit intercourse an accepted fact among the priesthood, and how, when revelation came and through the people, the priest warned against, as possibly a species of diabolism, when to and through the priests it was a revelation from God. The common subject being often victimized and persecuted in consequence, while the priest was canonized and exalted. The "dark ages" seemed forceful in breaking the chain of spirit interference, and it is not noted again in history till Luther's time. He traced its possible connection with the witchcraft phenomena of Germany, England and America. He presented the experiences of Swedenborg, George Fox, Ann Lee and John and Samuel Wesley, and last the history of so-called Modern Spiritualism from the time when fresh attention was called to it, by the allegations, true or false, of the Fox sisters at Hydesville.

This Spiritualism is ages old—with its revivals to mark its existence in the past, we now being amid its latest revival, and hence, in our day, denominated Modern Spiritualism. He believed it had come this time to stay, for the numbers of Spiritualists in the United States alone were above 8,000,000, the journals devoted to its dissemination over 100, and there is a very large exhibit of worthy literature. Then, again, it is decidedly cosmopolitan; its journals, literature, lectures and mediums located, as well as its direct influence felt everywhere over the world and holding out from all quarters its claims for candid investigation. Had it been false, could it have lived and withstood all opposition it has received. Let alone the opposition, the strife in the house of its friends had been sufficient to crush it. Do not these things tell us it lived by its inherent power? Surely, and that force can be only truth itself.

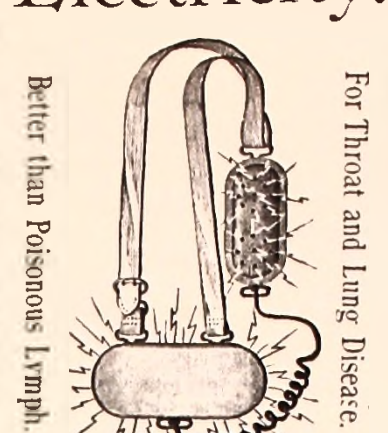
The numerous delineations and descriptions of spirits were marvelous, many conveying strict tests of spirit communication. This and the other exercises in mediumship have roused the thought in St. Louis as nothing for a long time has done here. All are looking pleasantly forward to June when Mr. Baxter will return.

SCOTT.

## Testimonial.

Merritt Richmond, of Clarendon, O., writes to B. F. 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.

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