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

VOLUME 8.

CINCINNATI, APRIL 4, 1891.

NUMBER 14.

ISSUED EVERY SATURDAY BY

THE WAY PUBLISHING CO. Southwest Cor. Plum & McFarland Streets.

A. F. MELCHERS - - - - RDITOR

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

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 them as mere fables with which to gull the ignorant?

Is it not rather inconsistent in latterday Christians to believe in the so-called serve as a stepping stone—a link—from ed as a malicious libel—is excusable. miracles of the Bible and deny the spirit- one to the other-from the lower to the ual 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 religious system to teach of the immor- intention is actively manifested to re-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 maccaroni, and both affecting home industry at that, because the majority are of would take place at the same time de priving us of the genuine olive oil made therefrom. And last but not least the plaintive sound of the grind organ would sanity as do the Christian revivals it is be no more heard, nor the sunny smile crime too, and should be treated as such. of Italy's forefather, "de monk" seen on our street corners. It is horrible to contemplate; but we will have to grin haps showing how much efficacy there and bear it, and pray for an early adjust- is in either. ment of affairs.

opponent on his "march to the sea" has than trying to get into heaven by the Was making a speech on Irish politics. followed the latter to the summerland, same method. For many people remain where peace reigneth supreme. But a well because they havn't time to get sick, few weeks intervened between the pass- while mulish stubbornness would not Johnston following Sherman, but on he never recovered.

chasin between the North and the South. faith. If not between the politicans lat least between the soldiers and other respectable citizens.—Since the above Gen. John C. laws prohibiting physical salvation by the above been a Spiritualist, it would Lee of Rosencrans' army has also passed faith, we would add "and spiritual sal- have been noted. Not so when they are to the beyond, having surrendered his vation by faith," believing that the soul of Christians. Is it idiotic stupidity on part earthy tenement on the 24th 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 ry, but forget that there is such a thing daily arising, which either show the extant as political bigotry-holding fast trend of the world's thought or disclose to old partizan issues and voting with some feature of the evident plans of our and for the very men, who are opposed invisible friends touching their efforts to Spiritualism. in the mundane. We do not necessarily Now, wouldn't it be better to abstain graph. ducing others to get the benefit of its numbered.

THE BETTER WAY. ing us subscribers; we will serve you criminal who abstains from voting. How with renewed zeal.

> The attempt of certain clergymen of eral spirit, born of the present age and against old canous of bigotry and excluball 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 the people. The cause of anarchy is Souls," of which these gentlemen are re- anarchy in itself; and when our govern- suicides will cease. You will not only spectively rectors, are not supposed to ment or those in office become anarchists prevent a single but a double crime. allow outside clergymen to attack their it is about time that they be called to or- The unborn or so called illegitimate own pastors, without being made to feel the force of the lay opposition. "For necessary. This is a people's governtruth is marching on!"

Religion is a law evoluted 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 alism and hypnotism" reads the heading from whence it originated. As men outgrow the old, a new law is evolved-also tures and cities are said to be indestruchigher? What folly then for Christianity to endeavor to destroy Spiritualismor vice versa! Is it consistent for any not the man-the evils and not the princess is assured—not before.

SAUCE FOR THE GANDER.

The N. Y. Press in commenting on some of the Christian Scientists' errors ments of cranks and undesirable forms American manufacture. Furthermore says, "When fanaticism reaches such a a decline in the price of cotton seed height it is a crime and should be treated teaches self-study, but it should be be-

Correct, brother. When fauaticism reaches such a height as to develop in-One is a faith cure for the body and the other for the soul, the former per-

Faith, if it be encouraged or stimulated

ing of these two great heroes through admit a being into the presence of purithe portals of death-this time it being fied spirits if he be not clean otherwise. devil knocked at her door at night. Also sent In the case of children it is hardly to to the asylum. friendly terms, for the former contracted be expected that they should be cured by a cold at Sherman's funeral from which faith so-called-really meaning resisting the disease; and in such instances we May this event close up the bloody grant that it is wrong to dose them with

> liberty) suggests an amendment to the from injury that his body does.

TO VOTE OR NOT TO VOTE.

Spiritualists condemn religious bigot-

endorse all that appears in our columns, from voting altogether and thereby show but we do give it welcome. Spiritualists our strength in matters political? It is are discriminating and ought to be of being done to a large extent already and men. Such only have sympathy for a "all rights not specifically granted by will be forced to speak with a united cines, but the child is frequently overtolerant spirit as well. And they should politicians are becoming alarmed in consupplement both these virtues by a sequence. In New York City they want practical generosity. This can be done a law which compells people to vote; for vent a double suicide; for such it is in This reverses the old monarchical claim not your fear. by serving us generously, recommend- the politicans know that unless they can every instance-or a suicide and a muring the paper, if it suits you, and by in keep the people voting their days are der.

well-filled columns. Serve us by send- The idea of a man being considered a -what, shall we call it guilt?

under those circumstances? The thought fortunate, as men do for theirs. They is preposterous and should be hounded need not build asylums at great expense. New York City and vicinity who belong down with derision. Supposing there They need but to exhibit sympathy to the Protestant Episcopal Church, to should be no candidate in the field whom enough to counterbalance the effect discipline the Rev. Dr. W. S. Rainsford we sanctioned and were compelled to thrown out by unsympathetic women on and the Rev. Dr. Heber Newton, both of vote; would that be a free exercise of our their unfortunate sisters. This effect is New York churches, for exercising a lib- rights as a voter? Supposing the tickets an influence created by contempt or diswere made up of unprincipled politi- dain and causes what is known as shame cians, as it is often the case in both city siveness, is irreverently called by the sec- and county elections, could we honestly ular press "A clerical scalp hunt." The and conscientiously exercise our rights New York Times hints that if these of franchise? Supposing many other clerical sticklers for old canons open the things similar to the above, what would rather than denouncing the unfortunates. 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 and this cause arises from the gentler sex the side of the government and not with -surely not from the stronger. Symder-by ballot if possible; by force if child is as much a soul to be saved as ment and not a politicians' camp birth is sanctioned by a scrap of paper ground. It is time for lovers of freedom to awake!

IS THIS CONSISTENCY? "Suicide caused by a belief in Spiritu-

of a news item in a daily paper. It would read just as reasonable to an effect of human attainment or condi- say "Suicide caused by a belief in Christions. And a law is indestructible, it is tianity and astronomy." In fact there said. Even thoughts, handiwork, struc- have been more deaths caused by relig-

ious mania and too great a delving into teachings of the Bible, or do they regard tible. Then if Spiritualism is a law and unsolvable scientific problems than by indestructible, may not the principle on either Spiritualism or hypnotism-yes, which all religious systems are based be thousand to one, if not ten thousand to the same, and necessarily so in order to one. But ignorance-if it be not intend-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 tality of man's creations (or God's, what's form. Moses of old forbade it because the difference) and then try to annihilate he knew the nature of his people, and someone else's? Combat the errors and his reason for prohibiting spirit intercourse holds good to-day. Obsession or ciple-and let this apply to our own, "possession" is the inevitable result household as well as outside. Then suc- 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 developgun 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 Doddy was sent to the langue asylum up to a strong desire or will not to be ill. He was decorated with badges, ribbons, beads, Gen. Joseph E. Johnson, Sherman's would undoubtedly prove more effectual etc. His mind runs on politics and religion

This was evidently a Catholic and therefore a Christian of the genuine or-

Margaret Callahun, had, religious, defusions She thought her soul was lost, and that the

Blizabeth Buerger had sulcidal tendency. Tried to drown herself in the canal. Also sent

If anything, this one is a Christian, too. But as our contemporary (pardon the She is neither Mahommedan, a Jewess nor a Spiritualist. Had either one of man should enjoy the same protection 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

A STRINGENT NEED.

"Comitted suicide to hide her shame," reads the heading of a newspaper para-

women in that state, and would kindly guide her to an asylum - a home to pre-

Verily, it becomes woman now to form can a voter he considered a sovereign a society to protect or care for their unin those who are enceinte.

It is woman's duty to prevent further

such murders, by denouncing those who are throwing out this unloving influence It is not this—shall we also call it misfortune-that is the motive of the real pathise with your unfortunates and such one reaching full material birth or whose from a magistrate, a parson, or a god. They are all the fruit of nature (God socalled). 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, individty or the divine principle which is the prime motive-the incentive to the creation of life; for without a spark-if but a

he who deserts his own kith or kin, soto-say, dissevers 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 prayangelic or spiritual nature-into the

cannot be reclaimed until reparation has can dissever himself from his own fruit. form of it is behind the times. Parents can never be divorced; nature marries them forever; and it will be in 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

A WORD WITH OUR LEGISLA-TORS.

mission. The sooner the better. Not

to-morrow, but begin to-day at this

The theory of our form of government s based upon our primal declaration of She was evidently a Christian, for it is rights that "all men are endowed by you desire to reach and punish, then the only religion that believes in a devil. their Creator with certain unalienable say so plainly in your proposed statutes, rights among which are life, liberty and the pursuit of happiness;" this trinity of phenomena and philosophy will most specifications crowning the whole arch gladly support you and such a law. Enof individual rights. But as the individual finds himself concreted in society, all these simulating frauds and swineach 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.

specified in a written instrument called a constitution, wherein, in most of the seek by special legislation, to prevent constitutions of the states, are also speci- the full exercise of this constitutional fied certain rights of the individual citi- right of the citizen, and you, as legislazen which must not be invaded or tors, fall into their trap, then all liberalusurped by the government thus created; minded citizens who desire the preser-Shame what is shame? She need not while in the Constitution of the United vation of our form of government and of a free and healthy child will prevent be in the presence of men-honorable States the sweeping denial is made that the liberties of the individual citizen, this instrument are reserved to the voice at the polls, and the volume of that powered by its parents and forced to States and the people respectively." voice will entitle it to your respect, if swallow them. A parent has not the and form that the king himself possesses power by virtue of birth and lineage, and criminal simulators, as comprehensively is a transgression of the laws of health, Now, before whom does she hide her the people accept whatever rights they as you please, we will aid in its vigorous have by his gracious permission.

the right to protection in religion, perfecting society, enhancing its welfare and protecting it against lawlessness tion of this age. 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 inevil or misdeed, but the cause behind it; creasing. 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 uality and love. The latter is the divini- protected by law, from the harmless but curative prescriptions of more modern, scientific and successful practioners. What these men desire is the vote of the spark-no conception is possible. And legislator, not an increase of his knowledge of medicine. Iguorance, in this various phenomena, beginning with the is special protection to a class which is sought, not the best interests of the erate medium, who handles subjects, 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. phenomena does exist, would that be a Scientists in all countries are engaged in scientific explanation? ing to be taken back into the folds of finding the source and the law of these manifestations. All our universities and divine atmosphere where love is. But colleges are permeated with it; it is in - love has been forfeited for lust, and the study or library of ministers; in the offices of lawyers and doctors; in the been made. How? how? how? Good counting rooms of merchants and bank. foreign to the person's knowledge, and friends beyond aid, of course. But, where, ers; in the homes of culture and penury; oh where are they, who found a suicide's it invades the editorial sanctum of the of mediumship. Spiritualism itself Love never dies-cannot die. No man has not investigated or witnessed some

> their favor to settle the little differences of our state legislatures, demanding that here. But, for God's sake, do something this shall be stopped by statute law . Why to save the unborn from the agony even the soul of good old Cotton Mather phenomena does not take place, which which such a soul must undergo when must be moved to both pity and conbeing torn from the dead mother's womb, tempt over the puerile attempt. Messrs, ignorant. legislators! You can legislate a sheriff confidence in the honor and wisdom of into the domicile of a citizen and emlegislators! You can legislate a sheriff power your officer to serve a process, but carnest seekers after truth, that they are you cannot legislate a spirit out of that determined to find it, and when found 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 and every true disciple of the modern lightened Spiritualists are denouncing dlers, 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 But the rights thus surrendered are belief and worship and allow others the same rights. If our creedal brethren

enforcement, because it will conserve those who do .- H. Sheffield, M. D.

In all the states the individual citizen the truth and aid in purifying society. demands, and their constitution confirms But do not include honest citizens who are obeying the higher law of enlightenson and property. The act of legisla- ment as against the mental darkness and tion, under the genius of our form of despotism born of old creeds. Such leggovernment, is restricted to matters af- islation would be a disgrace to the state, as it would be a stain upon the civiliza-

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 sintelligent 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 nor occur, would it add one feather's weight to abundant and positive testimony already in? Should they spend their valuable time investigating the case, best conserves medical tyranny. It rap and ending with the inspirational discourse through the lips of the illitboth profound and scientific, in a schollarly 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

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

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 pres-While this tidal wave is rolling on, our ent time no one has ever given us any creedal brethren are appearing at the bar other rational solution of the source of the knowledge. The only explanation that has ever been given was that the

> In closing let me say that I have all 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 guage 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. Palse 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 it from taking nauseous drugs and medimoral right to force his child to take Draw your statute against frauds and poisonous compounds. To swallow them and will bring suffering and disease upon

Prom

minni

Willi

Mare

mide.

#jdr)

meres

for \$

twee

muge

211

the

ditt

link

Din

110

10:11

m11

cal

ma

rai

13)4

wie

-1

Written for The lietter Way AFFIRMATION OF THE SPIRIT-UAL PHILOSOPHY.

A. B. PRENCH, SAIL J.

We have already affirmed that to phi losophy alone we must refer those intriente questions which underlie and over each individual nature commits the dellcate tank of working out and rettling these problems. In attempting to point out some of the affirmations of the spiritual philosophy we can only offer hallvidual convictions, leaving others to make their interpretations or accept ours, according to their own judgment.

To us the era of negation has already passed. This age is not satisfied with the statement of our doubts. It demands our belief and the honest expression of masterly genius. Many a French maid our most carnest convictions. There is in her earthly mould has equaled the little merit at best in purely negative Maid of Orleans, but her personality work and captions criticism. It requires an agriculturalist to plant and grow a still touches to sublimest entinesiasm and hill of corn, but the most ungainty hog temter tears human hearts. To assume can root up and destroy it. To tear down an old building already tottering and decayed is an ordinary work, but to build a new one that shall shelter troverted by experience, through storm requires architecture of no mean degree. It is a waste of time take their place.

We shall therefore attempt in our repremises as seem to us clearly announced by the spiritual philosophy of this age. We shall therefore start with a proposition which to many Spiritualists will no doubt be obnoxious and objectionable. Yet to us it lies at the base of all spiritual philosophy, and if its essential eletional hope for personal conscious immortality.

Our proposition is this:

I. That God is the universal and infinite intelligence. Herein we confront no-called Atheiam by affirming there is intelligence in and over this universe. That this intelligence precedes and succeeds that of man. That it was in this world before him and will remain after he shall have passed from it. Moreover, we here meet the Agnostic with the unqualified declaration that we may and do know something of this intelligence. Agnosticism says to us that by the nature of our faculties and the limitations by which all our thought is environed, man can have no knowlege of the infi nite. It tells us that with every objective perception there must be a conacious object and also a conscious subject; and still further a relation between them. Hence, how can man perceive the Infinite and the finite and the relation between the two in the same mental counition?

It further affirms that in the activity of all our mental process a law of duration in a given order. Can it be anything obtains. That there is chronological more or less than a manifestation of order in all mental apprehension. We distinguish intellectual impressions by tell us that motion is orderly and obeys their auccession the events of to-day form those of yesterday, and so all our mental recognitions come under a law of time. Hence, as all time is a limitation. how can man perceive or realize that which transcends all time or durations It further tells us that we cannot think of the Infinite without clothing it in perconslity, and as all personality in finite, and at there can be no such thing as an and rest all follow one universal law. infinite persons, hence, we can knowledge of the infinite,

We might go much further in stating the captions reasoning of modern Agnos- from the black womb of chaos and move ticism to show that the simple intuitions of the human race are false, and that all and still no intelligence behind the curpretended knowledge of the absolute tain which wills the secret of creation? and eternal is chimerical.

It is, however, enough at this time to show that these objections do not invalid precision in the order of nature. The date our simple proposition. Suppose we admit that with all objective perception and go with unerring certainty. The there must be a conscious object and planets more through the signs of the also, a conscious subject and a relation william with as much regularity as the between them. In this any proof hands of the most perfect clock or watch his manhood moved his lips to protect that the absolute and infinite does not revolve around the dial. The period of The record with us is fresh in mind as if exists Inos it prove that the limited the interniera life of animals and man is perception man has, in so far as it does the same under all conditions and his-

und also all the natura that have penired seast of fire no really free no the fluence see no the browding fremment covers ed a bourning world. In an emma ed gold the earth, whence the mathematical praare gold the some as through it were a claim we everywhere behild. Can un-

Let no admit that a law of duration force outself life and worlde in change advance in over intellectual perceptions, two mathematical enternor if or we may what is duration but infinite and above listen for music from light of storie, or bute in its last accelyptar it corrainly back for art in emproved earling with easether from the Aguintic's yesterday alime, and dumb modbing to write bear kward there are etarnity of years fays baryenet man's comprehension. Whey shall any that town in not infinited

But let us return to the one organisal After against others freely official by the pomorous "Walle in the lay of immense fleeting those in unitarity who believe After againing of other matters, the says Atheries and Agreeater. To seem it sime intelligence which makes us that is the to doubt to to sin, to question in the "live not think I have beet my knowledge.

personal, therefore he is finite, and hence there can be no universal and sex, kind, color are not all which belongs to personality. It stretches out further than all this in man's finite life, and is in weight, and sex was no more than the great personality he has touched the world and still thrills the world with his helghts herole souls attain. went beyond her nation and empire, and that man cannot go beyond personality In its limited definition by his cognitions is at once begging the question and con-

The first and last impressions that we receive are that something exists beyond to pour volifes of hot invectives over the our limitations. In every recognition of grave of defunct creeds, but a noble en- the relative comes a non-definable appredeavor to try and show those who have bension of the non-relative. To all abandoned them something better to things known as finite the infinite over shadows and touches us in the perspective. Amid the dying we feel a sense of view to lay down from time to time such the deathless; surrounded by the changing an impression of the changelean. Take the recognition of the beautiful, and however simple the object that may call it forth, we nevertheless go beyoud it out into the eternal and infinite. Does a man look at a flower and through it feel a sense of the beautiful? He ments are destroyed blots out every ray knows the flowers he loves will wither, fude and die, but his heart refuses to believe that beauty dies with its decay. He is thrilled with something beyon I it, the undying, the all-beautiful, the infinite.

Indeed, we might here meet our Agnostic friends and say the finite presupposes the infinite; the limited, the unlimited, the fleeting moment, endless duration; and the local and finite, the universal and infinite.

It is not our purpose, however, in this series of articles to enter into a lengthy discussion of any given point, but we cannot close without reaffirming our proposition and fortifying it from an-

other side. We have affirmed there is intelligence in this universe and that it underlies and overlaps all things. Do not the facts in nature point in this direction? The most sceptical scientist concedes a law of evolution obtaining everywhere. That nature advances from the simple and homogeneous to the complex and heterogeneous, and that life everywhere follows a persistent law of unfoldment. May we not ask whence this persistency universal intelligence? Our scientists a given law. They even aver that all motions of nature are sythmical in character. As in the recurring seasons: the movement of the stars in their constellation, the cooling touch of the evening zephyr, the bleak sigh of wintry winds; the tragedy of the storm; the coursing blood in our veins; the epochs Herein we confront them again with this question: Whence comes this persistency! Items unthinking matter lear forward in the most undeviating order, Still further It is conceded by all patient investigators that there is mathematical seasons to which we have alluded come reach, is not a real perceptions. The in- very. The hule of the balance always haite and absolute must encompass with request the mythical three, five and acress. in itself the relative and finite, and will stack kind of tree, plant and flower folhe pretend to say that the recognition of low an underinting, mathematical law. any part and in degree and quality he a There is unafanging garanetry in the knowledge of that which constitutes the constant of our bedies, unersing mathematica in the sold earth upon which we Suppose we are capable of recogniting live, well, lurge, bove and the, and algebra derry Again of the security failures in arely one drop of motor to not the drop stamped upon the fair few of the midin its assential qualities the measure of night sky. Muture keeps her record in all the ceases which have eighted and the wordy there is the growing tree, and beared upon the ourface of the world, in the presentant cycles of uncomment planets moving in gengeens panenum their territor terrants down mountain through the blue necked heaven. See a sides, through empress and gorges and war pales, dines and dies but an unseen coursed in a million elector fo it name hand are a record of its birth and tor. Again the story to repeated, within mary to smallers or same and rivers to death. Store, if there is no intelligence the continue of the Congregation Church brusen what mover is to use a single within, above, about no, covering all we

further. Let up say with the improved

netivity," here and ask Agnosticism what is meant to know that universal and infinite intell the result? The eagle no longer so, to this narrow view we at once enter my weary head upon the boundless inp of ritualism. The imprisoned eagle lessen my love for my earth friends. our protest, and affirm that weight, size, of universal nature, knowing that before found his mental wings and somed from my conscious life began the universal his religious cage. and infinite intelligence, light, love and beauty reigned, and that when I shall no sense circumscribed to his earthly have drawn this life's "last long sight" organization. Shakespears in size, and ascended higher, this intelligence more beautiful when I dimb to the

HENRY PHANK.

To the Editor of The Better Way.

your valuable paper are not only as a rule interested in the propaganda of period of over two years. Spiritualism, but also in the cause of general liberality of thought under or a difference as a whole between Mr. taste and elegance would desire, on ing members would permit. The beautigrounds which are occupied by some old ful and expressive resolutions deploring dilapidated, windowless buildings with his departure, unanimously passed, the out first tearing down and removing the hearty hand shakes and expressions of debris, so do we compare the human friendship and encouragement, the unphilosophy until it has been cleared of tears, all told to Mr. Frank on his detime-worn creeds,

of this land seems to rise up a clamor future success, for more freedom of thought and expression, not alone from the doubting sider him a stumbling block in the way Materialist, who has but one unvarying of their religion, and would surname those who would substitute a more re- "peelzebub, major domo of index," or tional diet to feed the widespread spirit "Mephistopheles of persuasive tongue," unl hunger in place of the unpulatable itself; the dissentors and infidels of yes. from these had opinions! terday are the reformers of to-day; the heretic of to-day will be the bright light of to-morrow. Among the most potent tempore orator of magnetic and compel factors of reform are the independent pulpits that are springing into being in in the world outside, the limits of fames the Robert Blamere's of religion, the Martin Luthers of a new reformation. Por the benefit of your readers allow me to give a brist history of the inception, time and progress of the liberal movement in our thriving little city of James town, N. V. And if my religious or irreligious pedilections unconsciously color the report excuse me on the general ground that as the view of all external objects depend on a small molecule in the eye, so do all the objects or subjects mentally or a religiously appear according to the mental or religious lens through which we view them. We flatter ourself that our religious "Kodse" is

shadows of a sulphurous inferno over the brain. In the autumn of 1885, Dr. Townsend came among uain a new role, that of a heratic, a dissenter from exclusivational. a protestant against. Methodist protestuntiam a foundar of a new church, a no-The good dor tor then told un why ha he come a heretic, it was on account of that commedity called conscience, oftimes algebraic in quantity, but eratwhile troublesome; he had consed to Infleye in the atrestents destrine of aternal ber ment and the preserious faith figment of stemement. All the finer instincts of a heart overflowing with a broad love of humanity, rebelled against these Aretrine, and so the desterie dishelled was not a matter of choice, but of tentimony but seatorday of Dr. Townsoud's offerta crewned by the auccessful organization

an improvement on the ancient ortho-

of the Independent Congregational Church, a church composed mostly of thinkers who take naught on authority but are a judyment unto themselves Culturiana, Cnivarcaliata, Spiritualiata, Agreetica, Christian belentists and an cornelemal lamb from the fold of onthe the "New Thursdown Hernid" and the Interweed believed of New Theology, of his discouragement and ill health, of his contentions by ference friands and Christian arriaty, and his subsequent indefe nite simenes, leaving the independent Congregational Church without a pasand a whilem minister therein, pranched Witten for The Better Way, be. Terminound's company and successor. the Poy. Henry Prante. Like In Town send his train and come take and trees tinuted by the gentue of the ulmeteenth thinking and unintelligent mutter and entury priant so the general Alladin's lamp, a light from the openiand torch minny anishing mininter, chaying the namin front mention of train and comwhen the commenced to present to the confidence of Postist on the redistation less of the experimental time. pyrann of Mank and bottom charawith and die tribal and mire of whoma, Wa med not pursue for thought

Standing with Quaker simplicity, with sails and a great many less victims. out atecple or gilded weather vape to show will follow me along the mystical four- the atmospheric current of popular opinhumblest European peasant, but in his ney, and that I shall see it cleaver and ion among its magnificent rivals of brick and brown stone that were built to para. Those who being stronger would over teams," born with cattle in a manger. So the consistency. How degenerate the thing over there till through the law of real from the ideal? Mr. Frank was growth they rise to a higher, more un-At your request we hereby indies this called to fill the pulpit, and until he selfish plane. epistle. We take it that the readers of preached his farewell sermon on January 4th, has acceptably filled it, covering a

whatever name it may be labeled and Frank and the church, despite what may as It is impossible to erect a splendld have been in the papers was not so. There edifice equipped with the beauties of was a unanimity of thought with him adornment which modern architecture, an far as freedom of thought in its think mind it is not fit foundation for the spoken words of love and regard from new and beautiful edifice of spiritual many a pathetic eye not undimned with those who are easily controled. the encumbering debris of moss grown parture that he had forged a chain of superstition and the rotting creepers of love and esteem around the hearts of his and I really want you to tell me about parishioners stronger than links of steel, what you think. How do you account Throughout the length and breadth that will go with him as a taliaman of

Our orthodox friends no doubt connegative to offer to all religious, but from him "Ahriman, prince of darkness," or other terms of Godfess significance, husks of orthodoxy. History reposts but no doubt in time they will evolute

That Mr. Prank is a genius of word painting and poetle eloquence, an exling power, with scarce known equal As says Shakespeare's "Tempest:

"Oftimes both the harmony of his tongue Into bondage drawn my too diligant aura."

Mr. Frank has temperarily left the toloit, engaging in another vocation for time, as a mental rest, a diversion for an overworked brain in another channel of setivity and after a period of real he will again resume the position of lib-

eral orator. Mr. Prank is accused of being as icontectual; year, verily, he in. With the mighty hummer of reason does be smite time worn creeds like the mighty hammer of Thor amote the fabled giants of world and have said: Come, all are well conscious medium, "We want her " antiquity. He has enlightened us of the religion of the Orient, the ancient Vedic to what they would have been had they one which we can apeak with me dox dagnerrectype that coats the strong Zend and Egyptian, gave us the history made the same offer to all classes here, through her on the instant," or as I ... of See Plateniam and the early Christian | yea, worse, for they could have watched weets and formation of the church of the and discriminated between the good and in which they would only need to show early futhers, semi l'agans and Christians; the hal in the latter case. We have had late her own intelligence by furnides of Constantine, Arrisa and Hypatia; a spirit rabide, confusion worse conof the persecution of medicand ages for founded, sensitives made insure, or witcheraft, of John Calvin, Servetus and rather, chassaed, in a word, to use an est-Bruno. He dragged from auperatition's pressive but not very elegant phrase, trance, and bealds, the trance condition of history; and our periods of activity his church, the stage his pulpit, the sincalled "new theology" the opera house dark the horrible akeleton of the Prestry. hell has been let out for a noon apall. or rather, the negative condition when cannot aboke off and their humanity all this if these things are founded on renders her more limbs to be subject to dure not believe, and held it shoft to publificate they abound demand our serious selverse influences." lic execution. He spoke to un of Help consideration, and if more phantasma of lamy and a new system of sconcenics, of the brain, we certainly ought to know vidualized mortals to compete we labor and the impending atruggle with it. Your friend, engetal; of Tolated and accial evils and of kindred topics, all needs of the hour. Tite Berres Way, is there not a great with her, afterward controled her and Ever arrayed on the aids of liberty deal of truth in the above. My friend is declared that he would not give her " original ain and consequent vicarious against the entranched tyranny of money not the only one who feels thus, and her to the pale faces, said they only care and class, and not least he presched the correspondent, a very intelligent man, for the work, that he ented for her, and precepts and heatitudes of Christ as a has been disgusted to see, especially in yet in thus persisting to hold her. protest against false raligion and a premites of Illerty to the future,

> OF P. CHARP CHILD

----A friand has just read me a fattar written in suply to come in which bepielt. unlines was ridicularly while pointing one the fully and weakness of one of its adof liberty antigraning the world tibe because when under the influence of a arifials and Ignorant apiett had fallan into had hubits. The idea was side ulad on prepostations that the controlling apiels had nught to do with the datasteration of the habits of the medium. My friend kindly allows me to copy har raply legio and common sause. True to their

ply and plainly it is this: Your God is ceivers of its truth and the organs of its blasphene, called him to account before of the truth of Spiritualism. I love my liable to beset the unthinking deep blaspheme, called him to account herors of the pulgment of ecclesiasticism. He was dear, good spirit uncle as well as I aver is not worth the adherence of sugar What matters it to me whether God asked to preach more in conformity to did, and I have just been reading one of men and women. infinite. It is, perhaps, well to pause be personal or impersonal. It is enough straight-lacketed creeds. What was your old letters in which you tell of his coming to you. Now, it seems to me controling that child, laughing at a by personality. Do they mean simply ligence girds me round about. Than as would be caged, and parrot like that what he told you then will yet be by personality. Do they mean simply ligence girds me round about. Than as would not object to the trealized. You would not object to that the proper in the pretty Polly's of the realized. You would not object to that keep people in their seats to listage Tap all existence. Moreover, that to high and of a certain color and sex? If the arms of a mother, so can I pillow catechism nor the dry as dust formulas would your My love for him does not

"If the black alde of mediumship had been uncovered instead of being covered The little white appretentions church and only the beautiful summerland side around the corner was then yacant shown, there would have been factor to There is no continued life, or the same law holds good there as here. We only change through the law of growth dexically worship the "meek and lowly come the weaker and tempt the unwary immoral, as teaching dangerous to while here in this life, will do the same trines.

"You have been a victim yourself more than you are aware. I venture to any that "characteriesa" medium are weat that you can remember doing things you That there was a achieur in the church did not wish to do and did not know why you did so, I knew Mrs. ago, I was in her home enough to form has changed as much or more than does

some idea of what she really was, the the man who has gone from innocent idea that it is right for God to be sage hoyhood to the drunkard's ditch, and pealous, etc., but not for man. We get why should not the almost constant companionality of a apirit out of the body tool the same code of morality from have the same effect as would the companionahip of one of the same character in the body! I am speaking of sensitives, get that there are some question, to

to grasp underlying laws or principles, men as to what is nature's law of dgs. for my dead alater's face near mine on jury. the photograph I sent your If our good friends can come back, cannot those poor wretches who were the victims of miverse efreumstances, who went down into the slums of degradation and who went out of their bodies in that condition, do the same, and would it not be very natural for them to influence others to do that which had become second nature to them even if it were to commit a crimer The fact of continued life does not aliminate the law that maken it necessary that we must rid ourselves of all such effects and the power of low or unprincipled spine propondition through growth. How long, think you, would it take a born criminal accelerated ratio throughout the country, town conservation has acknowledged, to grow into a being rounded out in its nature and filled with the purpose of doing goods. bursly, long snough to do a great deal of mischief in the earth aphere, unless we are taught to rely more upon the authority of underlying

laws than upon the say so of spirits, not the people be told of them? Only in cultivating our non-spiritual people through knowledge can we protect our selves. Heretesfore only the hest side of come, and the results have been similar

And now, Mr. Editor and readers of this medium so long as to be simped of noble exemplar, wrought out by the discegard to one, who has left alate writing above plainly that he only cares for his vinity within in good works of man to and drinking and gone to healing pre-self, only cares to gratify his loss of ward his fellow men. Mr. Frank has writing for disease he has been die pewar. left, but the I C Church remains guated by seaing a transp medium who Among the myriada of finger boards was a good independent state writer, ing the time is coming when there we pointing in an many myriwin of ways, all going from place to place half drunk, he no conditions for the transact himfel claiming the direct road to heaven, it and seemingly destitute of morel sense, that the close conflict between the atanda a mile atoms on the broad high holding electes for promise nous gather way of human progress. A bearon light lugs in private houses, while every aton a high promonitory realing its light faution was paid to him because he was be induced. Then we must be in a see wrose the boundless see of thought, a medium. The fact of mediumably in which spirit positiveness must are illumining the storm toosed mariner from versed follow that would not have been blue with the positive individuality off the about of augmentition. It has tolerated in others. Again, he went at mountain, or the new will be award see ned so far been fuel for descenting flames another time to hear a "wonderful child under the overflowing of the old ine office churches we might mention medium," a girl of about fourteen years have it has not been atruck by lightning of age. This was in Chicago. The girl or negeticine or enoughly a thunidactuals of mon antenniad, there was no quantities to the Scitics of the Baria, Way a personnil God's weath. Becaping these on that point, and she talked rapidly. Why is it so many go out of their as certification avangars, may it continue to but with notifier agree the ronners, to to find fault! I have become paramet stand a there in the aids of privationally a penting occusionally and belong phrases you acquain a duck, diamai night follows no "don't you longed it," and "where was the another to see if they went wrote Merca a which the light word entr' Planning neet to give their ayingethy, but soo expects of the wonderful child were sont demnation, which is like pressing to the appritual press and published, too wound, giving more pain. It seems " In it a wonder that an intelligent man me to im rayeraing natura's designs. should be disgusted!

> when he proposes a conservable that shall praise and thus concerning annity and allustrates fend and tumerality from the III will which was will finally conquete ranks of mediums and workers but I could not accept file mathods. We Would you in throwing out the walst absorbed decreas comes extitatables and gray and away the low but has mean it comtains ter attaintion to the cutable press, neither at dirly water feating not contling its favor, and we about not steens from supering the Annuara of madiumality from fant of hurshig the cause. Any cause that has need withilty amongh to atmed the bearings fromly, fout town affection in the a gloss produce, the most open aspectus of all with flugges, which fits one hand only its tandamies, all the dangers that are said sits above to that one. Matter,

I can, in fancy, see the wordy we tandency to aplift worahip which tage auch nonsense, Dirty personal hala. drinking, untrathfaloens, an atter a netter of all moral action in lowling by rowed money or in getting other thing without pay; all these have been man tendered or covered up because the pay or parties were good mediums, was bonest, carnest acula who lieve dated & question a morality that had no enlatence outside of begal sauction, to wit, a deal form, such have been condemned

Now, I would not be understood a naving that we have not scores of good true men and women in our median latte ranks, for we have, and the As of because of their mediumship man the work of such honest medium . years much the harder.

In apologicing for and covering a auch things on I have named, we do the apitelta a wrong. It is like the otholodeparted spirits the idea that we do or them and their mediums that we do from others. In speaking thus I do so los in particular, that is atill an open one is "I am not fully talking, I am trying the minds of many good men and so but those who give themselves liens torentian of thin, decare to their com is

My advice in all cause where people times come to me acching encourage mont for what they deared but fewel to do has always been "Never stolate years cown normer of right." These the do not not for the pleasure or profit of it, and fear they are duling wrong, are follow wreng, no matter if the act theiflaright Well, my "Chips" are proving to be

blocks, and yet I have limitly touched

upon the many things that I would be

ter any. How about we be and food naya ritte. Fray to be prestacted, 1000 another in reply. from prayer hasp w from the alura of class of people hore to we must keep our eyes open and se our common sense, and that is the way to protect ourselves in any rection. In depending upon some nears prower, prayer writted for very liker ter being Christian aplelts, and like Cha "Tell me, please, what you think of finwhart, I prefer apirita who are for these things. If they are truths should from all theological blas, and I believe instead of being controled by see other spirit; but enough new no. best expiritualism has been above to the world in a chip that I must pick up, Weald and countless numbers of good people Philips. Not long since that loss of have opened their doors to the spirit his race said through the lips of as the grow out of the trapes condition into deratered bles to mean, into a condition strong magnette and spiritual posts "feer," aniel fen, "themen in coming a time when there will be no conditions for the

I find the higher extelle prefer too them, while the furtien who has beld

und the new will make all our workers or prolitive that the transa state cause

Parell Pleiellein.

he wate lifted even some asserthms for the sale I appreciate Breetier Palaten's featings of salating upon avery opportunity to and east out the arror, leaving the mad-

A WILLIAM OF NATIONAL

Chivarant form to a glove without 66 gern, while it fits all bands withe, and none From our Reporter's Note Dook.

SPIRIT CELERITY At a senuce 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 these columns. In place of a detailed names are given, but the faces are imaccount 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 up spirit apparitions, etherealizations, there was enough light to determine time by the watch.

In this state of semi-darkness every thing 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 the cabinet had been gracefully but so never looked upon them in any other lightly wound around the cross-piece to light than great and hidden mysterics. the appearance of a black pole bulging manifestation, and looked upon its exout 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 hauging in place as

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 forceand in the centre of the other room stood John Morris in magnificent etherealized 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 whispered "Ed. Watters," slowly dedematerialized. 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 etherealized state when it did so, only having materalized the for the early or new investigator. What head sufficiently to be felt and seen as it more palpable evidence could any one passed. That the rest was materialized desire than to write such questions cannot be doubted; for, to enable the about matters on which he wishes to be 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 demortal; i. e., by impression. That these were genuine spirits and not the effects by one appearing to the writer, giving his

yet possible of imitation by mortals. The rest of the seance was of a general nature. The trumpet spoke while beinside the cabinet. And from the many joyful expressions of "My ---- " and -" and "Oh, how glad I am their loved ones from the other shore. But for all that investigators must be the slate was opened and the question telligent people as a veritable fact. Such readier change,—Pope

latter was a so-called test to us, even if

of spirit power and of the wonderful

oelerity spirits possess in carrying out

porarily lending this a spiritual force not

sions too soon. If no tests are obtained at the first scance, go again, and again, noteworthy things were enacted by the and again. It takes time for spirit spirits, in addition to the tests many friends to assimilate with the medium, present claim to have received, and and learn the art of building up a body other phenomena already recorded in that can be recognized. At first only perfect, and bye-and-bye 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 investigating, and those who seek in the spirit of truth will surely hud it.

> Written for The Better Way. SLATE WRITING.

physical body.

Whether we accept the spiritualistic theory or not, the phenomena being true, integration of particles needed to make attested by evidence as strong, if not stronger, than that adduced to establish materializations and symbols—though 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 your hurt." The gentleman was greatly powers, they continue this what seems of the mind, and demonstrates its

There have been manifestations of spiritual power and intellligence in every age of the world. But the mind being diumship is what we term "Clairaudiant" raised again. Behold, the curtains of unprepared to appreciate them, has which they were suspended, that it had That is, the mind has seen the form of ternal appearance without attempting to investigate its interior. They have seen dence of spirit presence and the immortal thoughts that are not only very potent 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 solution to the problem, and that is life has been entirely in the dark. Ignorance, when once instilled into the human soul tinently employed. So let us be liberal, 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 and placed onto a body in waiting was to be a sacred duty. Yes, a duty man proven by the fact that it spoke and bent owes to God, to hold up to scorn and forward to give us a view of the ex- contempt all such falsifiers of God's Hear their low voices, nor deem curselves forpression of its eyes. It then smilingly truth. A true Spiritualist will and should point out to the investigator any cended, and when about half way down, 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 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 materialization, of course, it is subject to made a visit to Mrs. L. and took with the mental or spiritual nature of the expressed in not over a dozen wordssealed it in an envelope-placed it between the slates; the answer given to intelligence that it covered six pages of name correctly, and was a spirit of foolscap paper, closely written. The whose transition to the spirit life, the question was a subject in which the medium had not yet heard. Thus the gentleman was greatly interested and the others were not. But they were tests it, and so elaborate in detail that he was very much astonished. The answers do not come fragmentary, but are finished feel or recognize through their keener their intentions or will, even to their complete to the extent that nothing more action on and through matter, tem- 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. I.. ing conveyed through the room in mid- once every two weeks. On this occaair, and spirits called for their friends sion he had prepared several questions and placed them in envelopes sealed securely. The first question he took from his memorandum book, and placed where so-called intelligent people, or to see you," it may be inferred that some it between the two slates. He held one were made happy by a meeting with end of the slates and Mrs. L. the other.

ginner it all looks strange and gives him being numbered. The slate was again our God idea. That a universal intellimuch head and heartache. Doubt, de- held-this time longer than at first, but gence (spirit) is everywhere cannot be spair, hope and fear, will surely attend no envelope or question was put between him, but he must not jump to conclusthe slates. Imagine the gentleman's not recognize its existence, is no proof found questions No. 2 and 3, addressed signed by the parties to whom they were addressed, while the questions in the sing anything else beyond the material? scaled envelope were inside the mepocket. During the writing on the psychometrizations, the soul clairvoyconversing on topics altogether foreign thors and spiritual minded of to-day to the subject in hand-they were dis- count for nothing? Do you place your cussing the prospective future of Price selves above them that you so emphati-Hill. This was a test of spirit power cally deny their conclusions? Did you very seldom witnessed.

sitting with Mrs. L., and he, too, had prepared written questions and placed them in his pocketbook. While Mrs. L —, a spirit tells me she said: "Mr. --to say to you that the position you have this nonsense. But as they seem to know surprised, for he had not even hinted to many like superstition. capacity to act beyond the limits of the that he had questions in his pocketbook. Mrs. I. proceeded and answered every question which the gentleman had pre- and by ridiculing the praying ones we pared in full detail. This phase of methe spirit talks audibly and distinctly to the medium, and she repeats that which the spirits says. This is truly a beautiful gift coming from "On High."

> These instances of spirit intelligence and power, if they are not palpable evi- things and ridicule are very ugly life, what other evidence do we want? Does not this intelligence as narrated enemy, but very painful to bear when rethe existence of an invisible intelligence bounding after having been sent out in of greater power than the mortal mind possesses? If it is not real and palpable, if there is not mind and substance benever 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 bothfor the soul is the life, the being, the essence of mortality and immortality it is the Christ-the God within us, the Almighty ultimated 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 misspent 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 enoy 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

saken,

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, or 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' theorythat 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 canconnection with matter to evolve an intelligent being, are still in spiritual darkness themselves-i. e., their inborn inunfolded to realize it.

and thousands of others grandly inday are but fools, idiots, cranks, for simply telling what they know, what they illuminated mind as spirit.

Both are right, and only the very limited in spiritual knowledge or wisdom would ridicule either-except would-be such, picture to themselves a two legged he-god like the one in Reve-

patient and act consistently. To a be- answered, as number one, each envelope a personality is, of course, not meant in doubted. But because non-sensitives do surprise, when on opening the slates he against it-not anymore than against the non existence of spirits; or that pay to two different parties, perfectly and chometry is a human qualification. satisfactorily answered, each answer be- Would you deny either of the last two ing on opposite leaves of the slates and because you do not possess the faculty of seeing spirits, sensing them, or of sen-

> Then why deny universal intelligence morandum book in the gentleman's coat or spirit? Or do the inspirations; the states, the gentleman and Mrs. I., were ance or soul sensations of the great auever hear a spirit deny the existence of a On another occasion a gentleman had universal intelligence? If he did, he would be a rank materialist.

Well, this universal intelligence is the "God" to which some people "pray." If was holding the slate under the table their prayers or supplications were not auswered we presume they would stop taken, as indicated by the questions in and assert that they are cognized-that closed in your pocketbook is not correct, something replies to them by an illumiand if you insist upon doing that which nation what to do or how to act through you propose to do, will be greatly to both their intuitive and psychometric

Let them. We, who often feel wise in our conceit, don't know everthing by far, 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 as destructive elements against an vain-i. e., against a truth that will not down. Therefore do not ridicule a thing until you are sure of having the youd the power of our mind and vision, right or truth on your side, for as it what is it? There is but one answer or crushes one way it crushes the other when selfishly, maliciously or imperfor 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 presentments if you except 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

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 unconsious of the fact—with
ter may be unconsious of the fact—with
Matter, life, mind, spirit; What the senses out 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 re-

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 spiritual laws again and must speak to him a question of great importance, but not see the spiritual that must exist in 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 of trickery, or delusion, was next proven him was so concise in detail and itemical telligence has not yet been sufficiently wildfire, villagers from the most distant parts of Styria, from Hungary and Cros-To such the great Shakespeare, the tig, now march in procession to Lutten wonderful Goethe, the genius Bulwer, berg. The average number of pilgrims is 500 on a week day 3,000 on a Suuday. wished intelligent information. He got spired mediums-including many of to- 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, sensibilities or higher developed dressed in white, steps among them, spirituality-through the opening of goes up to the tree, declares she sees their inborn intelligence to that which and hears the Virgin, and repeats what exists as an absolute fact, and which the she pretends to hear. Through the innocent and unbiassed mind intuitively child each pilgrim believes he or she adregards as God, and the spiritually dresses the mother of Christ and receives an answer. The ceremony takes place again at sunset.

> 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
>
> A volume of 426 pages, neatly and substantially bound in cloth, \$1.00; postage, to cents.
>
> Pull glit, \$1.50; postage, to cents.
>
> Pull glit, \$1.50; postage free.
>
> A special edition has been issued which is rembellished with eight illustrations, representing scenes in spirit life.
>
> FOR SALE AT THIS OFFICE



MARCH to search, APRIL to try,

MAY to tell if you live or dis-

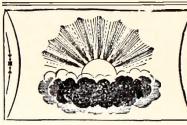
So runs the old adage. But if you take Ayer's Sarsaparilla during the months of March and April, the result in May will be all you could desire. To overcome the ailments peculiar to Spring, purify and invigorate the blood by the use of

AYER'S Sarsaparilla

All who make use of THIS as their Spring medicine need have no fear of That Tired Feeling, Indigestion, Headache, Pains in the Back and Limbs, Feverishness, and other disagrecable symptoms so prevalent at this period of the year. For the young, the old, the middleaged-for all-AYER'S Sarsaparilla is the Superior Medicine for **Spring.** Don't be induced to take any other medicine. Be particular that your druggist gives you

AYER'S Sarsaparilla Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Cures others, will cure you



VITAPATHY THE NEW SYSTEM OF PRACTICE,

Is the Rising Sun of this progressive age, and, like the sun, shines for all people, and heals and cheers and blesses all. VITA — Life, cures PATHY — Discase, scientifically employed through all vital means, formulated into a superior System of Practice, with its full library of books, copyrighted lessons, Chartered College and regular sessions. Every physician should learn it to be successful. Send postage for free reading to American HEALTH COLLEGE, FAIRMOUNT, CIN-CINNATI, O. The VITAPATHIC SANITAPIUM, in con-

nection with the College, boards, nurses, and treats all manner of disease with the best success. Also diseases treated by DR. J. B. CAMPBELL, Physician-

Studies in the Outlying Fields

PSYCHIC SCIENCE,

BY HUDSON TUTTLE.

Matter, life, mind, spirit; What the sense teach of the world and the doctrine of evolution: Scientific methods of the study of man and its results; What is the sensitive state? Mesmerism, hypnotism, somnambulism; clairvoyance; Sensitiveness during sleep; Dreams; Sensitiveness during sleep; Dreams; Sensitiveness induced by disease; Thought transference; Intimidations of an intelligent force superior to the actor; Effect of physical conditions on the sensitive; Unconscious sensitives; Prayer, in the light of sensitiveness and thought transference; Immortality—What the future life must be, grantling the preceding facts and conclusions; Mind cure: Christian science, metaphysics—their psychic and psychical relations; Personal experience and intelligence from the sphere of light.

It is printed or fine paper, handsome? bound, 252 pages, Sent, post paid, \$1.25.

Orders prouptly answered by THE WAY PUBLISHING CO., Cincinnati, O.

THE ESTY FAMILY ▲ Delightful Story Just Published by

Mrs. SARAH E. HERVEY, Onset, Mass Neatly bound in cloth. Price \$1.08 Remit by postal order or registered letter. Makes good birthday or Christmas gift.

For sale by the WAY PURILIRHING CO.

Lights : and : Shadows

By D. D. HOME.

'LIGHT MORE LIGHT!

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

LIFE AND LABOR

---IN THE-

SPIRIT WORLD

Fine sense and exalted sense are not By The Members of The Spirit Band of MISS M. T. SHELHAMER.

Religion of Man And Ethics of Science.

By Hudson Tuttle:

The past has been the Age of the Gods and the Religion of Pain; the present is the Age of Man and the Religion of Joy. Not service trust to the Gods, but knowledge of the laws of the world, belief in the divinity of man of the world, belief in the divinity of man and his eternal progress toward in faction is the foundather of the RELIGION OF MAN and the system of Emilia as freshed in this work. The following sie the titles of the chapters:

Part first-RELIGION AND SCIENCE.

Introduction; Religion; Fetiahiam; Polythe-Introduction; Religion; Fetishism; Polythe-iam; Monothelsm; Phallic Worship; Man's Moral Progress Depends on His Intellectual Growth; The Great Theological Problems— the Origin of Fvil. the Nature of God, the Future State; Fa.1 of Man and the Christian Scheme of Redemption; Man's Position, Fate, Free Will, Free Agency, Necessity, Re-sponsibility; Duties and Obligations of Man to God and Himself. Part second-THE ETHICS OF SCIENCE.

The Individual; Geneals and Evolution of

Spirit: The Laws of Moral Government: The Spirit; The Laws of Moral Government; The Appetites; Kelfish Propensities; Love; Wisdom; Conscience; Accountability; Change of Heart; What is Good? What is Wrong? Happiness; The Path of Advance; The Will? Is Man Kree? Culture and Development of the Will; The Charler of Human Rights; Liberty; Duties and Obligations; Bin; Punishment—Present and Future; Lony of Prayer; Duty as a Source of Birength: Obligation to Society; Rights of the Individual; of Government; Duty of Belf-Culture: Marriage.

320 pages, finely bound in muslin, sent,

320 pages, finely bound in muslin, sent, postage free, for \$1.50,

Address THE WAY PUBLISHING CO. Cincinnatt. O.

Illuminated Buddhis**m**

TRUE NIRVANA. PRICE, PAPER, FIFTYCENTO

For Sale at this Office.

FOR SALE AT THE OFFICE - 07 -

THE BETTERWAY

FARADAY PAMPHILETS.

No. 1.—The Relation of the Spiritual to the Material Universe; The Law of Conirol, New edition, enlarged and revised, by M. Faraday. Price 15 cents; postage i cent.

No. 2—The Origin of Life, or Where Man Comes From. The Evolution of the Spirit from Matter through Organic Processes, or How the Spirit Body Grows. New edition, enlarged and revised, by M. Faraday. Price 10 cents; postage 1 cent.

No. 3—The Development of the Spirit After Transition: The Origin of Religions, by M. Faraday. Price 10 cents; postage 1 cent.

No. 4—The Process of Mental Action; o How we Tilink, by M. Faraday. Price 1 cents; postage, 2 cents.

No. 5—Jesus Christ a Fiction, Founded upon the Life of Appollonius of Tyana. How the Pagan priests of Rome originated Christianity. Startling confessions of its founders. Transcribed by M. Faraday. 208 pages. Price, boads, 75; paper, 59; postage 5 cents.

Rome, Not Bethelehem, the Birth-Place of Jesus. Extract from No. 5. Price 10 cents.

No. 8—Obsession or How will Spirits Influence Morials! by M. Faraday. pp. 23. Price 10 cents; postage, 1 cent.

No. 7—Progression; or How Spirits Advance in Spirit Life:—The Evolution of Man, by M. Faraday. Pp. 25. Price 15 cents.

No. 8—Dissolution. or Physical Death, by M. Faraday. Price 5 cents; postage, 1 cent.

No. 8—Dissolution or Physical Death, by M. Faraday. Price 5 cents; postage, 1 cent.

No. 8—The Relations of Belence in the Phenomena of Life, by M. Faraday. 10 cta.; p. te.

No. 1—Experiences of Samuel Bowles, late editor of the Springfield (Mass.) Republican in Spirit Life, including Later Papers. Carrie E. S. Twing, Medium. pp. 91. Price 25 cents; postage, 2 cents.
Later Papers from Samuel Bowles, Carrie E. S. Twing, Medium, pp. 27. Price 10 cents.
No. 2—Contrasts in Spirit Life and Recent Experiences of Samuel Bowles in the First

E.S. Twing, Medium, pr. 27. Price it centa.
No. 2—Contrasts in Spirit Life and Recent Experiences of Samuel Bowles in the First Five Spheres, Carrie E. B. Twing, Medium, pp. 142. Price 50 cents.
No. 3—Interview with Spirits, by Samuel Bowles, Carrie E. S. Twing, Medium, pp. 27.
Paper 50 cents; cloth 75 cents: postage 5 cta.
No. 4—Ont of the Depths, Into the Light Price 25 cents; postage 2 cents.
Ed. S. Wheeler in Spirit Life—Materialization: The True and False; Reincarnation and its Deceiving Spirit Advocates; The War of Wills in Spirit Life Over the Spread of Spiritualism on Earth, as seen by Ed. S. Wheeler since his entrance upon Spirit Life, pp. 32.
Frice 15 cents; postage, 2 cents.
Esise Ainsle, a victim of Social Wrong, by Caroline Lee Hentz. Serah L. McCracken. seribe. pp. 108. Price 25 cents; postage, 2 cents.
The History of Jesus and the Mythical Genesis and Typology of Equinocital Christian Centage of the Spirit Life Over the Spiri

BEYOND;

A Record of Real Life

Beautiful Country -Over The-

River and Beyond PRICE 50 CENTS.

For Sale by The Way Publishing Company. LECTURES

-ON-

PROFESSOR J. S. LOVELAND. A course of seven lectures delivered at ML

Pleasant Park Camp Meeting during August, 1888. Also an additional lecture on the PERPETUITY OF SPIRITUALISM.

Price, Cloth, \$1.00.

Large clear print and neatly bound. An in valuable amount of spiritual information and exposition is contained therein; and it should not alone occupy a prominent place on library shelves, but be well read and digested. Send

no stamps.
For Sale at this Office. STARTLING FACTS

-OF-

MODERN SPIRITUALISM,

NEWS ITEMS.

THE BETTER WAY

18 ISSUED EVERY SATURDAY THE WAY PUBLISHING CO., PROPRIRTORS, Southwest Cor. Plum and McFarland Sts., CINCINNATI, OHIO.

M. G. YOUMANS. President, J. H. WRIGHT, Treasurer, C. C. STOWELL, SECRETARY.

CINCINNATI - - - - APRIL 4, 1891

At Two Dollars per year to Subscribers in the United States; Two Dollars and a Half to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application. In the United States The RETTER WAY will be sent Six Months for One Deliver.

THE BETTER WAY will be sent Six Months for One Dollar.

THE BETTER WAY cannot well undertake to wouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is nade known that dishonest or improper persons are using our adver using columns they are at once interdicted.

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

When the post office address of The Better Way is to be changed, our patrons should give us two weeks previous notice, and not omit to state their present as well as inture address.

Notice of Spiritualists Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as The Better Way goes to press every Wednesday.

NOTICE !

All communications pertaining to either the editorial or business department of this paper, or letters containing money, to reach us, and under which condition only we can assume responsibility for the same, must be addressed,

and money orders made payable to,
THE WAY PERLISHING CO.,
Southwest Corner of Plum and McFarland Sts.,
CINCINNATI, O.

Obituaries free to the extent of twenty lines. Ten cents a line over this amount, for which the sender is held responsible.

Rejected Mss will not be returned without postage accompanying the same—nor preserved beyond thirty days after receipt.

Written for The Better Way. MONEY VERSUS MEN.

WILLARD, J. HULL.

If there is any one subject more than another which commands the persistent perity. Before the march of events had brought about the practicability of openbetween the material and spiritual realms of life, the problem of immortalito 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 look upon poverty as a decree of nature. that the material or physical and sociological side should be entirely overlooked or subjugated to the beliests of aerial assume that my position does not transphilosophy.

will suffer unrighteously.

It was Thomas Carlyle who wrote that poverty was the hell that the modern Anglo Saxon feared most, and yet modern society, jurisprudence and religion of organic life, which in the struggle for forms of monopoly and all aggrandizement. Under the spur of this faculty has grown up the desire for power and under the impetus of self-preservation, and absorbed in the might of the conqueror. On all sides is perceived, not are every day occurrences. 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 ownlaw of survival carried out in the prostithe common wealth usurped by force

of centuries of despotic intolerance pay 75 cents; shirts, 60 cents; vests, 90 which branded as impossible any idea of government divorced from the church. this beggarly pittance they have to n 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 ploy them are rolling in wealth, secure these are life, liberty and the pursuit of in incomes and profits which never happiness. That to secure these rights governments are instituted among menderiving 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 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 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 in letters large enough to be read from Bangor to San Francisco, so that the people of this free country of thirtyeight 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. thought and attention of the American Moses said: "Thou shalt have no other people, it is the spectacle of increasing God." Malthus said: "The tendency of poverty in the midst of increasing pros- population is constantly to bring into the world human beings for whom nature refuses to provide, and who consequenting up an intelligent inter-communion ly have not the slightest right to any share in the existing store of the necessaries of life, whom she tells, as interty was undoubtedly pre-eminent in the lopers to begone, and does not hesitate searching, analytical mind of man, but to extort by force obedience to her manwith the advent and progressive growth dates, employing for her purpose hundestiny has been solved. Now we are and neglect of infantile life, prostitution confronted with the problem of poverty and disease." Every autocrat who bases and its concomitants, crime and vice. A his divine right to rule, every theologian problem fraught with the gravest results 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 squarery upon the Malthusian doctrine as a revelation from the Most High. Thus it is that men ignorant of their

prerogatives through ages of oppression

While philosophers and sages hoary with age tell us that life should cease to be arduous and stern, from which care for provisos or demands. Therefore in of- the future should be banished and the fering a thought upon economics I shall comforts, the rewards of genius and the wholesome luxuries of life should come gress even the fold of spiritual ethics, easily to all, then well might the philauper se, considering as I do that no plan thropist exclaim: "Alas! for mankind!" which in its provision mitigates distress We are asked, in view of the fact that can be properly barred from the divine population tends constantly to encroach and all-pervading economy of spiritual upon the means of subsistence, does not the proposed equal distribution of wealth There are mutterings in the industrial involve the grossest violation of honesty? world which bode no good to the tyrant Is it not palpable robbery to maintain distribution and war of capital and labor have been no learning of the structure of wherever he is or under whatever cloak that one who produces twice as much as are the arch enemies of our liberties, he operates, and which if not heeded another shall yet have no more? Would will engulf every autocrat from Czar not the removal of all distinctions in the down to the land grabber and pot house material condition of the community politician in the ooze of everlasting bring a speedy end to all intellectual and oblivion. There would be no objection social progress? Is it not only by the to this but for the fact that with them distinction of some that the general will go many whose interests, however character of the mass is to be raised? Is distasteful they may be, are inexorably it not true that except for care and strugbound up, and who as a consequence gle men would never have risen above only in death, I say that you cowardly eat bread, that with agony they should have all combined to forge a philosophy be born into the world, that in labor which breeds poverty by placing selfish- always, in disappointment often, with grafted upon their homes and hives of ness at the apex of human action, and auxious thought and with foreboding the angels of heaven gaze upon the that ceases only at the grave should they spectacle of a race of sentient beings live their lives through, dying weary of ations must abide. drinking dregs and froth from the cup the struggle and rejoicing in the hope of of wisdom. The instinct of self-preser- a brighter future beyond the tide of vation inherited by man from every type | death? Is not the whole religio-politico economy of modern civilization existence has survived and evolved reared upon these facts, which require of defenseless women and children. higher forms, lies at the bottom of all no defense and admit of no alteration? "Thou shalt save nothing alive that Yes it is, and to our eternal shame as a nation of intelligent people be it said. to curse a race of sentient beings; butacquisition. With the gratification hazard from every day life just how the of desire and the acquirement of power Malthusian economy is bolstered up in the nose of a priest! it is not the deific conquest begins. The primitive rights century. There are 90,000 men in London,

employment, and deaths from starvation In the city of Buffalo there are at the present time 1,800 families, representing 5,000 persons, dependent upon the poor tution of the angelic qualifications of have been 5,650 foreclosures of mortthe past six months. Nineteen members and held by strategy. This is the pro- of the United States Senate represent cess through and by which every system and control money and chattels aggreof government on this planet to-day owes | gating \$140,000,000. John D. Rockafelits origin and ekes out its perpetuation. ler, the Standard Oil magnate, testified I am conscious of and have in mind the in court a short time ago that he could immortal Magna Charta of our country not swear to his exact fortune by at when I make that arraignment. That least \$10,000,000 or \$12,000,000. Thousfabric which is at once the womb and ands upon thousands of women in New cradle of liberty contains the sublimest York city, where Robert Bonner paid monopoly in any other sense than the

cents; trousers, \$3 per dozen. And at furnish their own thread and carry the remembered, while the harpies who emgrow less.

Is nature at fault? Has she been derilict in her duties toward her cres tures? 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, auxiety and despair, but, like the ooze of s swamp, rise by virtue of its rarified density up out of the putrid mass below, hold up against the principles of civil 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 philansmear that word upon the cerulcan sky thropist'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 he 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 platitude 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 of Spiritualism that great factor of ger, pestilence, war and crime, mortality 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 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 nineteentwentieths of the race must not cease from carking care which finds solace the intellectual and physical stature of shirk and repudiate your own sin, and Polynesian savages? There are cares assail the character which the highest that kill. But who was it who said that thought of human kind ascribes to the in the sweat of their brow should men Almighty. No! The Infinite Architect of the universe is not responsible for the mortgages which this people have enindustry, their temples of worship, and the lands upon which our coming gener-

A malignant fiend some five thousand years ago gave to the Jews the grand charter of death. It outsied any Apache's hideous yell that ever chilled the blood breathed." That demon was well fitted Let me illustrate with items taken hap- Thank God! Thank the angels! Thank every infidel who has ever dared to twig this afternoon of history's mightiest conception of the nineteenth century. It was the barbarous and revengeful reof the people are one by one usurped 50,000 in Rome, 60,000 in Berlin out of flex 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 hu man elevation. We have yet to learn department for subsistence. Eleven mil-that the antiquity of a dream does not ers reduced to semi-slavery. This is the lion acres of land in the United States imply its divinity. We have yet to learn are owned by British subjects. There that the true greatness of a nation does not lie in the material prosperity of the man's nature, and we have as a result gages in the State of Kansas during people. We have yet to recognize the truth that true patriotism does not consist in money getting, sinking every enobling 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 theory of civil government the world \$11,000 for a horse the other day, eke out monopoly of nature. She is the only ever saw, and it was evolved in the face a subsistance by sewing on overalls that 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 work to and from the shops. This, be it 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 Evanston pattern.

The principle of co-operation, involvstar of legislation. Are we ready for this? until woman ceases to be the chattle of of poverty and the fear of misery and into and weighing well; that it is a quesprivation 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 SPIR-ITUAL IDEA.

ecture Delivered at Berkley 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 personfied 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 rent, tenements, speculation, unequal thing. Had there been none there would 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 pected to live. The sympathy of friends and weaker, and it cannot last long, but will be very helpful just now and we ex-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 chanan, wife of Prof. J. R. Buchanan, of much discussed, and yet they are not

> Denton stood before us years ago (I do not wonder you appland his name) and his works and his pictorial language revenled to us the formation of this planet on which we stand. He carried us along from its molten state until the present THE BETTER WAY. 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 bye-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 commend 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

exhausted.

and desire.

You suppose we value phenomena 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 ng love and justice, must become the weighed on the scales, tipping the beam foundation of commerce, the guiding at 150 pounds, then stepping immediately to another and weighing but 50, and No! And we shall not be ready for it then vanish away. Under conditions such as that, you realize this, that the enslaved man; not until the exigencies phenomena of any kind is worth looking tion 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 en 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 | Silesia), has been arrested for a shortage 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 impor-

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 influence on Fair's palate. He told him other's good, for the upbuilding of the to go and drink no more. Fair could whole race, for all our brothers and

Our spirit friends come to sit at our tables with us, they commune with us in peated in his case with a like result, the home circle; we shall soon realize that we have them in ours halls of legis- prior to a trip to Europe. lature, 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 ex-

tend ours in the interim. We are also pained to announce the death of Mrs. Cornelia Humphrey Bu 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!

phy" will be continued by Mr. A. B. with him in the structure of the globe French indefinitely in future issues of

Contributions that are intended to advertise the forming of an institution or a school, or intended as a book review, bination of circumstances is extremely 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. go into such a condition; he would soon Having aided in making the anniversary get restless and look about for something a success, they are now making preparato do. Every enterprising man or wo tions for some other scheme - something, man desires to have something to do oh, my -we can't tell it here. You must with the making of their homes, whether go and seek for yourself-you know the material or spiritual. We will build any- good book says, "seek and thou shalt thing we like there, according to our will find." So present yourself in person and the secret will be imparted to you.

Lawrence Barrett died on the 20th, ult Catholics are arranging a parochia school exhibit for the World's Pair. Clergymen and others in Hoboken, N , have sent the police a protest against Sunday theaters.

Magdalina Witt, a girl working for the sisters of St. Joseph's Hospital, New York city, has developed religious mania. Six Madrid physicians appointed to inestigate 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 theleg, received during her service, forms the basis of her claim for original pension.

Gottlieb Mayer, the president of the Reichsbank branch in Neisse, (Prussian of 250,000 marks in the accounts, and also for falsifying cheeks 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 severel hours exercised his not drink, and even the smell of liquor was abhorrent. The brother, Charles, went to Brown and the operation was re-Brown has gone East to make a visit

Here is one of Dr. Miner's latest ancedotes: "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 advertisments. 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. Strud'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 1882 Easter fell on March 25, and it will only once again this century, namely in 1894, fall on so early a date. In the three following centuries it will occur only eight "Affirmations of the Spiritual Philoso- 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 comrare; it occurred in 1390, 1661 and 1817. and will happen again in 1990, 2141, 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; his was the case in 1666, 1734 and 1886, and will only happen once in the next century, namely in 1943.—Pall Mall 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 TOLKBO,) 68,

LUCAS COUNTY, FRANK J. CHENEV makes onth 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 case of CATARRII that cannot

be cured by the use of HALL'S CATARRII CURK. FRANK J. CHENEY. Sworn to before me and subscribed in my presence this oth day of December, A. D. 1886, A. W. GLEASON, Notary Public. SEAL.

Hall's Catarrh Cure is taken internally and acts directly on the blood and muccus surfaces of the system. Send for testimonials, free. P. J. CHENRY & CO., Toledo, O.

ne 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 sociable on Monday evening—spiritual, literary, musical and "gastronomical. 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 com-

She spenks and gives tests at Grand Rapids still active and has been since the dedication of in April next. Her list is full for a year to our new temple in January. With Mrs. Mary She spenks and gives tests at Grand Rapids J. W. DENNIS.

Deflance, O.

Mr. Frank T. Ripley lectured here and gave tests from the platform last Sunday, the 22d inst., at the half of the Knights of Labor, which was too small for the crowd which thronged to hear him afternoon and evening. He created much interest in a community where such speakers are little known and the phenomena and doctrines of Spiritualism are little under-stood. 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 be come here BENJ. B. KINGSBURY. Yours.

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

We deem it just and our duty to Mr. Tisdale and the higher intelligencies that speak through his organism that we make known to thus been made worldly popular? 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 H. A. S. Mountain State.

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.

selves 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 commensurate ability and immaculate character adds luster 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. JAS. McMANUS. All else is false.

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 occu-pied the platform for the first hour, giving tests, which were wonderfully clear and cor-rect. She is one of our best test mediums and

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, and jovial way. which attracted many people, consequently rould come and can be depended upon rain or shine, and we were glad to see them.

Dr. J. M. Temple gave tes to all present, and in spite of the disturbing elements outside of the hall there was harmony and peace within, then stated that he had been wounded in battle, Yours fraternally. AMY F. TEMPLE.

Haverhill, Mass. The Mediums' Order of Beneficence holds its regular weekly meetings of Priday at 7:15 p. m. in Good Templar's Hull, 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. F. 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, for 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 faller. Pail, 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 JENNIE J. JOHNSON, Pres't. promptly.

Watertown, N. Y.

I wish to make an explanation concerning to all mankind. the article in your paper of Febunry 28th, stating that Mrs. Twing was to have lectured here March 15th and 22d. At that time it was sup-

engagement; but we expect her in the near fu ture 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 aftermoon 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. Martison, 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 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 fall to make Spiritual ism popular and respected, however small the beginning, and should therefore be encouraged erywhere.

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

Dayton, O.

The auniversary of Modern Spiritualism was celebrated here Sunday, March 19th, by three

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 immor-

Dr. J. W. Haines spoke at the afternoon meet ing upon the "True Resurrection," using Biblical reference in proof of statements and opinion

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 wondrous 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 understand ing 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 s with the various sectarianisms that have

The ladies furnished a pleasing floral display, and all passed off satisfactory.

BUCKEYE.

Glens Falls, N. Y.

For the first time in sixteen years I met the spiritual fraternity at Glens Fall 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. Kneeshaw, 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 rotional Spiritualism by his lectures, and at the same time impress the people with a wholesome, moral tonic, 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

able speaker. I think the right person might build up strong society in Glens Falls; but the spas-modic 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 com memorates the anniversary, and Bro. R. Kneeshaw 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, Ili.

Under the caption of "Truth and its Exemgood work, among them were Mrs. Ladd Finethe remark of some ancient sage whose name
thow little we know of the good we can do, of
the good we have done, and many others, besides
through Indian guides. These remedies consist of flowers of the forest and field—barks
the good we have done, and many yet do,
a large number of early Christian fathers who ject of discussion at the Sunday Lyceum yes until some unexpected incident brings it have left their testimony. He showed, in pass We have noticed that the attendance is much terday afternoon. The first gentleman to to our notice. For instance, at one of our ing, how through the prevailing ignorance of larger by far when test mediums are advertised wrestle with this fairest of angels was Mr. A. sociables, which we hold on Tuesday of every the past ages spirit influences were often mis to take part in the meetings, rather than R. Budd and the truth was thrown a time or two. week at Wonn's Hall, 721 Sixth street, N. W., apprehended and misinterpreted as illustrated speakers, which proves to us that the strangers but on the whole Brother Budd handled his sub- one of our local mediums, Mrs. Katie Rowland, for instance, in many beliefs of the patriarchs ject very well and with a proper regard for her also an earnest worker in the field of spiritual and leaders of old, that Jehovah was, often die tender feelings. His remarks were very inter-

The discussion that followed was very luterour meeting at Metaphysical Hall was not esting, and each speaker handled Truth with-largely attended, yet there were those who out gloves and in dead earnest, one of the her conversion to Spiritualism—having been against, as possibly a species of diabolism, speakers, an official of the Big Four and a resi- raised in the Roman Church, and adhering, up when to and through the priests it was a revedent 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 that his leg had been covered with ulcers and of spirit return, and in so doing was the in he always went lame. But last Decoration Day strument which led her out of the paths of Is not noted again in history till Luther stime. a comrade noticed him limping in the ranks error and prejudice into the higher and brightand told him to come to him. He took him to er paths of truth and freedom of thought, a Spiritualist doctor, who merely laved his thereby bringing to light the germ of medium wounded limb with water several times and ship that unconsciously lay dormant, and Swedenborg, George Fox, Ann Lee and John required him to have faith and believe, and he would be cured. The thing was done and 'the good sister, have still remained in abeyance. She limb is sound to-day,' said the speaker. There- expressed her gratitude in a most earnest manupon he bared his leg to the knee, and, pointiner, and Mrs. Glading replied with much feeling to its scars, said: 'There is truth.' No ing, though much surprised at the good work 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 whatsover.

Indianapolis, Ind.

On the 13th of the past month the writer of these lines called at the rooms of Mary C. Jacobs, of Indianapolis, Ind. Some of the read ers of THE BETTER WAY will remember Mrs. Jacobs as one of the gifted mediums for inde pendent state writing, who sometimes makes a visit to Cincinnati. We sat beside a table upon which a folding state with a scrap of pencil enclosed was placed. In a short time the name of Warren Chase was announced and the fotlowing message writtens

"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

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

"My love and blessing to my faithful companion and daughter, for their never-ceasing efforts to soothe me. WARREN CHARR." posed she would. Unforseen circumstances, In accordance with the wish of my old friend, grayness,

however, made it impossible for her to fill the I copy his brief letter and send it to THE BET VALENTING NICHOLSON

> Some time ago our society was given a treat in the phenomena of slate writing and psy chometric readings, by Mrs De Wolfe, of Chica go, Brother F. T. Ripley, of Boston, Mass., and Brother C. E. Winaus, a member of the society

> Mrs. De Wolfe lectured on "The need of effi eacy of prayer," which was handled in a mas-terly manner. The audience which was an unusually large one, giving their closest attention for an hour. Brother Winans then came for ward 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 feel-ing was without foundation as there were quite a number of messages received which were

> Brother Ripley who is on his way home stopped off and gove 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 Ohlo 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 fallure of your tent movement

To this question I would say, that through the courtesy of THE BETTER WAY and the Pro gressive 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 year ago W. S. Wandell and myself entered into an arrangement to do some ploneer 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 ex-

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 Phrenology 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

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 eloexpounds the truths of Spiritualism and its The last hour of the evening was devoted to plification" the Peoria Herald publishes the circles, all the mediums present helping in the following: "Truth lies hid in a well" was good cause.

Special to the hearts of the westing and control to be really very common. He confucius, Herodotus, Plato, Pliny good cause.

The last hour of the evening was devoted to plification" the Peoria Herald publishes the ton people than this earnest co-worker in our quoted Confucius, Herodotus, Plato, Pliny good cause.

esting and spoken in his peculiarly interesting her experience as a medium, in which she stated that to Mrs. Glading she owed her mediumship, Mrs Glading being the first medium to that time, to all its tenets and doctrines. Istion from God. The common subject being this city some seven years ago she gave her so quence, while the priest was cauouized and exclear a test as to convince her beyond all doubt alted. The "dark ages" seemed forceful in which would, perhaps, without the nid of this and Samuel Wesley, and last the history of she had unconsciously done, and expressed the hope that she and all mediums might be aided and helped to entry on the good work.

Upon the same evening Professor Baldwin, of New York, delivered a most interesting and believed it had come this time to stay, for the able talk in which he demonstrated the truth of "thought transfer." giving several incidents which were most beautifully explained.

Miss Helen Simmons and herable control. 'Dr. Ward," is with us at these sociables, and answers scientific questions in a most satisfactory manner.

A new recruit, in the person of Mrs Cowing, a young and intelligent Indy, with large, soutful eyes and spiritual expression under the control of a bright little Indian girl by the name of "Sawannee," 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 sociables, Our hall is overcrowded, many having to stand, and we will have to rent a larger one next season. I temember the time when the

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

average attendance was ten or twelve.

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 impres-sion in the city. On Sundays March 15th and and 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 bene-fitted the Spiritualists by giving an extremely enjoyable literary and musical entertainment. His numbers were many, and the versatility dis-played astonished the many listeners. He was assisted by a fine male quartette and a young lady sololat of marked merit. The whole mat

ter was a grand success. On Friday evenlug, March 19th, Mr. Baxte received his friends in the parlors of the City Auditor and ex-Mayor Joseph Brown, Esq. whose guest he was during his stay. The room were thronged, and Mr. Baxter certainly was honored, for among those present were several of first position and influence in the city. At speaking the luterest, suffice it to say, that not withstanding the time of reception was orig inally named as from seven to nine, the pleas ure was so great that it was well toward eleven before one started to go. Mr. Baxter has sure ly seen that he has made a host of friends dur ing his brief stay.

On Sunday, March 22d, a large audlence as sembled in the commodious hall in the fore noon and listened to a fine lecture with musias 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.

ter was surrounded by a hundred or more, each meanglous to take him by the hand as they congratulated him on his success, expressed their pleasure or bade him good cheer, as he should denart East on to-morrow.

lectures alluded to, and are taken from the St.

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; ja monstrous misconception or a gigantic imposition, 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. Spiritltualists were after the underlying laws, hold ing 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 pos-sibilities of ex-carnated spirits. Can man mesmerize and control another here to act and speak? Can he read the mind of another? Can he produce many wonderful psychological re sults in clairvoyance, clairaudience, etc. Ther 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 al-

and showed how naturally germain they all were to natural law. The subject was exhaustively and interestingly treated, but space for bids a full exhibit.

THE PERSISTENCE, PERMANENCE AND PURPOSES OF SPIRITUALISM

evening. "I am asked," said he in the beginning, "If Spiritualism Is true, why was its advent delayed till of late?" He answered in substance the matter of spirit intercourse has not been veuchsafed to us of this age as an excluquent trance speaker, holds our platform for sive privilege, but has been acknowledged in this month. That her work and efforts are all ages. He then gave a resume of history in appreciated is shown by the earnest and con- this respect from four or five thousand years tinued applause she receives at each and every ago down to the present day, reviewing the one of her lectures, in which "Hoolah," one of ancient beliefs and practices of Egyptian Mrs. Glading's controls, clearly and beautifully priests, the Greeks and the Romans. He reexpounds the truths of Spiritualism and its viewed Biblical history, both Jewish and grand philosophy. We can truly say that no Christian, and showed celestial interference speaker is dearer to the hearts of the Washing and control to be really very common. He Nenophon, Seneca, Socrates, Virgil, Homer labor, gave an interesting talk, touching upon tating 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 to While our present speaker was lecturing in often victimized and persecuted in coasebreaking the chain of spirit interference, and it He traced its possible connection with the witcheraft phenomena of Germany, Mingland and America. He presented the experiences 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

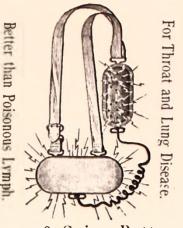
Hydesville. Thus Spiritalism is ages old-with its revivals to mark its existence in the past, we now being amid its latest revival, and hence, in our day, denominated Modern Spiritualism. numbers of Spiritualists in the United States alone were above 8,000,000, the journals devoted to its dissemination over 100, and there is a very large exhibit of worthy literature. Then again, it is decidedly cosmopolitan; its jour nals, literature, lectures and mediums, located as well as its direct influence felt everywhere over the world and holding out from all quar ters its claims for a 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

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 before. All are looking pleasantly forward to June when Mr. Baxter will return

Testimoniai.

P. Poole concerning his magnetized compound for the eyes that it has thoroughly eradicated all inflammation and for which he sends his sincere thanks. See ad. in another column.

Electricity.



Lung & Spine Battery



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

Awarded a GOLD MEDAL and DIPLOMA by the Academy of Science, at Paris, France. Also Galvanic Insoles-worth their selght in gold-for cold feet and poor circulation. Write for Pamphlets, Liberal erms to Agents. Address

THE THOMAS BATTERY CO., CARDINGTON, OHIO.

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

Mrs. M. E. WILLIAMS PSYCHIC.

No. 232 West Forty-Sixth Street, NEW YORK CITY. DAILY COMMUNICATION. INDEPENDENT VOICES.

Dr. F. L. H. Willis MAY BE ADDRESSED UNTIL FURTHER NOTICE

both sexes,

Dr. Will's is permitted to refer to numerous

Dr. Will's is permitted to refer to numerous

practice when all others had falled. All letters

must contain a return postage stamp. Send for

Circulars, with References and Terms.

Mention this paper.

Get well. Send \$1 for a Bottle of Ellxir of Life. A spirit remedy. Purely Vegetable, and Magnetized. Positively renews life. Thousands rejoice over health restored. Por blood, liver and kidney allments there is no better remedy made. Send for circular. DR. E. K. MYERS, CLINTON, lowa.

stamps with lock of hair, age and sex, giving name in full. Nature's best remedies given sist of flowers of the forest and field—barks roots and leaves of trees, And herbs which give health and ease. Address 694 Madison Avenue, Grand Rapids. Mich.

week eyes and make them strong. Sent, post roots and leaves of trees, And herbs which give health and ease. Address 694 Madison Avenue, Grand Rapids. Mich. health and ease. Address 604 Madison Avenue.

MRS. L. S. GREEN, INDEPENDENT

Consult with PROF. A. B. SEVER-ANCE in all matters pertaining to practical life and your spirit friends. Send lock of hair or handwriting and \$1.00. Will answer three questions free of charge. Send for Circulars. Address

Henry W. Sinclair,

NORTH MADISON, O.

Will send you a reading of the past and future with dates by letter. Mail lock of hair and \$1.00. Address'ss above.

MRS. J. H. STOWELL,

Trance Medium. No. 468 Baymiller St., City,

An Astonishing Offer. Send three 2-cent stamps, lock of hair, age,

name, sex, one leading sympton, and your disease will be diagnosed free by spirit power.

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

LIFE IN THE STONE AGE. The history of Atharael, chief priest of a band of Al-Aryans. An outline history of man. Written through the mediumship of U. G.

ALBRO'S

CONTAINING vitalized forces for the healing of the sick and the development of mediumship. Magnetized Paper is no new method by which the essences of life are conveyed to the people. Belli the theory of its conveyed to the people.

No. 55 Rutland Street, BOSTON, MASS.

For Diseases of the Brain and ALL Nervous Affections, Rheumatic and Neuralgic troubles. Special attention given to Paralytics, or those paralytically inclined. POW(RFC), Magnetized Paper sent by mail on receipt of \$1.00.

A GOOD OFFER Send 6 cent stamps, fall name, sex, bair, date of birth, one leading symptom, will tell your disease, give three treatments at home free.—SOLAR BIOLOGY. Will give test for sec. Biographical and Predictive Letters \$1. Dr. F. THAYER, Mental Magnetic Healer, Jacksonville, Fla., Box 698.

Magnetic and Massage Treatment. Will answer calls in Cincinnati and vicinity relative to the same. Patients treated at home.

Good references. Address Dr. N. H. Eddy, Cincinnati, O., Care of General Delivery, P. O

Have you the Catarrh?

I will treat you for less than one cent a day, and cure it. Magnetic Catarrh Remedy in Concentrated Solution. Asufficient quantity to make one pint by adding pure water, will be sent by mail, postage paid, on receipt of \$1. B. F. POOLE. Clinton, Iowa.

A Liberal Offer

By a Reliable

age and sex. Will diagnose your case free. Address DR. J. S. LOUCKS, Shirley, Mass.

A Wonderful Offer By a Powerful Clairvoyant and

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

A LIBERAL OFFER.

Send two 2-cent stamps, your name and age, and a lock of your bair, and I will send you a clairvoyant diagnosis of your disease free. Address.

J. C. BATDORF.

A. WILLIS, Materializing Medium,

264 East Third Street, City. Will hold circles Tuesday, Weinesday, Phursday and Friday afternoons at two o'clock. Every evening (Monday and Saturday excepted) at eight o'clock. Take Fifth street cars running east to Third and Lock.

FOR THE EYES.

It will cure sore eyes. It will strengthen

PEBBLE SPECTACLES Restore Lost Vision.

MR. & MRS. F. N. FOSTER,

Spirit Photographers,

No. 2414 HOPKINS STREET. CINCINNATI, OHIO.

to 4 p. m. We are permanently located in Cincinnati, and are prepared to give sittings for spirit photographs either in person or by mail from a lock of hair or photograph. Letters of inquiry, enclosing stamp, promptly answered. Address F. N. FOSTER, 2411/2 Hopkins Street Cincinnati, O.

SPIRIT HEALING

Through magnetized flannel and paper. A great relief to all nervous troubles. Also sids in the development of mediumship. Send to any address upon receipt of price, \$1.00 per how Address DR. N. H. EDDY, Cinclunati, O., care of General Delivery, P. O.

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

CANCER and Tumors CURED: no knife, book free: Drs. Guartony & Dix, No. 163 Elm St., Cincinnati, O.

EGGS FANCY POULTRY ID VARIETIES. Ten years
EGGS Placenta-Blue, Fancana Revil JackshipurPoultry Fancana Revil JackshipurMOCK, 1241S HIGH ST., COLUMBUS O

in.

hial

the

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 of 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. Hopping that this statement will be satisfactory to all my friends, I remain yours fraternally, D. M. KING. DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are uprivated, combining, as ne does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating ail diseases of the blood and nervous system. Cancer, Scrofith in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes. leged spirit manifestations, both as recorded in the Scriptures and as transpiring to-day, the continent. He did valuable work in England, and was highly commended by the Medi-But we do not know that they must put themum and Daybreak as an efficient organizer and

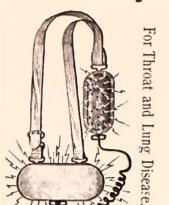
At the close of the evening exercises Mr. Bax

The synopsis given below are those of the Louis Globe-Democrat

was the subject of Mr. Baxter's lecture in the

Surely, and that force can be only truth itself The numerous delineations and descriptions of spirits were marvelous, many conveying

Merrit Richmond, of Chardon, O., writes to B.





Independent Slate-Writing.

46 Avenue B Vick Park, ROCHESTER, N. Y.

YES YOU CAN

Dr. W. W. PHIPPEN Will diagnose your disease free. Send 3 2-cent MAGNETIZED COMPOUND

S. E. Cor. George & Mound sts.: 3rd floor. City PSYCHOMETRY

195 Fourth street, Milwaukee, Wis. BLINDCLAIRVOYANT

Sittings daily for information and tests from 8, a m, to 4 p, m.

Pigley.
Price 30 cents. For sale at this office.

MAGNETIZED PAPER.

the essences of the are conveyed to the people. Still the theory of its conveyance is little understand.

Thoughts and desires are a substantial entity.
Thoughts and desires are a substantial entity.
Thoughts and desires are a substantial entity as so an atomized substance; therefore, all three holing substances, upper can be thoroughly saturated or imbued with them.

Having been before the public for many years in the interest of Mediumship, and especially successful in developing mediumship as some of its highest phases, he has found it quite impossible to reach the many who wish his personalation for. Therefore he has given the magnetizing of paper his closest attention, that he night reach the thomands who desire the development of their issuers, and he is confident that the best results can be obtained with all who have these bidden forces and mention appears according to directions.

Disably the successful willied a guarantee of the magnetic power contained in his paper. Price of Mugnetized Paper is One Dollar per package. Enclose money or postal note. Write your name and address plaints. Address G. T. ALBRO.

George T. Albro,

Mental and Magnetic Physician

DR. AND MRS. ASPINWALL, NO. 611 Dr. AND MRS. ASPINWALL, NO. 611
Pirst Avenue, South, Minnespolis, Minn.,
will diagnose and treat all forms of disease,
with the aid of their ancient and modern guides.
Cases pronounced incurable solicited. The morphine labit cared; the fat made Iran, and the
thin in first nuste plump and happy. Enclose
one dollar and lock of hair.

Clairvoyant and Magnetic Healer Send four 2-cent stamps, lock of hair, name,

Magnetic Healer.

President of the Magnetic Institute, GRAND RAPIDS, MICHIGAN.

B. F. POULE'S

MELTED

The Spectacles that I send are large eyes, mounted in a FINE STEEL FRAME.

Sent by mail in a nice wooden box—Loss of Breakage at my risk.

State age and how long you have worn glasses; or send stamp for full directious how to be fitted by my New Method of Clairvoyant Sight Price of spectacles, \$1.10. Address B. F. POOLE. Clinton, Iowa.

Sittings, daily, except Saturday, from 10 a. m.

Have you read the Doctrines of Emanuel Swedenborg,

English, German and French in stock.

SOLDIERS all get Penatona, if 4 divented in the partial partial production of the partial part

Written

Mr. S

come t

who h

be a m

invidio

preced

nimity

erratio

matur

did j

apirit

long l

grand

hama

to ha

those

in the

is a s

with

youth

conta

made

"Wha

That

Th

mon

estat

view

Chui

upor

been

had

the !

peli

they

peop

poin

years

of Pa

the i

Gen

of t

the !

Cath

which

that

mit!

Cott

into

laza

Cath

terly

men

Lere

diate

mar

neni

ed p

prop

mor

coul

silie

orde

brac

coul

4 bu

eron

ever

tion

ed th

disti

Rism

leade

appe

Lable

Written for The Better Way.

FADING MARKS OF BONDAGE.

AUGUSTA PRANCES TRIPP. "Why is it that some people act in so unaccountable a manner as soon as they become interested in Spiritualism? There was Mr. ----, a most exemplary man while connected with the church. him as an example of goodness and ful by our own acts while here in the virtue, but since becoming interested in earth life. Spiritualism he seems an entirely different individual. For my part, I am afraid to have anything to do with it."

Such was the conversation addressed to me by an old and valued acquaintance, and knowing that many Spiritualists are sometimes confronted by the same query, I thought a short article upon the subject might be interesting to some of your readers at this time, especially as a spirit of investigation is abroad, and much interest is being manifested in the phenomena all around us.

Let us suppose your friend, by the loss of some dear one (as is usually the case) or through curiosity is led to visit a medium. While there he is told something that awakens in him serious thought; he turns away pondering, and wishing to learn more about it, he repeats the visit again and again, and the first truth that is established in his mind is that his so-called dead are not dead, but are living and are with him to help, cheer and sustain him, the same as when in the visible form; and at the same time he is convinced that there is no hell burning with unquenchable fire, "to consume and yet not destroy," as he has been taught, and his heart bounds at the thought, and he is satisfied for a time and rests there, for he has been taught the fear of hell all his life, and having been blessed with but small veneration, this fear has been the whiplash, as it were, which has kept him in the traces, and the inclinations which are within, both inherited and acquired, have been crowded down to come forth with renewed force now that all fear is removed, and he begins to demonstrate that which is within, and which was only covered up while in the church. We now begin to see the true character of the man.

We can but compare him to a cask of home-made wine, which when placed in a favorable lposition, leaving an opening for vent, will soon commence to work and the sediment rise to the top and everflow, and will continue to work so long as any sediment remains. When it has worked itself clear it is bottled and put away for future use.

So with our subject. He goes from one alluring pleasure to another, as fancy dictates, and as time advances, learning by dear experience the lessons of life, and as he profits by their teachings, he grows and expands, and progression is beginning to stamp itself upon his brow, for his eyes are being the laws of nature, therefore he was epened, as it were, and he is beginning capable of being our teacher. But every to see the object of life, and as he learns the lesson each experience brings he has no longer any inclination in that direction, and he drops it for another. Like a child at school (for we are but until having learned it perfectly he has as we speak we betray our food. no further use for it, but is given another and another until he is able to
21st chapter, 42nd verse: "Jesus saith of other people's happiness graduate with honors.

do not censure as the world censures. but exercise charity and patience, and hope for better things bye-and-bye, and we know our patience will surely be rewarded in time. If he is an apt scholar plane of thought than his neighbor who may not have had similar advantages. and as he grows and progresses by these experiences of life, he will become more and more fitted to dwell among his fellows, and will be a blessing instead of a curse to mankind, and the better prepared to meet those gone before, for the spark of the divine which is in every soul is forever aspiring upwards, and time alone will make it visible.

Happy are those who are better born than the majority of the race, and happier might we be socially had we been taught individual responsibility as a principle. At any rate, now that our eyes are being opened, let us not be stumbling blocks in the paths of our poor, struggling, suffering brothers and sisters, who are striving as best they can through their ignorance to reach the goal to which we are all aspiring, by speaking scoffingly or uncharitably of their mistakes, or by holding up to the public gaze some unapproved act of the past, from which they long ago may have learned the lesson that it brought and have gone marching on to better things, but let us remember, as we cling breathless to the ladder of progression, looking upward for help from these in advance of us to reach down and lend a helping hand to those who are strugeling on the rounds beneath, clinginglike, as with torn and bleeding hands and with aspirations like our own. Let us not refuse a smile or cheering word, encourage, and which we often give so that of the divine." I then asked him to in doing extraordinary actions, but in water, as it were, which shall revive and show me his face clearly and let me look doing ordinary actions well.

sibilities. And when our last hour in the body shall come, and we see the beckoning hands held out to welcome downcast eyes and averted faces, abashed by thoughts of our own unworthiness, but may be able by the knowledge ance of his services. of having done the best we know, to

Written for The Better Way. M. S. FORTY-THREE. AUNT PANNIE.

Another year has rolled 'round, and we again have celebrated the anniversary of the advent of Modern Spiritualism. Spiritualism has been smoldering a long time, only to break forth into

greater, stronger fire of truth. And those that fought Spiritualism in times gone by are the very ones to stir hardest at the fire, that the blaze may spring forth and shine through all the universe: will shine so that every one will see the beauty and light of the living truth. The false can be utterly extinguished,

but the truth, the divine revelation of natural laws, never, but lives; will live as long as there is a nature. After man became so adamanted or hardened to the spiritual life of man, his spiritual senses were clouded, and the mortal could not perceive of the life of the spiritual, and finally as man retrograded or passed from divine intelligence into the Adam light, as he stepped backward, he lost sight of the spiritual idea of man, and thought man only dwelt on this earth in the mortal body, and then slumbered until he was in a fit condition or the proper time came for him to enter God's presence, or heaven. As long as man held and still holds that idea he is living in the mortal, and the spiritual cannot come near enough to make him comprehend that man lived yesterday, lives today, and will live forever, and is just as conscious the day after, the year after, the death of his body as he was the day or year before, when his life permeated his body.

In Scripture you will find in Hebrews, 5th chapter, 9th and 13th verse, the saying from what they called the Prophets or wise men: "And being made perfect, he became the author of eternal salvation unto all them that obey him. For every one that useth milk is unskillful in the word of righteousness, for he is a babe."

At that time they spoke of Christ as the author of eternal salvation. He was the author or first giver of this light of spiritual life, and taught man that his life was immortal, by and through him man was taught that spirit was the real man, and that spirit never dies. He proved that to man. It was one of the laws of nature at that time to send or give that man for that purpose; and he was wise, was skilled, and understood one that is unskilled or uses milk (milk meaning the very first food, or first dawning of spiritual knowledge) is unfit to be a guide, for he is a babe. Therefore we should look for guidance to one children of a larger growth, learning skilled, or one that has passed from from the school of life) who is called to milk to solid food, or from the begin. recite an imperfect lesson and is told to ning of knowledge to the full comprerepeat the same lesson again and again hension of all light and knowledge, for

As far back as Matthew you find in unto them: Did you never read in the So we who understand these things Scriptures. The stone which the build ers rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvelous in our eyes."

It is what you call Spiritualism. It is the stone which the builders rejected, he will graduate sooner to a higher but has now become the head of the corner. It is the Lord's doing, and is marvelous. Now that the stone is laid the structure will go on and will be so large it will cover the length and breadth of the whole universe. Give praise for this wonderful work; give praise for the obstacles overcome. The way is now made clear; the roadway is open before all; enter all and help with this grand structure, that when it is finished you will not be classed with the builders that rejected the stone which became the head of the corner-Instructor of

"STUDY SELF."

To the Editor of The Better Way.

I have just read an article (entitled Came to the light-was given birth; "Study Self") in THE BETTER WAY of And though at first a tiny ray, February 21st, and I do feel sorely tempted to write a bit from a chapter of And by its signs, so good and grand, my own experience, said chapter being

but one of very many, and here it is: Standing in soul silence recently, as is always my custom before retiring, that I may sense the love and wisdom Do what you will, say what you may, power of the universe, there came into Spiritualism has come to stay. my atmosphere a soul of rather striking appearance; he was tall and robed in ancient garb, and I sensed in his clothing an odor of sweet spices, which bespoke an existence in the Orient. Very clearly distinguished was this spirit's form, all save his face, which seemed almost mist hid, so the expression of his And, all unconsciously, shape every act eyes was not discernible. He said, com. And bend each wandering step to this one end. ing near me: "I will lead you in safety which sometimes help so wonderfully to to prosperity;" and I answered without

encourage a thirsty heart to greater pos- into his eyes, feeling confident that I could thus measure his moral and mental stature, but he did not respond by word or deed, nor did he become more visible us to the other life, may we not go with to me. Still he was persistent, remaining with us for days, thinking doubtless he could hypnotize me into an accept

During the stay, at one of our home look up with joy and gladness, eager to sittings, which, by the way, are to us as meet those loved ones who are waiting an encompassing wall of light, this odd Everyone who knew him looked up to to receive us in that home made beauti- symbol was shown: A bird, large, black, and heavy wings, swept in circles around the room, flying low, while in his beak he carried what appeared to be flesh torn from my shoulder. As explained by a spirit present, the bird represented my would-be guide, whose anger at being repulsed was thus shown.

At another sitting, as a symbol, the wing of a bird fell in my lap. The reading thereof was this. The spirit who was symbolized by the bird, and who may have been an ancient and wise spirit, was found crippled in his flight God-ward, because of the revengeful anger thus recorded in his own soul's possibility. His superiority was questioned, and it awakened fires he might have thought forever outgrown. Sure it is, the lesson was needful to him, or the circumstance would not have been born that gave rise to it. Had I accepted his services, as is most common for sensitives to do, just because it is a spirit who speaks, I might, and unloubtedly would, have been led "across lots," which is always the longest way home.

The article that has called out my renarks spoke in particular of spirits falsifying at a table seance. Perhaps some one will wonder what bearing my written words can possibly have on that circumstance, and I may feel it necessary to do as did the boy who, on learning to sketch, wrote under his first effort, "This s a pig."

My inference from past experience is that mortals seeking the special and continued guidance, not only lay aside their own individuality to a great extent, commodity that should be cultivated at every step, but drift out as an unstable sea. I am most thoroughly a Spiritualist, nor am I of the church order, and I both see and talk with the dwellers of the better land daily, yet I never seek their special interference with my affairs. My expressions may seem contradictory, and I may again be obliged to write. "This is a pig." What I mean is this We are all, as spirits, attached or detached, superlatively dependent on the Spirit of the Universe, and comparatively dependent on each other. This being the case, if we first and fully seek Deity. we relate ourselves thereto through werelate ourselves thereto through every attribute of our being, in a way that we will not only unfold spiritually, but will at the same time attract to us spirits of the same calibre, the same holy purpose, wherein is most perfect safety, for such are the divinest messengers from whom we may receive wondrous revealments and still retain their individuality. It is needless to importune such for timely aid, it being their great pleasure to light the path for pilgrim feet, the echoes of which still resound in the earthland valleys.

I believe if the seekers referred to in the article mentioned would, instead of calling for individual spirits, polarize their minds to the Divine Self-hood, they would soon sense a clear sea, and contact the shining mariners thereof, Besides, such a step would entirely bar

I presume I have not made myself as clear as running water, yet I had much rather leave the bulk of a goodly thought in a nut-shell than to beat the poor shell until the atoms are in a scattered condition, as is sometimes the case in lengthy articles. I must say I dread a three or four column expression of truth. Perhaps it is because I am such a busy woman, and have not time to get through it all. I only know I shrug my shoulders and say: "Oh, dear, I wish I knew the contents of this," and then turn to shorter articles that are always grasp-Fraternally,

MRS. G. B. CLARK.

Written for The Better Way.

Spiritualism. LILLITII

Out of the darkness cometh light, Out of the weakness worketh might, Out of the toll and out of strife. Is born the true, the perfect life

So 'twas when this grand truth to earth Has brightened into perfect day.

Has gained firm foothold through the land; And truth, in troth, has come to stay, For naught can stop its onward sway,

With fundament on th' rock of love, Guided, guarded by powers above

True Lave.

Two shall be born the whole wide world apart And speak in different tongues, and have a thought

Each of the other's being had no heed. And there o'er unknown seas to unknown Shall cross, escaping wrecks, defving death:

That one day out of darkness they shall meet

MEETINGS

Dwight Hall, 514 Tremontaireet, appetts here.

By Spiritual meetings at 2:30, with developing circle at 11 h. m. Good spiritual meetings at 2:30, with developing circle at 11 h. m. Good spiritual and mediums. Music bit 1:50 monds, 20 Shawmat ave.

The Echo Solrhundists Meetings will be held in the merca Hall, 7:21 Washington street, at 10:30, 2:30, 2:30, 2:30 and Thursday at 30 m. Unexcelled test and apeaking mediums. Music. Dr. W. A. Hale.

Twillight Hall Hajiritual Meetings, 7 and 9 Washington street at 10:30 a. m. and 7:30 p. m. E. COD, conductor.

Engle Hall, 616 Washington street. Spiritual neetings at 10:80, 2:30 and 7:30. F. W. Mathews

The Progressive Spiritualists hold (helr weekly conference at Everett Hall, corner of Bridge and Willoughin streets, every Saturday evening at 8 o'clock. All invited some conference and the Willoughin streets, every Saturday evening at 8 o'clock affected affected by Evening at 8 o'clock affected meneral streets. Published and seven and the Williams of the Conservatory Hall, Bedford avenue carner of Faiton Street. Public meetings are held Sundays at 11 n. in. and 8 p. in. W. J. Rand, Sec. Tailous for the Bridge and Faiton Street. Public meetings are held Sundays at 11 n. in. and 8 p. in. W. J. Rand, Sec. Tailous for the Williams of Spiton Street. Public meetings are held Sundays at 11 n. in. and 8 p. in. W. J. Rand, Sec. Tailous for the Williams of Spiton Street. Solid Hall Spiton Street. Meetings are held severy Sunday evening at 8 o'clock at Bradbury Hall, 20 Fulton Street. Meetings are held every Sunday evening at 8 o'clock in the pariors of Mrs. Dr. Hake at 29 Franklio aware meeting to the Spiton Sp

BALTIMORE, MD. Religio Philosophical Association meets every landay. George Koch, Secretary.

CINCINNATI, 0.

The Psychic Research Society meets every Sunday afternoon at Douglas Chaile Hall, northwest orner sixth and Wainiu, at 30 'clock. Admission free. Good speakers. All Invited.
The Society of Union Spritualists meets at G. A. R. Hall, 115 W. Sixth street, every Sunday morning at 1:30, and in the evening at 1:30. Good speakers and music. Morning services, free; evening, 15 cents.

speakers and music. Morning services, free; evening, 15 cents.

The Spiritual Progressive Society meets at Englert Hall, 67 Marshall avenue, Camp Washington, on the first and third Sanday of every month.

American Health College, Free college, Full instruction. Prof. 3. B. Campbell having established his superior Vitapathic system and erected his college, now furnishes college instruction free to prepared students. Also proscribes for the sick free at the American Health College, Fairmount Cincinnat, Ohio, Also Sunday free religious meetings for everybody.

near Indiana avenue. Lecture at 24 p. m. every Sunday.
People's Society. Bricklayers' Hall, 33 South Peorla street, at 230 p. m. every Sunday.
Fifth Avenue Hall, 118 Fifth avenue. Meeting at 2:30 p. m. every Sunday by Mrs. B. H. Glit.
Spiritualist services every Sunday evening at a colock at Kristlayers' Hall 33 South Peorla at Mrs. S. P. DeWolfe, President.
Metcalf Hall, 139 Twenty-second street. Developing circle in the afternoon and tests and psychometry in the evening.
Progressive Spiritualists, Bricklayers' Hall, 33 South Peorla street on Sunday at 8 p. m.

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

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

First spiritualist society meet every Sunday the Dover Block, cor. 5th and Wayne streets, 10:30 a.m. and 7:30 p. m. Warren D. Shaw, Pres DETROIT, MICH.

FITCHHURG, MASS.

The First Spiritualist Society meet every Sunda; Mermoon and evening. Miss R. P. Lyon, Sec.

The First Spiritualist society has been organized. The Lautes Society meets every Wednesday afternoon. W. H. Rollins, 816 East Fifteenth st.

ORAND RAPIDS, MICH.

The Progressive Spiritualists Society meet ever Sunday at 10:30 a.m. and 7:30 p.m. at Elks Hall, N. Ionia street. Also on Thursday alght at 7:3 Mrs. E. F. Josselyn, Pres.

INDIANAPOLIS, IND. The Indianapolis Association of Spiritualists meets every Sunday morning at 16:30 and in the evening at 7:45, at Lorrathe Hall, or Washington and Tennessee streets; Tuesday at 8 p m.

LOCISVILLE, KY. First spiritualist church meet sunday at it a m l and 7 p m, at Mt Euclid Hall, West Jefferson s above seventh.

The Spiritual Science Association meet every Sunday evening at 7:30 and Wednesday night; Ladies' Aid every Saturday afternoon, Mrs. A. L. Andrews, secretary,

MINNEAPOLIS, MINN.

MINNEAPOLIS, MINN.

The First Spiritual Society builds services every unday morning and evening at Odd Fellows hall, I Mand 14 Washington Ave., North, at 1930 a. m. and 7:30 p. m.

Spiritual services at 2:02 and avenue, south; morning conference; lycoum at 12 m.; evening lecture and tests.

Minneapolis Progressive Spiritualists meet every Sanday evening at 7:30, at 824 Henniplu avenue, Lecture and tests.

Miss A. A. Judson, Pres.

Lecture and tests. Miss A. A. Jouson. Fres.

New York, N. Y.

The Progressive Spiritualists holdservices every Sunday at 3 and 8 p. m., at Arcanom hall, 57 west. Twenty-fifth street, notherst corner than 57 west. Twenty-fifth street, notherst corner to office of the People's Spiritual Meeting every Sunday evening at Mrs. Marrell's parior, 310 West Forty-eight street. Mediums' meeting Tuesday 8 p. m. The New York Psychical Society meets every Wednesday evening at 530 Sixth avenue. Speakers and mediums always present. The public favited, J. R. Snipes, president, 28 Broadway.

The First Nocicety of Spiritualists convenes every Sunday at 10:38 s. m., 248 and 7:39 p. m. at Adejini Hall, corner Pifty accound street and Broadway. Good speakers and good music membrand evening. From Pifty accound street and Broadway. Good speakers and good music membrand evening. For ethoral Spiritualists meet every sunday at Knickerboeker Conservatory, 44 west 14th street, at 10:45 s. m. and 7:49 p. m.

The New Orleans Association of Spiritualist meet at the hall of the Arny of Northern Vir ginia, 38 Camp street, every duids; evening, 7,38. J. W. Allen, Fresident.

OBAHA, NEB.
First society of progressive spiritualists meet a
26th and Cumming street, sunday at 2 p m.

Sth and Counting street, sunday at 2 p m.

The Pirat Association of Applitualists meet every Sunday at 10:30 in the morning and 7:30 in the evening at the corner of Eighth and Spring Garden.

Keystone Spiritual Conference meets every Sunday Sifernoon at 2:30 at the northeast corner Tenth and Spring Garden at 2:30 at the northeast corner Tenth and Spring Garden at 1. J. S. Rowbotham. Free.

The Second Association of Spiritualists meet at their church on Thompson street below Front every Sunday 2:30 p. m. Conference and Lyccum—Win. Abbott, Secretary.

Fourth Association of Spiritualists meets every Sunday evening at 7:30 at K. yatone Hall, Third and Girard ave.

FITTMETER PA.

The First Spiritualist Church of Pittaburg bas lectures every Sunday morning at 10:5 and in the evening at 2:35. Children's Lyccum at 2 p. m. at their half, 6 Mixth street. J. H. Lohmpyer, sec.

The Spiritualists of Rochester meet every Sunday evening at 7:30 o'clock in Odd Fellows Bullding, North Chilton street.

H. T. King, Free.

Sprinopticle, 30.

The Progressive Spiritualist association meet

The Progressive Spiritualist Association meeters sunday at 2 m, in 0. A. Itali on Solution arrest and at 1. A. R. Hall on Solution arrest and at 1. A. R. Hall on Commercia at, opposite Czark Hotel, 230 p m, W. J. Black

BARATOUA, N. Y.
The First Society meet every Sunday morning and evening in the Court of Appeals' Room, Towithall.

Ethical spiritual association meet at the ball cor Carrison ave and Olive at winday at 10:30 a m and 7:30 p m; social conference at 3 p m; social conference at 3 p m.

The First Society of Progressive Spiritualists holds meetings every Sunday evening at 7:30 in Keuman Building, corper Broadway and Third Streets Ladies Society and Supper every Thursday Progressive Spiritualists and State Hall, corner of Fourth and Fulton streets at the Hall, corner of Fourth and Fulton streets every Sunday. Khirance on Fulton atreet. The Association meet sender sening at 7-th

Note a Alternating to be made in to accolumn a wast reach us on the last Wednesday of each mostly communications later than this will lay over until the month following.

In whose behalf ample discount is allowed.

HERBA VITA REMEDY CO

Uptown Office, 340 West 59th Street, New York City.

UPWARD STEPS OF SEVENTY YEARS.

BY GILES B. STEBBINS.

BY GILES B. STEBBINS.

The author has taken part in the leading reforms of the past fifty years, from the "martyr days" of the ploneer anti-slavery movement to our own time is widely known as an speaker and writer, and has a wide range of acquaint-ance with men and women of eminent worth, moral courage and marked ability.

To give a glimpse of Puritan life in New England in his childhood, to show its good and ill, the growth of reforms, the upward steps of au era of marked activity and the coming duties, is the aim of the work.

Biographical sketches, personal reminiscences, and marrations of marked experiences, illustrate and emphasize this aim in ways full of interest and value.

The above work will be issued in cloth, gilt. Price, \$1.25.

LACY'S WARNINGS.

The most remarkable and valuable record of spirit pienomena ever given to the world from the time of Christ down to the middle of this century. First published in London in 1797. A compitation, giving history, experience and development of the medium. I simplized discourses, prophetic of more recent revelutions. By Glo. 8. Pipoleon.

Prices: Paper cover, it ilse cinit, it.50.

For sale at this office. Make homes orders pay mixe to MEE Way Printsers Co., Cincinnati, O. Tickers, it is the way to make to MEE Way Printsers Co., the channation of Licey's Warnings. In recreasing this book MEE Way Printsers to the piet read your reproduction of Licey's Warnings. In recreasing this book years of the control of the control of the printsers of the printsers.

MIT. LERIMON, N. Y.—Smarking with gens more precious than gold, it is the record of a wonderful work.

MIT. LERIMON, N. Y.—Smarking with gens more precious than gold, it is the record of a wonderful work. One of the fluger marks of Gold pointing to what since has taken place, leavill occurring and more that is to be. The wonder is heightened when we see it to be more clearly descriptive of events within the inst fifty years than of the lines when the messages were given. A. G. Hollarser z.

OUR AGENTS.

THE BETTER WAY can be found on sale in following cities: J. K. Cooper, 746 Market street, San Frau ch co. Cal.

J. R. Goldsmith, 1000% Market street, Sau Francisco Cal. C. H. Fisher, 211 Main st., Worcester, Mass.

Dr. Tuos McAboy, 727 12th st., Louisville, S. D. Greene, 307 Nostrand Ave., Brooklyp

E. T. Jett, 802 Olive st., St. Louis, Mo. Chas. MacDonald & Co , 55 Washington st., Chicago, 111. Henry Fash, 516 W. Madison st., Chicago. Colby & Rich, 9 Bonworth at., Boston, Mass

Brentanos, 5 Union Square, New York. J B Westerveil, 712 7th Ave., New York. Adelphi Hall, New York. Conservatory Hall, Brooklyn, N. Y. G D. Henck, 1624 Curtis st., Denver, Colo.

Edwards & Mercer, 10 W. 1st at., Los Ange-Dr. J. H. Ruodes, 722 Spring Garden, Philaleiphia, Pa.

Mrs. T Reynolds, 1631 6th Ave., Troy, N. Y

Jack Abbott, 11 St. Charles st., New Or leans, Lu. J. J. Kowetzki, 10th and Broadway, Cak-

lund, Cal.

John M. Miller, 31 Marietta st., Atlanta,Ga Mrs. C. D. Pruden, 14167th st., South Mineapolis, Minn.

Jesse E. Putnam, Topeka, Kan. Davidson's book store, corner Pearl street and Arcade, Grand Rapids, Mich. J. H. Lohmeyer, 4 John st., Pittsburg, Pa.

James Lewis, 63 and 67 Pynchon st , Spring I.S. McCracken, N. W. cor, 5th & Walnut

H. M. Healy, 190 Walnut st. J. R Hawley, 162 Vine at. J. F. Jones, 272 Vine at.

H. Watkin, 26 Longworth at. Donglass Hell, N. W. cor. 6 n and Walnut



J. E. POORMAN,

AGENT,_

Foutheast Corner 8th & Bace Sts .

CINCINNATI. OHIO. FENCEPRICES REDUCED
Heavy Netting. Bost made.
(STEEL WIRE, Catalogue FREE, Write
MEDGWICK BRON., BICHMOND, IND.

OPIUM and LIQUOR HABITS CUPIC IN 1800 Weeks CHARLES CHARTANOOGATEN M.

\$75,90 to \$250. OO A MONTH can be made formed who can furnish a horse and give their whole time to the business. Spare moments may be predisably employed also. A few varancies in towns and cities. F. JOHNSON CO., DOWNSIO St. Elchmond. Va.

Dr. Rhodes'

Pure Medicines. Strictly Vegetable. Sugar-Coated.

A Perfect Liver and Kidney Renovator and Blood Purifier. Cleanses the entire system from all Billiousness and Blood Poisons, from Malaria, etc. And cures Headache, Backache, Side and Stomachache, Diarrhora, Dysentery, Pains in the Limbs, Lameness, Numbness Kidney and Bladder, and all other urinary ail ments, etc. Rheumatism, Neuralgia, and in fact almost all the various ailments of Hu-

PRICES: Trial box, 25 cents-by mail, 30 cts. second size, 50 cents—by mail, 55 cents; 12 boxes, accord size, \$5; large boxes, \$1; 6 large boxes, \$5. For sale by THE WAY PUBLISHING CO.

A BLOOD PURIFIER.

Cures Dyspepsia, Constipation and consequent licadache; Maiaria, Debility, Torpid Liver and licranged Kidneys.

It is effective and perfectly harmless even for an infant. No alcohol is used in its preparation. No mauses or griping results from its use. Try it.

Samples to cents. Small packages 25 cents. Large packages \$1.00
Sent by mail. postpaid.

Live agents wanted in every town and county in whose behalf ample discount is allowed.

BY EMMA ROOD TUTTLE.

This volume contains the best poems at the author and some of the most popular song with the music by eminent componers. Amoust the music by eminent componers. Amoust the music by eminent componers. Amoust the Blue Laws. Parson Smilab's Prophecy. Prost the Highlands of Heanen. The City of Rorm. Solitoquy of Fulvia at Sicyon. The Holyan of Kent. Htc.

The Songs, with accompanying Music hither to only obtainable in sheet form, include. It I macen City, Beautiful Claribel, We Shall MacOur Priends in the Morning, Meet us the Crystal Gate. The World is Growing Good to Many of the Poems are admirably adapted as Recitation, and were used by the author in her public readings.

The volume contains 215 pages is beautiful bound and furnishes a fine holiday gilt.

Price, \$1.50. Postpaid.

Price, \$1.50. Postpaid.

Price, \$1.50. Postpaid.

PRESS NOTICES:—

Mrs. Emma Rood Tuttle is masterful in her prolific poetical genius.—The Two Worlds Eng. Mrs. Tuttle is well known as a poetes and author of many-exquisite songs.—Saturdayfaning Journal.

Her poems are worthy to hang like a banner from our walls to recall us daily to our better selves.—Healer M. Poole.

A noct with abundant talent and versaelling.

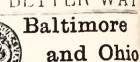
A poet with abundant talent and versatility,

Banner of Light.
Intuitive, spiritual, daintily refined, setting self to music.—Progressive Thinker.
Strong, true and beautiful.—Mrs. Sara A Fg. erwood. Claribel is exquisitely beautiful.—D. D House

For Sale wholesale or retail at this Office or Hudson Tuttle, Berlin Heights, 0.

Sample Copy Sent FREE,

THE BETTER WAY



South Western R. R. S2 Saved to New York

All Trains Run Through

Washington, Baltimore and Philadelphia Vestibuled from Baggage Car to Pullman Sleeper, and heated by steam from the engine.

SOLID TRAINS TO PITTSBURGH Via Columbus, Zanesville & Wheeling. With Pullman Sleeper and Parlor Care

Rater always as low as by any other line, and no extra fare for fast time on limited Ventibule train. Ask for tickets via Cincinual and the B. & O. R. R. O. P. McCARTY. Gen'l Pass. Agt



AN EVER-READY TICKET. Thousand Mile Books at 2 cents per

mile. Good to a Thousand Points.

Thousand mile books are now sold by the Cincinnati, Hamilton & Dayton R R. at the rate of \$50, and accepted on all divisions of the C. H. & D. and fifteen other roads, reaching a th usand or more points. The purchase of one of these mileage books assures the passenger not only cheap riding, but an ever ready ticket. They will be good for passage between Cucunit, Indianapolis, Chicago, St. Louis, Toledo, Buffalo, Salamanca, Ft. Wayne Peoria, Ana Arbor, Cadillac, Mich, and innumerable other points. The following roads will accept them between all stations: Buffalo & Southwesters, Chicago & Erie and N. Y., P. & O. Unissand of the Erie R. y. Dayton and Union, Dayton, Pt. Wayne & Chicago, Flint & Pere Marquette, Ft. Wayne, Cuccinnati & Louisville; Grass Frank between Detroit and Buffalo; Indianapolis, Decatur & Western; Louisville, New Albany & Chicago; Terre Haute & Peoris; Toledo, Ana Arbor and Northern Mitchigan), Wheeling, & Lake Erie & Vaudalia Lint.

E. O. McCORMICK,

Gen. Pass, & Ticket Agent. mile. Good to a Thousand Points



94 MILES THE SHORTEST,

8 HOURS THE QUICKEST CINCINNATI TO NEW ORLEANS, Time 27 Hours.

Entire Trains, Baggage Car, Day Coaches and Bleepers run turough without change. 110 MILES THE SHORTEST, 7 HOURS THE QUICKEST

Cincinnati To Jacksonville, Fla. Time 28 Hours. Through Sleepers without change. The Shi Line between Cincinnati and

Lexington, Ky., Time, 2½ Hoor Knoxville, Tenn., 13 and 11 Direct Connections at New Orleans as Shreveport for TEXAS, HEXICO and OALIFORNIA.

Trains leave Central Union Depot, Cincin-nati, crossing the famous High Bridge of Kentucky and rounding the base of Look-ont Mountain

Compartment elseping cars on all throngs trains. For Raiss, Mapa, do., suitress, BERBERT SHAW, City Pamenger Ast-92 W. Fourth St., Cincinnati, Obio. C.C HARVEY, [Cincinnau] D. G. EDWARDS

THE BETTER WAY MAY HE FOUND ON PILE AT

PARVINS SONS' ADVERTISING AGENCY.

182, 184, 186 Vine Street. Where Advertising Contracts May be Made frien W will fairs One be n has to M fisca ban Cho Mir Cos the une

tha an me Chi

It i

oul

f the with

Written for The Better Way. TIMELY TOPICS.

Mr. Sidney Dean's labors with us have who have not heard him, it will not only erratic judgment, or the effusion of im ment augurs much in that direction. mature hero-worship, but an honest, candid judgment, based upon a personal spiritual, moral and mental contact. A long life is a grand gift; but it is doubly grand, when spent in the elevation of to have spent youth and manhood in with old age in the work of emancipating the mind from creedal bondage. Such has been love's life labor of Sidney Dean. It is one of the brightest marks in our influence is used to discourage a free youthful memory to have come in active examination of the religious dogmas that contact with such a power. Our life is made purer and stronger thereby.

What is Heaven but the fellowship of those spirits

That each can stand against the world But its own meek and incorrruptible will."

The recent vote, in the House of Commons, on the resolution in favor of disestablishing the Church in Wales,-235 against 203 for-shows the trend of English opinion. Mr. Gladstone strongly advocated the necessity of such measure. He frankly admitted his own change of views in this matter. The English Church had conferred many benefits upon the Welsh, but its usefulness had been outlived. The Church of Wales had become the church of the few and the rich, and it would be unjust to compell the great majority of Non-conformthey had no interest. The temper of the were in favor of disestablishment.

The death of Dr. Windhorst removes that the father finally consented to permit him to follow his cherished studythe law. He completed his studies at into the political arena he gained the re laxation of many stringent laws for the Catholies from the then reigning Prot- land: estant sovereign of Hannover. He bitterly and persistently opposed the scheme of universal consolidation of the German estates. After the establishment of the new empire in 1871, he entered the first Reichstag, and was immediately assigned the position of leader of the ultramontane party. In him Bisnent. He possessed an almost unbounded political information, was thoroughly conversant with parliamentary law, which, with powers of stinging satire montane doctrines. If any concessions could be gained from the bitterest oppoorder to make it serve his purpose. Embracing everything and everybody that could in the minutest way serve his Church, he was an obstinate and obstreperous obstructionist to everything and everybody that opposed. In his opposition to the May laws of 1873, he exhibited those qualities which won for him the distinction of being excelled only by appearance to Bismark-but his indomiknowledge made him respected by friends and feared by his enemies.

What influence the loss of such power will have on the aspect of religious affairs in Germany is difficult to foretell, our eyes. The plates had registered One thing, however, is sure, there will them and kept an impression of them, be no relaxation of the program which showing themselves in this respect suhas been in operation so far-the effort perior to the human eye. These two to secure the refunder of all monies confiscated, the recall of the Jesutical orders banished by imperial law in 1872, and stripes, apparently of a jet-black coler, the surrender of the schools to the Church. The retirement of the Prussian | fect vision which make them seem so to Minister of Public Worship, Herr von us, their real colors, of course, being in-Gossler, whom Emperor William called fra-red and ultra-violet. The other colthe "bravest, most efficient, and most unselfish Minister of Public Worship blue, were as vivid as any objects in nathat Prussia had had for many years," is an acknowledgement of the Government's withdrawal from the war it has waged against the Roman Catholic propagate themselves by a wave-like mo-Church. The motive of the Government tion, similar to the ripples on a pond, a poem, "Dwight I., Moody," by Parker in making these concessions is to secure A curious property of sound or light Pillsbury; "Doubt," by "Agnosticus," the assistance of the Clerical party, for vaising military and naval expenditures. It is to be hoped, however, that whatever site direction the conflicting waves overconcessions the Government may be lap each other, the continuity is broken, with a paper by Prof. Geo. Winterburn, that grayish brown ones are being used

come to a close. To those of our people never equal the assistance rendered in terference of sound. If the ear is placed philosophy during the past, pointing out be a matter of regret, but an irreparable be it ever so strong and great. It is fur- echoing plate and gradually drawn away cepted philosophy of the future. He loss. Without endeavoring to make an ther to be hoped that the young Emperinvidious distinction, or trying to minify or will rather see himself involved deeppreceding or succeeding laborers, in our er in the Kulturkampf (culture-battle) opinion, fortified by the extended una with all its hate and bitterness than nimity of the same, he is the "Grand Old acknowledge his own impotency to cope Man" in the van of Modern Spiritualism. with it in making such lamentable con-This is not the hasty conclusion of an cessions, although you Gossler's retire-

Prof. Max Muller makes an earnest plea for the "Freedom of Religious Discussion" in the March Forum. He says, "It is to be remembered that all men, humanity. It is youchsafed to few men except those who are present at the foundation of a new religion, or who those arduous struggles that culminated have been converted from an old faith to in the emancipation of chattel slavery; it a new one, have to accept their religious is a splendid service to crown manhood belief on trust, long before they are able to judge for themselves. And while in other matters an independent judgement in riper years is encouraged, every kind of have been engrafted on our intellect in its tenderest age. We do not hesitate to send missionaries to Jews, Turks and infidels, to ask them to examine their own time-honored religions. We attack their most sacred convictions; we wound their most sacred convictions; we wound their tenderest feelings; we break up the peace and happiness of their homes.

And yet if some learned Jew like Mendal yet if some learned Jew like yet in the case of solar spectrum and thoughtful paper on "Morality and Endoughtful paper on "Morality a Rammohun Ray, aye, even if some outspoken Zulu like Colenso's friend, turns round on us, presses us to explain the Athanasian Creed, or challanges the evidence on which we accept certain miracles, we are surprised and offended, forgetting that with regard to these questions we can claim no privilege, no immunity." When he uses the word "we" in the above quotation, he means only those who have rejected every human ists to sustain an organization in which authority, whether the infallibility of pope, council or book. "If we have once people demanded it and it would be fu- claimed the freedom of the spirit which tile to longer oppose their demands. He St. Paul claimed, 'to prove all things and pointed to the significant fact that five hold fast to that which is good,' we canyears ago, twenty-seven Welsh members not turn back and say that no one shall press, but he is evidently a person of scored such a palpable hit in her "Fiddof Parliament, out of a total of thirty, prove our own religion, or that no one great influence in the ranks of English ling His Way to Fame," writes the story shall prove other religious and compare them with our own. We are obliged to choose, once for all, between freedom the ablest man of the Catholic party in and slavery of judgement;" and though Germany. He was the accepted leader he does not wish to argue with those of the Clerical party, better known as who prefer slavery to freedom, yet he the Centre, in the Reichstag. Born of wishes to remind that, in choosing Catholic parents of the peasant class, his slavery, they follow their own private father destined him for the priesthood, judgment as much as others do in which profession the boy so disliked, choosing freedom. "In claiming infallibility for popes and councils, they claim in reality far greater infallibility for themselves." The following paragraph so I am better able to bear testimony to problems, which are agitating the popu-Gottingen and Heidelberg. Entering should be indelibly engraven on the his life of "noble sacrifice and selfless- lar mind at the present time. No maga-

It has always been considered one of the essential conditions of civilized life that the religious convictions of every citizen should be respected and protected against Insult and injury. Whether a state should recognize and support an establishes church, is a question that admits of debate; but what admits of no debate is that the law should prevent or punish on account of their religious convictions. A mark encountered his strongest oppo- state in which religious convictions entail civil disabilities, or in which religious professions Every creed is sacred to those who hold it. The fetich-worshipper who calls on his fetich for litical loyalty to but one principle—the and their unbelief sacred, and they have a right spected, at all events protected against insult. These are no doubt extreme cases, but even in such extreme cases toleration and charity are sition, he allied his powers with it, in far more likely to prove efficient remedies than

prospective legislator in this and every

The successful photography of the colors of nature is announced in the New York Tribune as having been accomplished in Paris, France, by Prof. Lippman, of the Academy of Sciences. He has exhibited colored plates, which are exact reproductions of originals Bismark and Gladstone as parliamentary which do not fade in exposure to strong leaders. In stature Ludwig Windhorst light. A correspondent of The London was only a dwarf,-a pigmy in physical Daily News who visited Prof. Lippman table will, his eloquence and wide shown some of the colored plates. They were all of the solar spectrum, and the of my friend, James Burns. correspondent reports that all of the colors of the rainbow were there, including the infra-red and ultra-violet, invisible to apparently, because it is only our imperors between these two, red, orange, green ture.

Light, like sound, as is well known, is but a form of motion. Both appear to Morality," by Ida C. Craddock; "The waves is that when they meet another and much other valuable matter. For wave of equal length coming in an oppo. sale at this office. Price, 20 cents.

power. Such concession would mark a this century, Napoleon Savart, was the Homotopath, in his forcible essay re decline, a retrogression, that would discoverer of the phenomenou called in views the rise, growth and fallacies of the establishment of an army and navy, at a short distance off a sounding or what he believes will constitute the acit will be observed that the sound alter. pays a glowing tribute to Professor Bunately dies away and comes back with chanan, whose noble face forms the twofold intensity. The explanation of frontispiece of this number. Thomas this is that the waves of sound, the di- G Sherman, in a paper of great strength, rect and reflex waves, alternately neu- sets forth his views on the evils and intralize and re-enforce each other.

man that if, instead of a continuous Its valuable tables of statistics should be wave of light crossing the photographic preserved by those interested in the plate, a broken line introduced by "in- problem of taxation. R. Mason Osgood, terference" were sent across it, the sil- A. M., M. D., of New York, contributes ver, instead of being precipitated in one an interesting contribution on recent mass throughout the gelatino-bromide, discoveries in "Hypnotism." Dr. Oswould settle in layers (about the thick- good is a member of the London Society ness of the soap bubble.) By placing a for Psychical Research and has given looking-glass behind the plate, the red profound attention to the marvelous light, for instance, caused the sil- powers of mind which during the past ver to be deposited in layers of half the few years have challenged the closest at thickness of a red wave length. Blue tention of many of the greatest thinkers light would cause the layers to be some. of the age. One of the most striking what thicker wherever it passed, but features of this issue of The Arena is these layers, coinciding exactly as they Prof. Jas. T. Bixby's contribution on do with the length of a wave of light, "Buddhism in the New Testament." It can only pass the same light which is a reply to Dr. Felix Oswald's paper on originated them. This is the whole prin- the same subject, and is probably the ciple of M. Lippman's remarkable dis- ablest presentation of the Christian side covery, and practice shows that it will of this problem which has yet appeared. own time-honored religious. We attack work in the case of solar spectrum and Arthur Dudley Vinton contributes a

A CORRECTION.

B. R. KNEBBHAW. Your usually well informed correspondendent, I. Buckshorn, in his re- of the Republican party of to-day. It is, marks on Charles Bradlaugh, in your furthermore, an able, critical essay writlast issue, misled no doubt by the simi- ten in a popular vein. Prof. J. R. Bularity of names, has confounded two dif- chanan concludes his remarkable essay ferent persons into one individual, for on "Nationalization of the Land," as first the demagogue is "John" Burns, the presented. The "No-Name Paper," writprominent Trades Union leader and or- ten by a prominent nationalist, is a reply gamzer, and it is "James" Burns who is to Mr. Garland's "New Declaration of the editor of the Medium and Daybreak, Rights," which appeared in the January and who held the famous debate with Arena. Gerald Massey, England's vetthe late Charles Bradlaugh. Of John eran poet of freedom of the people, con-Burns, I know very little, save such tributes a poem on "The Burial of Chas. knowledge as is gleaned from the daily Bradlaugh." Will Allen Dromgoole, who labor, and I presume that it is he to for the current Arena. It is entitled whom "Saladin" alludes in his "Fare- "The Heart of Old Hickory," and is one well to Charles Bradlaugh," when he of the most fascinating pieces of fiction

mind and heart of every present and ness," for there are few in the whole zine of the present day is in such perfect army of workers in our cause who are touch with progressive and reformative more worthy of our respect and admira- thought as this review. tion than James Burns, the editor of the Medium and Daybreak. His services to English Spiritualism are beyond all

LITERARY.

for sample copy to above address.

Itualism," by Lyman C. Howe, "Shall the hopes which, as they cannot be gratified THE GREATEST WORK Bible be read in the public schools?" by here, belong to a frame of mind suited to Richard B. Westbrook, M. D.; "The a nobler state of existence.-Sir Hum-Samarian on Change," by Moncure D. phrey Davy. Conway; "The Secular School Manual on Dirge of the Sea,"by Voltairine DeCleyre;

The Arena. The April Arena opens obliged to concede, the immense school- and a succession of dark and light, or M. D., of New York, dealing with the to replace them.

justice of indirect taxation. This con-Some time ago it occurred to M. Lipp. | tribution will command general attention a popular leader. This paper traces the analogy between the position of Mr. Hamilton and that of the extreme wing well to Charles Bradlaugh," when he explains: "And, oh, God, should we live to see the vandal insurrection of the Burnses, the Tillets and the Hyndmau's, who shall stand with us, shoulder to shoulder, making with our bodies the weirwall of our native land, as thou couldst have done?"

With "James Burns," however, I have the honor of personal acquaintance, and so I am better able to bear testimony to be that has appeared in many months. Short will cause its readers to stop and think. We aim to teach the truth, regardless of creed precedent, and thereby disavow allegiance to form or dogma that tends to guide the Truth which asked in the hough paths circuitous.

Emery. The editor writes on "Extravarguate and Penury in our Metropolis," and "White Slaves of New York." This issue of the Arena is at once rich in variety and strong in its presentation of great fundamental problems, which are agitating the popuration of the soul, "and "White Slaves of New York." This issue of the Arena is at once rich in variety and strong in its presentation of great fundamental problems, which are agitating the popuration.

THE ESOTERIO.

This magazine seeks to present themes that will cause its readers to stop and think. We aim to teach the truth, regardless of creed precedent, and thereby disavow allegiance to form or dogma that tends to guide the Truth which seeket through paths circuitous.

Emery. The editor writes on "Extravarguate and the reby disavow allegiance to form or dogma that tends to guide the Truth which seeket through paths circuitous.

Savage, G. W. Weippiert and A. G. Emery. The Esocret teaches a sure and practicable method of occult attainment. A mastery of the Esocret teaches a sure and practicable method of occult attainment. A mastery of the Esocret teaches a sure and practicable method of occult attainment. A mastery of the Esocret teaches a sure and pra

HOW THEY TESTIFY. The doctrine of the materialists was praise and reward. Had he devoted half always, even in my youth, a cold, heavy, the time and energy to other pursuits dull, and insupportable doctrine to me, that he has done to Spiritualism, he and necessarily tending to Atheism. might easily have secured an ample When I had heard, with disgust, in the share of worldly wealth. As it is he dissecting rooms, the plan of the phyhas been content to use his great abili- siologist, of the gradual accretion of matties as writer, lecturer and organizer, ter, and its becoming endowed with without hope of reward. His sole aim irritability, ripening into sensibility, and civilized state in the highest sense of the word. throughout has been to impart to our acquiring such organs as were necessary cause a pure tone and spirit. It is but by its own inherent forces, and at last and effective wit and oratory, made him food and drink, and chastises it if his prayer is just to say that all his labors have been issuing into intellectual existence, a a forman whom Bismark could neither not fulfilled, and the atheist who exclaims in ably supported by the devoted wife and walk into the green fields or woods, by buy nor intimidate. He manifested posoul, if I have a soul," both hold their belief, kindly patience and sympathy has done feelings from Nature to God. I saw in propagation and establishment of ultra- to see their religious convictions, if not re- much to strengthen her husband in all all the powers of matter the instruments his arduous labors. I have made this of the Deity. The sunbeams, the breath correction out of no spirit of criticism, of the zephyr, awakening animation in for I sincerely enjoy your correspond- forms prepared by divine intelligence to ent's lively and instructive notes on receive it, the insensate seed, the slum-"Timely Topics," but rather, in the first bering eggs which were to be vivified, place, because I am sure that L. Buck- appeared, like the new-born animal, shorn would welcome our effort to do works of a divine mind; I saw love as the justice to all; but my principal reason is creative principle in the material world, because James Burns, the Spiritualist, is and this love only as a divine attribute. If ACL I all too great and important in his life's labor to be submerged in the character of any other person, for he has achieved an identity of his own; and what there is of good and noble aim in the propagands of English Spiritualism to-day is dependent in no siight measure upon the in his labatory at the Sorbonne was pendent in no slight measure upon the argument in favor of the immortality of unselfish labor and devoted enthusiasm the soul. In all the habits and instincts DIAL of young animals, their feelings and movements, may be traced an intimate relation to their improved perfect state; Homeopathy. A pamphlet entitled their sports have always affinities to Crude and Infinitesimal Doses," by Dr. their modes of hunting or catching their Henry Sheffield, Nashville, Tenn. Send food, and young birds, even in the nests. show marks of fondness, which, when The Freethinkers' Magazine for April their frames are developed, become signs mysterious colors were represented in presents the following interesting con- of actions necessary to the reproduction their proper places by two distinct tents: Portrait of the Horace Seaver and preservation of the species. The de-Monument, as a frontispiece. "Life and sire of glory, of honor, of immortal fame, Career of Charles Bradlaugh," by George and of constant knowledge, cannot be Jacob Holyoake; "The Evolution of the other than symptoms of the lufinite and Devil," by ex-Rev. Henry Prank; "Spir- progressive nature of the intellect-

> Where necessity ends, desire and curiosity begin; and no sooner are we supplied with everything Nature can demand, than we sit down to contrive arti ficial appetities. - Johnson.

> In Belgium the white insulators on telegraph poles are so frequently broken

New Spiritualist Colony

PACIFIC COAST

BUILDING PROGRESSING RAPIDLY.

The site of Summerland constitutes a part of the Ortega Rancho, owned by H. J. Williams and is located on the Pacific Ocean, and on the line of the Southern Pacific Ruitroad, five mileous of the beautiful city of Santa Harbara which is noted for having the most equable and healthful climate in the world, being exempt from all malarial diseases.

The SUMMERIAND, a weekly Spiritual newspaper, published at Summerland, fives per year, sample copies free, will give voil detail as to the advantages, objects and progress of the Colony Send for plat of the town, sample copies of SUMMERIAND, and further information to H. L. WILLIAMS, Proprietor, Summerland, Santa Barbara County, California The site of Summerland constitutes a part of

SPIRITUAL PUBLICATIONS.

THE SUMMERLAND.

THE CARRIER DOVE.

An illustrated monthly journal, devoted Spiritualism and Reform. Each number we contain portraits and biographical sketches

BANNER OF LIGHT. THE CLOSET JOURNAL IN THE WORLD DEVOTED TO THE

PRILOGOGOPHY OF SPIRITUALISM.

ISSUED WEEKLY.

COLBY & RICH, Publishers. No. 9 Bosworth St. - - Boston, Mass.

Christian Science Thought, (Formerly Modens Thought,)

CHARLES FILLMOUR and MYRTLE FILLMORE Editors & Publishers, Published Monthly, Deardorf Bid'g., Room 32, 11th & Main., Kaneas City, Mo. \$1.00 Per Year. Nample Copies Free.

Christian science, metaphysical, theosophical, spiritual, and all kinds of reform literature for sale

THE ESOTERIO.

ALCYONE.

This is a semi monthly journal devoted to the philosophy and phenomena of spiritualism without religious controversy. Price \$1.00 per year. Sent free to any one for two months who will enclose \$5 cents in stamps with address. Issued by the Star Publishing Co.. If. A. HUD-DINGTON, Editor, 93 Sherman street, Springfield, Mass.

Read THE FLAMING SWORD.

All who desire to pursue the mysteries of the spiritual world to their ullimates, should investigate the Koreshau system of the season of the spiritual morning the system of the season of this age and dissatisfied with the evidences of spiritual perpendicy—the dawn of happiness here and of Joy hereafter. Stand for sample copy to The Flaning Sword, 3619 Cottage Grove avenue, Chicago, 111.

LEAFLETS OF THOUGHT -- Gathered from --

THE TREE OF LIFE

Containing some of the experiences of a spirit who has been in mirit life fifty-seven years. Presented to humanity through the medium

ship of B. E. LITCHFIELD. Price \$1.25. May be ordered through this Office. Make post-office or money order pay

able to The Way Publishing Co. GLEANINGS FROM THE

PAGES OF HISTORY

PLANCHETTE,

---Or---

THE PSYCHOGRAPH FOR USE IN HOME CIRCLES.

This instrument has now been thosoughly tested by the numerous investigators, and has proved more satisforty than the planchett, both in regard to certainty and correctness of the communications and as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few slitings, been able to receive retinois communications from their departed friends. Price \$1, postage free, with full directions. Address. HUDSON TUTLE, Berlin Heights, O.

SINCE DARWIN'S TIME.

Planetary Evolution:

The Latest Discoveries IN THE REALM OF NATURE

AND THEIR RELATIONS TO LIFE. Paper 50 Cents. Cioth \$1.00. For Sale at this Office. No Stamps taken

system of the German empire will not be ceded to the supervision of Papal A French physician at the beginning of who formerly edited the American SUMMERLAND. The Press

(NEW YORK)

FOR YEAR 1801. Daily, Sunday, Weekly,

pages, 1 cent. 20 pages, 4 cts. 8 or 10 pages, 2c.

The Aggressive Republican JOURNAL OF THE METROPOLIS. Newspaper for the Masses.

Founded December, 1, 1887. Circulation over 100,000 copies daily. The PRESS is the organ of no faction; pulls no wires; has no animosities to avenge. The most remarkable Newspaper success in New York.

PRESS is a National Newspaper.

Cheap news, vulgar sensations and trask find to place in the columns of The Press. The Press has the brightest Editorial page in

New York. It sparkles with points. The Press Bunday Edition is a splendid twen ly page paper, covering every current topic of

The Press Weekly Edition contains all the good things of the daily and Sunday editions. For those who cannot afford the Daily or are prevented by distance from early receiving it,

The Weekly is a splendld substitute. AS AN ADVERTISING MEDIUM The Press has no superior in New York.

THE PRESS.

Within the reach of all. The best and cheapest Newspaper published in America.

Daily and Sunday, One Year,

6 Months,

one
Daily only, one Year,
Daily cnly. Four Months.
Sunday, One Year,
Weekly Press, One Year,

Send for The Press circular.

Samples free. Agents wanted everywhere Liberal commissions. Address, THE PRESS.

Potter Building, 38 Park Row, NEW BOOK FOR LYCEUMS

LYCEUM LESSONS

BY G, W. KATES.

Being a Series of QUESTIONS AND ANSWER in Lesson Form, Exercises upon each Lesson, and a Series of Ques-

Just what is needed by every Lyceum. These Lessons will be a great help to the Lyceum Leader and Scholar, and of great value to the General Cause of Spiritualism. The enquirer after truth will ind much to instruct it is so writen that sil minds may find the lessons of practical utility.

Briatol Board Covers 10 cents each, \$1.00 per dozon, \$7.50 per hundred.

For Sale at this office.

"Seeing is Believing."





"The Rochester."

And with it there is no smoke, no smell, no header chimucys, no dischering, no weating, no climbing up of the flame, no "tantrume" nor snnoyance of any kind, and it never needs trimming. Its founts toil reservoirs being taugh rolled seamless bress, with central draft, it is absolutely usbreakable, and as any assa tallous cane fr. Only five years oil and tree two million of these lamp in me. It must be a GOOD lamp to make auch a telling success. Indeed it is, for lamps may come and lamps may go, but the "Rochester" abines on forever! We make over 2,000 artistic varieties. Hanging and Table Lumps, Banquet, Ltudy, Vasse and Plano Lamps every himid, is litrone, for cetain, Brass, Nickel and Black Wrought Iron. Ask the lamp deeler for it. Look for the celain, Brass, Nickel and black Wrought from.
Ask the lamp desier for it. Look for the trade-mark stamp: "Tim Buctretta." If Le han't the read-mark Rochester and the style you want, or if no lamp-store is near, send to us for free illustrated catelogue (and reduced price-list), and we will lost and send you any lamp safely by express, right to your Cor.

EGCHESTER LAMP CO.,
49 Park Place, New York.

danufacturers, and sole Owners of Rochester Patents, The Largest Laine Nors in the World.

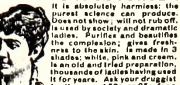
MEDICATED



PHARYNOITIS. TRACHITIS

THE PHYSICIANS' REMEDY CO Box 23 Cincinnati.O.

EIGHT REASONS why every Lady should use FREEMAN'S FACE POWDER.



ladies. Purifies and beautifies the complexion; gives freshness to the skin. Is made in 3 shades; white, pink and cream is an old and tried preparation, thousands of ladies having used it for years. Ask your drugglet for it, or send 50c. or 25c for a x by mall. Rend 2c. atamp for lovy by bothers, full less will be sent reas to may one who, mentions the present the win the orner roughlets. Hend also three twents as the same to the win the orner roughlets. Hend also three twents taken the to take for the win the orner roughlets.

PRUNKENNESS LIQUOR HABIT. DR HAINES GOLDEN SPECIFIC

CINCINNATI, O.

Our Forty-Third Anniversary. Grand Army Hall, 115 West Sixth street, was tion of the advent of Modern Spiritualism on Sunday last. The rostrum was profusely decorated with garlands, flowers and greens of nature's prettiest hues. Bunting extended from wall to wall in graceful foldings. Some forty larger U. S. flags and scores of smaller ones adorned the walls and chandeliers. Over the rostrum, in large letters, represent the national colors, were prominently hung in mid air the words "Welcome

Forty-third Anniversary."

and between the lines was suspended a white dove, the spiritualistic emblems of peace and herald of light-and for all of which the la dies of the Union Society is due the credit, they having been the decorators.

Amidst the floral beauty on the rostrum sat Mr. J. B. Connelly, the President of the Union Society, Hon. Sidney Dean, the orator of the occasion, Mr. A. Willis, Mrs. Annie C. Rall, Mrs. A. E. Kibby and Mrs. J. Weaver as assistants in the celebration.

The exercises of the morning services were opened by a grand overture from the trio or chestra (organ, violin and plane; followed by congregational hymn "Happy Greeting," a poem by James Russell Lowell and read by Mr. Dean; Invocation; another orchestra rendition and the lecture, or anniversary discourse, as it may be appropriately called.

Mr. Dean said a child can ask questions, but it requires a more mature mind to auswer them, and in both is disclosed a law-the law of action,force, quickening and agitation.

"Agitation" then was the subject, as it was soon made manifest by that which followed. Agitation stirs up conservatism, though the latter is in place, too, for it checks radicalism, which is often mistaken or wrongly applied as agitation. In every department of nature it is a potent agency for progress. The plowman must agitate or stir up the soil to prepare it for new life. The water courses of the land must be agitated to keep them from becoming miasmatic. The blood in the veins and arteries are in constant motion. Storms and cyclones agitate the atmosphere and purity it Even in the grave we find the same law operating. Thus it enters the mental domain and prevents stagnation and weakness in the intellect of men. It begins with the child by asking questions, and those who refuse to answer the child are aiding in the development of e dunce. Yea, stagnancy is death to the intellect. The conflict of different minds makes truth. Copernicus and Galileo opened the brains of man to new thought. Other discoverers and inventors caused agitation, delivering us from superstitious thralldom, slavery and oppression by State and Nation. Nearly a half century ago the world was agitated by the spirits striking the keynote of the world with a cyclonic force. It was that which led to this new gospel of life-Modern Spiritualism-which we are now celebrating in anniversary; and Cincinnati Spiritualists may be congratulated on the demonstration made in its behalf, for it proves a progressive spirit and a harmonious mental condition with nature's law-that of agitation-growth-development!

The program of the evening was similar to that of the morning with one exception. Mrs. Maggie Stewart, af Piqua, O., gave a number of psychometric readings and tests after the lecture, all of which were acknowledged as correct, and some remarkably so. Mr. Dean's evening lecture was historical

throughout, with prophetic deductions made therefrom for the future, and thus not reducible to a synopsis. It, however, contained some happy hits, bearing on popular topics of the day, which brought forth uncontrolable responses from the audience in the form of applause on various occasions. Among the prophesies was one for Ireland, and which was that when the present queen passes to the "land of glory" it would also end the House of Lords, conver-Great Britian into the "United States of Great Britian," and thus set Ireland free; for under the new regime Ireland would have to be acknowledged as one of the States, and would be the ONLY way through which she ever can be

Monday afternoon the anniversary exercises were continued by a conference, at which a number of ladies and gentleman gave their experience. Mr. Dean, however, opened the meeting with a pleasing talk on sociability, and admonished to a more brotherly or sisterly feeling among Spiritualists in general. It gave life to the party present, after which all rehad anything to say to step forward and speak out in meeting. Among those who then interested the auditors were Mrs. Kibby, Mrs. Stew art, Mrs. Hughes, Mrs. Dr. Chaudeler, Mrs. Graham, Mrs. Dr. Muscroft, Mrs. Donnelly, Mrs. Boggs, Mrs. Grissard, Mrs. Whitten, Mrs Shephard, of Mason, O., Miss Hosea, Dr. Eddy Dr. Williams and Mr. C. H. Murray.

Monday evening was devoted to regular ser vices, followed by a slate-writing seance. The orchestra composed of Mrs. A. Ross, piano; Miss Minnie Bertrand, organ; and Mr. C. C. Cook, violin, played several beautiful selections during the evening as interludes to the general

Mr. Dean gave an interesting little lec ture on the phenomena and philosophy of Spir itualism, saying that the former was the primary of the new revelation, and without which the world never would have been at tracted to its philosophy, thus it should never be lost sight of if Spiritualism is to be kept active; and that organization would follow a soon as the spirit world was ready, though as yet in has not completed its mission to man.

Mrs. Kibby then spoke acceptably, curtailing her remarks to a few well-chosen and timely thoughts, as a preliminary to the state-writing seauce which was to follow.

The announcement that some spirit tests would be given, created a stir in the audience and about a dozen slates were brought forth by the auditors. A committee was appointed to seat themselves around the mediums who were to be used for this phenomena. The latter were composed of Mr. A. Willis, Mrs. Lizzie Green aud Mrs.Celia Hughes, while Mr. J. B. Connelly acted as chairman of the whole. While the slates were being held, the congregation sang a short hymn, when it was announced that messages had been received. To the surprise of everybody eight different messages on as many slates were read out, every slate contained a spirit message directed to its respective owner and spirit names given correctly as ac knowledged-neither of the three mediums knowing whose states they were holding. Ther Mrs. Chandler, who composed one of the committee, desired that a message be given on her slate while holding it herself and suspended over the table. A simple table cover wathrown over it, while she and Mr. Willis held In a few minutes a rap on the slate indicated that the work was done, and on examination both sides of the inner leaves of the slates were filled with writing. It was not only a proof of the physical power of the spirits operating, but an exhibition of spirit mind reading, as the fnessage contained a secret which she had been harboring. She then publicly announced her conviction and conversion from doubt to faith in the phenomena of Spiritualism. After the closing hymu the

the anniversary address and bade farewell to his auditors. Many were the good wishes ex tended to him, and many were the regrets ex pressed that he was compelled to leave Cincinnati, he having so ingratiated himself into the hearts of our people.

Tuesday evening Mrs. Rall preliminated, followed by Mrs. Luther in a stirring address, she everybody auxious to bask in her positive unguetism while on the rostrum.

Wednesday evening closed this glorious and exceedingly harmonious anniversary, as celebrated by the Cincinnati Union Society of Spiritualists, with a grand supper and ball at G. A. R. Hall, and of which latter's success the credit must be given entirely to the ladies, they having put the finishing touch to it, and one to be remembered by all who participated. Thus we may enter upon a new year with re. newed hopes and anticipations of a brighter future for our cause in the Queen City of the

THE PEVCHIC RESEARCH SOCIETY.

43d anniversary was appropriately ob served by this society at their beautiful hall on Sunday last by Mrs. Sheehan's beloved gulde, Prairie Flower," who took for her subject. "Man." The audience was the largest that ever greeted our speaker with but two exceptions one being the occasion of "Prairie Flower's first lecture (by request) giving her own experi ence on earth, life, and the spirit realm, and again when Mrs. Sheehan's lecture on "Hypnotism" was given some two months ago. The same difficulty was found in seating the large and ever increasing number who come to hear On this occasion every available spot that could hold a chair was filled, the aisles disappeared window ledges all occupied, and "standing room only" growing delightfully less with each passing moment. Mrs. Stewart, of Piqua. O ... Mrs. Ricker, another of our own mediums, oc cupied the rostrum with our beloved speaker Promptly at three o'clock the exercises began Invocation by Mrs. Sheehan. Mrs. Ricker ren dered a beautiful poem appropriate to the occa sion. Then came "Prairie Flower" and her timely, earnest words to man, fearlessly point ing out the errors, the wrongs, the vile habits, as against the higher ideal of manhood and right living. Many times this earnest, little vangelist carned for herself the hearty applause of the audience. She moved the audience to tears or smiles at her own sweet will and at the close, in a poem of her own improvising called on man for a grander manhood, a better government, and, above all home relation pure in tone and high in its aim. Mrs Stewart followed with some very fine psychomotric readings, they being recognized in every instance. Again "Prairie Flower" was called upon by the audience to give a poem on 'Babyhood and Love," which she did to the entire satisfaction of all.

Mrs. Sheehan was in attendance with the Indiapapolis Society for the anniversary exercises held on Tuesday, March 31st. From thence on to St. Louis for month of April. Reluctantly we see her go, but knowing "our loss is their gain," we clasped hands and wished her "God speed."

Mrs. Ricker will occupy our platform next Sunday. Come one, come all. All are welcome EVA SAGMASTER. and seats free.

AT ENGLERT'S HALL. The Spiritual Progressive Society celebrated the anniversary at Englert's Hall, 67 Marshall Avenue, Cincinnati, Ohio, Sunday, March 29. 1891. The exercises were: Lord's Praver. hymn, "Nearer My God to Thee;" invocation, by Mrs. Ireland and Mrs. Werle; instrumental music, "Dream On;" opening remarks, by Mr. Robert Douglass; vocal duett, "Life's Dream is O'er;" poem, "Spiritual Ship," by Mr. George A. Staton; selection, instrumental music; hymn, "Rejoice and be Glad," reading, by Miss Dora Kruckemeyer; vocal selection Guitar accompaniment, by Miss Lillie and Mary Roth; recitation in German, by Mr. Frederick Klaiber; cornet solo, by Mr. Henry Wolf; recitation, by Miss Katie Kruse; hymn; vocal selection, by Mr. Richard Neisen; selection, instrumental by Miss Anna Englert; recitation, by Miss Mary Roth; hymn, "Doxology."

THE LADIES' AID.

The Ladies' Auxiliary of the Union Society held their weekly meeting on Friday, March BETTER WAY in the homes of the hungered 27th, 2:30 p. m. The inclement weather failed souls; to lift the head in sorrow bowed and dry to dampen the ardor of the many ladies who attended. Their zeal was highly commended by Sidney Dean, who again visited them. His encouraging remarks were much appreciated Flower Seeds Free-A Liberal Offer.

Boston, Mass.

The Ladies' Aid, at 1031 Washington street, held a most delightful social March 20th when a diversity of good talent was represented. The entertainment consisted of singing by Miss Bailey, instrumental music by Mrs. Wheeler, Mr. Haskell, Mrs. Butler; and Mrs. Kate R. Stiles made fitting remarks; tests by Mrs. Shackley, and recitations by Mrs. Whet

This society is well organized and flourishing not only in numbers but financially. It is most pleasant to see the harmony and union among the members. I think their success is greatly due to the cordial welcome they extend to strangers at all times. The meetings at Berkley Hall are well attended, and in the inspired utterances of Mrs. Lillie one always finds something to carry away with him. She was at her best last Sunday evening when she lectured on the subject, "How to distinguish the difference between a controlling influence In or out of the body."

The First Spiritual Temple Society are doing good work in many ways, their Lyceum being flourishing and keeping up an interest in the minds of the young. It seems to me this is moving in the right direction. The building itself is an inspiration and a poem. Such munificent gift as this Temple should not fall to meet with thorough appreciation by all Spiritualists who are fortunate enough to be able to attend service there. Mr. Ayer, the donor, makes an efficient and pleasing chairman. One can readily see his whole soul is in carrying forward the work.

The Psychical Research Society, who meet in the lecture room at this Temple every other Tuesday are doing a grand work in demon strating the phenomena by producing well an thenticated facts. Last week the subject was "Obsession," when there were many interesting experiences given by the chairman Mrs. Lake Dr. Blackburn, Dr. Wellington, Mrs. Scott, Mrs. Whetmore and others. At the close, Mrs. Lake gave a very fine psychometrical reading. The spirit world, through this little lady, appear to be doing an unparalelled work, all her utter ances being deep and profound. Among all the speakers in the field, it is seldom we hear such thoroughly deep, scientific discourses as those delivered through her organism-a synopsis of which we will publish when space permits, and as reported by

a of Spiritualism. After the closing hymu the udience was dismissed.

Tuesday afternoon Mr. Sidney Dean delivered

Times,

The Brooklyn Spiritual Association, the object of which is to provide and furnish a home of houses for and to nid and assist needy and destitute Spiritualists, and the consideration and discussion of social, psychological, scientific, religious and spiritual subjects generally, and which was granted a certificate of incorporabeing a favorite with Cincinnati people, and tion on the 12th day of December, held its first public entertainment at Everett Assembly Rooms, corner Bridge and Willoughby streets on the evening of March 4th, at which there were over 300 present, and large numbers of tickets sold to persons who were not present. Enclosed I hand you a program, which was enjoyed by the audience, and after the music, readings, recitations, etc., the entertainment closed with dancing, and the first effort of the

> This society has been organized especially to procure a home for Spiritualists; it being impossible for any one not sectarian in their views in a religious sense to be admitted to any of uch places designated as homes in our city. Our certificate of incorporation and by-laws of which I enclose a copy) are not restricted to any sect or denomination, but is intended for any worthy person, and to aid those in distress. We have not as yet accumlated sufficient capi-

association was voted a success, both as an en-

tal to start the proposed home, but we are so liciting help, and are fairly under way, and with a few such lifts as last night will be one of the permanent fixtures of the city, and stand ready to do what we can in blessing those needing our assistance.

The cause is worthy, and if you are not too crowded with matter and deem our certificate of incorporation and by laws of sufficient im-portance we would feel under renewed obligations if you would publish them, as the publication may induce others to form like societies. or give us their friendly criticism, and show us how to improve upon our present work; or better yet, our subscription list, like our assistance, is ready to be extended to any one anywhere. We are not confining our work to resi dents of Brooklyn only, but will gladly welcome those who, through the bigotry of similar institutions elsewhere, are denied the opportunities provided by just such homes; hence we solicit subscriptions, donations, or members-Life members, benefactors, or life patrons from any and all points of the compass. Members from any place, properly vouched for, are welcomed by the association, and those needing assistance strangers' will receive the same consideration as residents of our city.

The work of organizing this association, and the entertainment of last evening, is especially due to our worthy President, Samual B. Bogert, to whose credit be it said the association is in a flourishing condition for such an infant organization, and the entertainment was voted a grand success by all who were present.

All donations, correspondence, applications for membership, etc., should be addressed to S. B. Bogert, President, 596 Bergen street, or C. H.

Nouse, Sec'y, 26 Rogers Ave. Fraternally, DANIEL COONS. 439 Quincy street.

New York.

The many New York and Cassadaga friends of Mrs. L. O. Robertson will be glad to learn of her safe return on the 24th ult., via the "City of New York" from her winter sojourn in Europe where she went to look after interests in which she was jointly concerned with Mr. Robertson. She visited many places of historical interest and the pleasure of meeting and becoming acquainted with many of the prominent and noble workers in the spiritual cause in the mother country, and received universal kindness from all. There are no truer-hearted and more faithful friends than are our English cousins, and when their good qualities are beautified and ennobled by the divine light of spiritual truth—they are unexcelled.

St. Louis, Mo.

M. Pasquier Curran writes: "We need more men like Mr. Joseph Brown of this city; men of energy, force and will-power, to rise above opposing ignorance and to establish platforms for the demonstration of the high principles of our philosophy, and to bring before the public mediums of known reliability, that can and do dispel the error and ignorance that has clouded this divine truth.

"We also need men and women to place Tue the flowing tear and bring sweet hope and

by the ladies. Mr. Dean likened them unto a band of sisters or mothers; and, having a harmonious spirit, would make things "hum" through their persevering endeavors.

The meeting concluded with a treat—spiritually—in advice and loving eucouvagement from angel guides.

MRS. DR. LAMON.

Boeton Mass.

Boeton Mass.

MRS. DR. LAMON.

Boeton Mass.

MRS. DR. LAMON.

Boeton Mass.

Testimonial.

HAMILTON, ONTARIO, March 14, 1891. Mr. and Mrs. F. N. Foster, Cincinnati, O.

The pictures are to hand, and language fails us to express the pleasure we feel at the success attending your effort. Two of the spirit faces we recognize as my son and brother-in-law; the other face, which is partially covered by my wife's photo-card, we are unable to recognize; the full-blown rose we also recognize as the result of an unexpressed wish of my wife that one of her guides should put it on the card and as desired so it appears. Let me again thank you for this manifestation of the power of our spirit friends. Yours, etc.,

GEORGE MADDOCK. See advertisement in another column.

A Marvelous Cure.

Dear Dr. Dobson.-We have neglected report ing to you the cure of our boy by your spirit ual remedics. He commenced to improve soon after taking the medicine, and before the month was up he was completely cuted. He would often say, "that was a good doctor that made me well." The people here are amazed at the cure, for our best physicians said he must die. Another doctor said to us, it was not on account of your being a Spiritualist that you cured him; it was the magnetic force, and we told him we would like him to perform such a Some who hooted at Spiritualism when you had that seance here, now want to see the doctor who can perform such a wonderful cure We send our insting gratitude to you for curing our little boy WEBSTER ALLYSON,

Blairston, lowa.

Every mail brings letters with just such praise of Dr. Dobson's marvelous cures of persons he never saw. They came unsolicited from all quarters of the globe. Such letters prove to us beyond all doubt that Dr Dohson is doing a vast deal of good, performing cures and relieving sufferers by the and hundreds. Every mail carries to various parts of the country, to nearly every state it the Union, and to distant lands, these magnetic remedies that restore health. His name is a household word in homes all over the land. and his praises sounded by thousands who never saw him, but who have been saved by his simple, yet wonderful remedies. He must be a nappy man in thus being able to contribute so much to the happiness of his fellow-man.-The

See ad. in another column.

MOVEMENTS OF MEDIUMS.

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

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

G. W. Kates and wife may be addressed dur ing April at Greenville, Dark County, O. Maretta F. Cross may be addressed at Bradford, Mass., for lecture engagements. Will attend camp meetings.

Adah Sheehan, trance speaker, can be adressed during the month of April at 356112 Olive street, St. Louis, Mo. Henry H. Warner, inspirational fecturer, will

make engagements for season of 1891. Address Bosworth street, Boston, Mass Frank T. Ripley may be engaged for fall of

vinter to lecture and give platform tests. Address, care Banner of Light, Boston. Dr. J. C. Phillips, one of the best magnetic

heaters in this country, can be addressed at 2506 Cass street, Omaha, Neb., for a while. Mrs. Lens Bible, inspirational speaker and platform test medium, can be addressed for engagements at 103 South Ave., Battle Creek

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

that city. Dr. F. Shermerhorn has accepted an engage ment in Denver, Col., to lecture for the society of Progressive Spiritualists, beginning Sun-

day, April 5th. Lyman C. Howe is engaged at St. Louis; Mo. for May, and at Liberal. Mo, for the first hall of September. June, July, October and Novem-

ber are not yet taken. R. H. Kneeshaw, of Montreal, Canada, has some vacant dates for lectures, for which he invites correspondence. Address 79 White street,

Saratoga Springs, N. Y. Dr. Margurite St. Omer, of London, England. s holding circles in Br. ckton, Mass., and can be addressed there for platform work, as lecturer and psychometrist.

Mrs. Maggie Stewart, platform test and clair royant medium, 264 East Main St., Piqua, Ohio, can be engaged for February and March by societies in need of first-class talent. Address as

Jennie S. Johnson is ready to make lecture engagements for season of 1891; also to give information and assist in organizing the Mediums' Order of Beneficence. Address, 33 Merri mac street, Haverhill, Mass.

Henry H. Warner would like engagements for the season of 1891 for societies or camp meeting associations to lecture and give tests Speaks in Portland, Me., March 8th. Address g Bosworth street, Boston, Mass.

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

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

Edgar W. Emerson will be in Pittsburg, Pa. the month of April. For May has the following: Worcester, Mass., May 3d; Plymouth, N. H., May 5th; Haverhill, Mass., May 10th; New Bedford, Mass., May 17th and 24th; Fitchburgh Mass., May 31st.

Mrs. Mary C. Lyman would be glad to open a correspondence with leaders of different camp meetings ffor engagements as a speaker. Shis engaged at the Mantua, Ohio, camp for July 26th, 28th, 29th, 30th and August 2nd. Address Fulton, N. Y., Box 420.

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

Mrs. Adah Sheehan is engaged for April at St. Louis, Mo. Camp engagements are as fol lows: Mt. Pleasaut Park, Clinton, Iowa, At gust 2d and 9th and intervening week; Haslet Park, Mich., August 15th to 20th; Ashley, Ohio August 23d and 30th, and intervening week September at Cincinnati; October, 1891, and April, 1892, at Indianapolis, Ind.

Mr. J. Frank Baxter's lectures as follows April 19, in Salem, Mass.; April 26, in Hillsborough, N. H.; May 3, in Salem, Mass.; May 10, Worcester, Mass.; May 17, in Brockton, Mass.; May 24 and 31, in Lowell, Mass.; and all the Sundays of June, in St. Louis, Mo. Mr. Baxter can be addressed for week evening work 'no private sittings or seauces given; at 181 Walnut street.

Chelsea, Mass. Mrs. S. E. W. Bishop closed February 1st a ery successful engagement with the Union Society of Grand Rapids, Mich. Since then she has been at home recovering from a severe attack of La Grippe and nursing the sick at home. She contemplates a trip to Massachusetts this summer, and would be glad to make engagements with societies on the route. Address all communications to Fred C. Warner, Box 17, Traverse City, Mich., which is also her permanent address.

Lyman C. Howe closed his second engage ment at Saratova with the auniversary celebra ion March 18th and 20th. He speaks in Water town, N. Y., the first two Sundays of April; in St. Louis, Mo., the five Sundays of May; at Casadaga camp meeting July 28th and August 1st; Mantua, Ohio, camp, August 5th to 9th; at Haslett Park, Mich., August 12th to 18th; at Clinton, lows. August 24th to 31st; and at Liberal, Mo. the first two weeks of September. He is yet free for June and most of July, and for October and November, and last two Sundays of Sep-

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

Table of Contents.

Finst Page-Editorials: Exact Point to Settle, by Dr. H. H. Brigham. SECOND PAGE - Afternation of the Spiritual Philosophy, by A. R. French: Henry Erank, by O. P. Chase: Chips, by Lois Waisbrooker Fault Finding.

Pault Finding.

THIRD PAGE—Spirit Celerity: Slate Writing,
Apparitor: Our Question Department; Little
Missiles: A New Virgin: Adva.

FOURTH PAGE—Money va. Men, by Willard J.
Hull; The Democracy of the Spiritual Idea,
Lecture by Dr. H. B. Storer; Personals; News
ltems.

FIFTH PAGE - Society Correspondence; Adver-

MATERIALS.

INTHE PAGE — Ladies' Department: Fading Marks of Houdage, by Augusta Francis Tripp; M.S. Forty-Three, by Aunt Fannie, Study Self, by Mrs. 6. B. Clark: Spiritualism, a poem, by Lillith: True Love, poem Spiritual Meetings; Advs.

SEVENTH PAGE—Timely Topics, by Louis Buckshorn: A Correction, by R. H. Kneeshaw; How they Testify; Advs.

RIGHTH PAGE—Local News; Correspondence: Movements of Mediums; Pungent Paragraphs; Advs.

OUR NEW 1891 FLOWER SEED OFFER.



WHAT!

All this for \$2.25? Yes! CASOLINE and

The Better Way,

For One Year with Either of the Following Premiums Free:

THE CYCLOPEDIA, 4 vol. DICKENS' WORKS, 12 vol. HYDESVILLE CHROMOED 24x34.

LIGHT OF THE WORLD, paper, ill ROPP'S CALCULATOR.

HOUSEKEEPER'S WEEKLY. WILBRAM'S WEALTH, by J, J. Morse. Address and Make Money Order Payable to

THE WAY PUBLISHING CO., CINCINNATI, OHIO.



THE ASTRAL CUIDE, A short treaties on the use of Astral Magnetic Remedies and home treatment of disease, giving the vibratory effects upon the human body, etc. All should read this work. but more especially mediums, heal ers and nurses, By Prof. O. H. Rich-mond, the celebrated Astrological Occultist. Published by L. J. Sha fer, by special permission. Sent free to any address on receipt of stamp Address L. J. Shafer, No. 17 33d St.

SIGNS LONG & MOON.

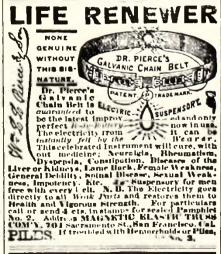
217 Walnut Street,

CINCINNATI, OHIO.

-Fresco Artists—Plastico ----DONALD KENNEDY

Of Roxbury, Mass., says

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



SOME I HING NEW.
AUSTRALIAN ELECTRO PILLS, a more use for Liquid Medicines. This deful discovery to mediately releves and a short time cures sur reasonable case alore, Kidney or Stomach Trouble, bitumi Constipation, La Gippos, Indialam, Inflamatory Rheumatiam, Fedworkness or Skin Discusses, and Allers of THE BETTER Way who will cut this and return to me with 50 cents that half

SOMETHING NEW



And Wholesale mbroidery Materials Send for Catalogue JOHN S. PIPER,

502 Bace, CIN., O.

JUST PUBLISHED AND NOW SALE AT THIS OFFICE

Edwin Arnold's Light of the World

TO HIS GREAT EASTERN EPIC-"IN OF ASIA"—HE HAS ADDED AN IR ON ITS WESTERN CHILD—

CHRISTIANITY. Price \$1.75, with fifteen full-page w trations, reproduced from Hoffman Paintings. Paper, Fifty Cents.

—Edwin Arnold's promise of a ment of the story of the Evangelist, the New Testament in the same man as he has worked Buddha and Buddha into the beautiful poem of "Lieb Asia," has budded, blossomed and fre Asia, has budded, hossomed and he fied into the transcendent performs "Light of the World." Consider in its entirety, no words are straight of the world are straight of the w enough to convey an adequate idea the spiritual beauty and the granden ts expression. Richard Henry dard, at the close of an introduction.
"Given his characters, sacred and profe and the situation into which they no ally fall, the necessity for his poem, his manner of writing it, is so app that one wonders it was not written in fore. It was much to have written a Light of Asia, but it is more infinia more, to have written the Light of World, of which every lover of song will say when he has finished it That strain I heard was of a higher most

GAS ENGINES

Engine, now running 100 feet of states Boring Mills, Planers, Lathe, Presses and Milling Machine les day, costing only focts. Wine information. Mention things Van Duzen Gas & Gasalim Dana CINCINNATI, ONIO

A Short Study TROPICAL

replon, and orange, from and verse replon, and orange, from and verse soluting sections. REACHIEF IN SOUTH on either coast toan at other to the solution of th

Prof. W. M. Lockwood

INSPIRATIONAL SPEAKER

Will becture For

The Society of Union Spiritualists

Grand Army Hall

115 W. SIXTH ST. EVERY SUNDAY

MORNING AND EVENT DURING THE MONTH

OF APRIL, ill Good Music MORNING & EVENING

Merning Service - . . . 10:10 Evening Service - - - - 730 Re- MORNING SERVICES FRE

The Public Invited.

Evening Services, 15 Cents J. B. CONNELLY, PRESIDENT E. O. HARE, COR BECKETAKE

N. E. Cor. Pearl and Sycamore, Cincinna.



Dr. R. P. FELLOWS

What We Know of Dr. Fellows

huquiries are frequently received what we know about Dr. Fellows, of Vises N. J. First, we know that he is a reliable theman of rare professional shill, who carned success by good work. Second, the fulfills all his agreements to the letter. I that he has performed cures of hopeles that in the olden time his skill would been called mirraculous. Fourth and know him to be an honest man and a survivillation of the property way.

Spiritualist.-The Better WAY Valmond, the Crank

BY NERO.

Probably no more powerful work of published in any language. Fully abrest the times. Its distinctive tendency is 10 people acquainted with the struggles of the carners. It is tragic and humane. 212 legant print, paper 35 cents; cloth 75 For sale at this office.

