

# THE BETTER WAY

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## THE BETTER WAY.

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A. F. MELCHERS - - - - - EDITOR

## EDITORIAL.

The phenomena is the heart food, and the philosophy the intellectual food of Spiritualism.

A dangerous counterfeit of the \$2 silver certificate of 1886 has been discovered; a new series will be issued.

President Carnot decorated the Russian Ambassador at Paris, and the Czar decorated the French military attaché at St. Petersburg. Him, talking at Germany from both ends of the line.

It has been thought that Italy would decline to participate in the World's Fair because of the New Orleans lynching. But coming only from Italian hot-heads there is perhaps no serious intent in the threat. Probably they will send the Pope as a compromise.

Chinese students of Mr. Moody's Mt. Hermon School were stoned by a mob in Holyoke, Mass.—Another example of Christian inconsistency. They send missionaries to China to convert the heathen and when the latter seek conversion here, are stoned.

If a juryman is subject to fine or imprisonment for contempt when exercising his own judgment, why have a jury at all? Why not submit the case to the judge and let him decide according to statute? Such it amounts to when we consider that a jury must bring in a verdict according to a judge's charge or be regarded as criminals.

A dozen people were relieved of their pocket-books by pickpockets at a funeral in Williamsburg, N. Y., on the 29th ult. Could these people be made to understand the rationale of Spiritualism, and that their spirit friends see all their actions, such depredations would cease. Mere faith has lost its effect on depraved natures like these. Something more in harmony with facts must be brought to bear on their consciences to reform them. And yet there are people who spurn the very morale or philosophy that can bring about a reform so much needed at the present day.

When the spirit becomes rife to legislate against Spiritualism because it is believed to produce insanity, we hope our legislators will not forget to include all forms of religion, and especially not forget the Christian, for none has so many insane to answer for as this one. Spiritualism is willing to give up its charters as a religion if the Christian churches do; but not before, as both State and Federal Constitutions accord to its citizens the right to worship God according to the dictates of their own consciences. To make a distinction would be treason or anarchism in the government itself and would put an end to the politicians.

The *Banner of Light* reports that at the funeral of the late Mrs. C. H. Buchanan; wife of Prof. Jas. R. Buchanan, the Rev. M. J. Savage and Mrs. R. S. Lillie participated. Many friends assembled to pay a tribute of respect to the memory of the deceased. Among the floral offerings were a beautiful sheaf of Easter lilies, wreaths of green leaves and other appropriate symbols of a well-spent life. After an address by Mr. Savage Mrs. Lillie added a word—yes, a flow of inspiration that was grand and uplifting to everyone present, comforting the bereaved husband by a promise that his arisen companion should be able to sustain and cheer him till the material chains were unlocked for him as well.

The simple denunciation of disappointed investigators or disaffected test-hunters is not to be taken into consideration when diagnosing a medium's claims to genuineness or honesty. Mrs. Luther said at our anniversary that, "Mediums are no worse than investigators make them. Being sensitives, they naturally partake of, or are influenced by the thoughts and feelings of mortals surrounding them, as readily as they are influenced by

spirits; for without this sensitiveness they would not be mediums, and we could not receive spirit communications through them. Thus we must take them as they are, and those who expect mediums to be gods or angels should set the example first. This knocks the theory that mediums mesmerize their subjects into seeing things against their will into a cocked hat—the circle being the real mesmerizers and control the medium.

Rev. T. J. Shelton, editor of the *Kansas Christian*, the organ of the Christian Church, and one of the most prominent clergymen in the South, in his paper and from his pulpit has announced himself as the Messiah, and said he was ordered to go to Kansas City with the wife of a prominent merchant, a member of the church. Shelton was arrested in Oakland Cemetery, while attempting to resurrect the body of a young lady who recently died, a member of his congregation, whom he wished to raise from the dead.—A strange place to expect life or intelligence to be made manifest. To-day the "dead" are "resurrected" in senate chambers, and without the aid of a Messiah or one claiming to hold a certificate as such. Strange, but true, nevertheless, as millions are able to testify to. But faith is still rampant, and facts are not yet demanded.

A poor girl in Spokane Falls, who was making an honest living by washing, was arrested because the city ordinance requires that a license be taken out for all legitimate trades, and the girl in question had not the spare money to abide by this imperial ordinance. But, be it said to the shame of somebody—probably good Christian people—prostitutes are permitted to earn an illegitimate livelihood without a license—it being feared that to license them would imply a sanction, and no ordinance is made to prohibit it; for selfishness philosophizes that it is a "necessary evil." Yes, all evils are necessary that people on the animal plane love. It is their mode of reasoning. But they forget that by it inconsistent laws are issued that drive others to a life of so-called shame by force of circumstances. Who is responsible for such truly hellish work? Certainly not Spiritualists.

### WHO CAN ANSWER IT?

Besides reproducing an article from THE BETTER WAY under the caption of "More Spirituality Needed," the *Medium and Daybreak* of London prints a parallel article embodying somewhat the same principles, and gives "Spiritual Culture" as the true basis of Spiritualism and as the remedy for the present laxity in the interest taken in the cause by its adherents. But editorially our contemporary says:

Spiritualism has not got out of its cradle yet. . . . With a chaos of facts and opinions the Spiritualists are all at sea. . . . But the American writer, too, is at sea as to the remedy. The spirits cannot be wise and enlightened for us. They have enough to do to mind their own business; we must mind our own. . . . We must not depend so much on spirit aid from external sources as on spiritual light through our interior faculties, called into heathful action through Spiritual Culture.

Admitted. But why not consult the spirits in matters pertaining to a cause that is their own. Are they not constantly striving for more power by the development of more and better mediums? If the spirit world intended transferring the cause into the keeping of mortals why this continued combat for more power? Is the latter not very suggestive of what is?—We do not and never did recommend a surrender of self-hood in spirit communion. But a little intuitive reasoning in connection with it is very helpful in making things clear to us and giving us a more comprehensive idea of what is needed. Spirit Culture is one; but self-knowledge is the mainspring to it; for without the latter we cannot understand spiritual causes—we, as spiritual beings constituting an epitome of universal causation.

We know but very little of Spiritualism as yet, and as admitted by the opening sentence in our contemporary's editorial. Then why cannot the spirits be "wise or enlightened" for us? Do we know enough to take charge of the cause single handed? If spirit culture is the true basis of Spiritualism, we are not yet Spiritualists, and it is just as much an impossibility for non-Spiritualists to teach Spiritualism as it is for pupils to

instruct the professors of an academy. And we are but pupils. Let us seek instruction from our spirit guides. Not how to make the cause a material success, nor the individual great; but how to make both a spiritual success. Numbers will follow accompanied by the necessary cash for all concerned. Let the spirits speak, but "through our interior faculties." Then we may perhaps obtain a sufficient knowledge of Spiritualism to hope for a transfer of the same into our care. In the meantime let us see who can give the cue to a more general revival in the cause—who can touch a chord that will vibrate throughout the body spiritualistic. Don't all speak at once!

### THE LION AND THE LAMB.

When Christianity accepts Spiritualism—which it will do some time in the future, and which it must do or disintegrate—we will be able to enjoy a little of the lion and lamb fraternity prophesied by an ancient medium. From the fear and the desire to kill Spiritualism one would infer the latter to be the lion come to eat the lamb—Christianity. But Christians need not fear. Spiritualism is a kind hearted and forgiving lion, having inherited the lamb-like qualities of early Christianity and thus a messenger of peace and light as was originally intended Christianity should be to the world instead of becoming transformed or converted into an orthodox religion or a faith ordinance. Spiritualism is all fact, and if Christianity accepts it, it might prove a healthy amendment to its constitution—a good palliative to its present consumptive condition. But if it insists on playing the obdurate child and refuses to take the remedy offered, it must suffer the consequences, one of which is to lose its most advanced ministers—its thinkers, followed by a large number of other enlightened adherents in each case—trials for heresy also making heretics. In the mean time Spiritualists, so-called, will enjoy the revelations made to them, which too, were originally intended for the church of Christ—if the Bible prophecies are to be relied on—but which others inherited on account of their better adaptation to things spiritual—like attracting like. The church of Christ really has no existence anymore. If it did these revelations would have come to it. But it has become a church of fashion; of worldliness instead. It is of the earth earthly and has no affinity for the spiritual. Such is the condition of Christianity to-day. Spiritualism, so-called, will assume its place in the progressive world of philosophic or religious thought sooner or later despite social ostracism or legislative enactments; and when it does, the tables may be turned, as it was on Judaism eighteen hundred years ago. Thus it is best that Christianity—now but so-called—take a lesson from the past and look into the causes of history rather than contemplate the effects only. But can Christianity recognize causes? Not in its present worldly condition. Intuition is a spiritual evolution of the human ego, and Christianity has missed its calling—its opportunities, and must retract or it will find itself, like Judaism, a very much dispersed people. Not that the Christians of to-day will emigrate, but in the course of events will find themselves outside instead of inside of the churches, having been gradually elbowed out by a majority who have grown into Spiritualism by an evolutionary process. The church is already honeycombed with Spiritualism, and in larger cities old time orthodox sermons have lost interest and influence. More of the truly philosophical—the spiritual or natural—is demanded and given. Preachers are secretly looking into Spiritualism and preaching its tenets. Parishioners are becoming converted without cessation; for every convert to Spiritualism is restless until he has brought another to the bar of judgment before which he now stands, and we may add, a better and wiser man. In some respects the lion and lamb are already cribbed, but still somewhat shy of each other, and in some instances very unfriendly one with the other. But by a little judicious diplomacy and consistency on part of Spiritualists we might manage to jog along without endangering the life of either. But if the lamb will fight, we must do likewise. The polls is the field of battle however—not the desert air. As we have honeycombed

the church with Spiritualism we must make our power felt in politics. If not by Representatives direct, at least by voting against such whom we know to be unfriendly to Spiritualism. We must sacrifice partisan feelings for the cause. It is not necessary to vote an entire ticket. Simply substitute names, and when successful let it be made known. No people are more sensitive about losing votes than politicians are, and once having gained an influence in this direction, we have nothing more to fear. Against the state we are the lambs, and might be swallowed up if we do not exercise the only power we have; and having nearly conquered the Christian lamb, let us now endeavor to subdue the political lion.

### UNITARIANISM—SPIRITUALISM.

We have heard the question propounded frequently of late:—"Why cannot Unitarians and Spiritualists come together as one body?"

Let us try and answer that question. What are the characteristics of Unitarianism? It is intellectual, rational and moral in contradistinction to Orthodoxy, which is intellectual, irrational and moral.

Unitarianism is good. The Orthodox say of it, "It is good as far as it goes, but it does not go far enough." The Spiritualist assents to that criticism, but would not have it go any further than it does in the direction of Orthodoxy. Unitarianism is a great step from the false and irrational toward the universally true; but it limits itself by that step. It cuts loose from the doctrines of Calvinism, but it does not build up a faith that satisfies the spiritual nature. It is partly rational and partly irrational. It is partly natural and partly supernatural, and therefore it does not satisfy the intellect. It is partly spiritual and partly material, and therefore the heart is not content with it. It demands faith, and yet exalts the reason, therefore it puzzles thinkers and does not reach the masses.

Unitarianism has never taken a strong hold on the masses of the great West. Outside of certain Eastern intellectual centres, its growth has been exceedingly limited as compared with Methodism or Spiritualism.

We conceive this to be because men are now demanding a religion of the heart, instead of the head, and care less for intellectual ideas of God and the hereafter than for spiritual life, and positive knowledge of the future, they want to be quickened by a living faith in present realities, and not be referred to the past for light and inspiration.

The present age demands ideas simply because they are true and not because the past has annointed them as truth; it wants a vital hold on God through humanity now, as well as in ages gone by.

If we go back to the pure spiritual life of Channing, we find him a hero-soul, looking with clear eye through the dimness of theological error and beholding the vital light of truth. His inspired heart beat in unison with the beating heart of humanity, and he stepped a century forward from out of the dull, cheerless theology of Johnathan Edwards; but he did not desire to make his own conceptions a finality, and he caught glimpses of higher truths and more perfect revelations than he could utter. We doubt if he desired to build a sect or establish any new system of faith; he wanted to break the chain of dogmatism and release humanity from the bonds of an irrational theology.

We look upon his course as one of the brightest tracks that our century has made through the mist and darkness of error toward the light of truth, and we reverence him as a great and noble reformer. Had he lived, he would never have refused to fellowship with Theodore Parker, as did the Unitarian Churches of Massachusetts, and would never have taken the position towards Spiritualism that the sect revering him as their founder and special saint has ever done—that of cold, critical, almost contemptuous disdain.

Theodore Parker thirty years ago declared Spiritualists to be the only body of people with a living fire upon their hearth, and that Spiritualism was the noblest ally Liberal Christianity had; but Liberal Christianity has ever turned toward it the cold shoulder.

To the question why Unitarians and Spiritualists cannot unite as one body,

we reply because Unitarians have never cut themselves loose from the dogmatism and bigotry of denominationalism. Unitarianism has crystallized into a sect. It is bounded and limited, as Mr. Ruskin would say, "it is a sheepfold." The boundaries are clearly drawn, the limits well defined and all who come within these limits are just as dogmatic in their mild form of sectarianism, as are any of the Orthodox sects in their more severe forms, and are quite as much ruled by the spirit of exclusiveness.

Spiritualism, *per contra*, draws no lines of limitation, seeks no uniformity of opinion, has too broad an aim to admit creed or sect, or denominational exclusiveness. It is the democracy of philosophy and religion. Believing in the perpetuity of inspiration and the immortality of all manifestations of the spirit, it has indeed a "living fire upon its hearth."

Spiritualism can never affiliate with any sect, any denomination, because in essence and spirit it is utterly opposed to the limitations that spring therefrom.

### COME NOW, LET US REASON TOGETHER.

The *Arena* for the current month contains an able and critical article from the pen of A. G. Emery, entitled "Has the command of Jesus been revoked?" It appeals directly and with pungent force, to the "preachers" or ministers of the churches calling themselves Christian, and candor, not to say truth, requires of them an answer.

The article sets forth that any person capable of reading the English language, or, in fact, any language capable of being written, can substantiate for himself. It is plain, specific, comprehensible. The command of Jesus, first to his disciples; then to the seventy whom he sent out; then to the multitude of disciples, or followers who witnessed his ascension and heard his parting words, contained two duties inseparable to the office and work of a Christian propagandist: "Preach the gospel and heal the sick." There was no limitation as to time, race or country, and no division in the double mission. Rather there was a special enjoining of the double work, in the supplementary injunction found in the last two verses of the gospel of Matthew: "Go ye, therefore, and make disciples of all the nations, . . . teaching them to observe all things whatsoever I commanded you." The specific, as well as comprehensive nature of the commission should have prevented all quibbling in minds claiming to be truthful and devout, but we are sorry to say it has not.

The commission receives the greater force from the pledge of inseparable results, as recorded in the closing words of Mark's gospel: "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall in no wise hurt them; they shall lay hands upon the sick and they shall recover." And the narrative closes with the assertion of the historical fact that "they went forth and preached everywhere, the Lord working with them, and confirming the word by the signs that followed." The "signs should follow;" the "word was confirmed;" by the signs which did follow.

A pertinent question arises. We have churches and preaching, but are they churches of Jesus, and are their ministers acting under his commission? The latter are ordained in his name. But the signs are not following; the healing of the sick is unknown in discipleship, and the clerical profession will have none of it. They can preach an emasculated gospel, and then appeal to the state legislature for the passage of laws which will make it a criminal offense, subject to a penal punishment, if any one dares to heal the sick according to the commission of Jesus. The world seeks in vain for the promised "signs" which should follow their faith, or that of their church communicants who have made public confession of their belief, at the altar of the church, before being admitted as members.

The commission supposes, or implies a spiritual or psychic force as attached or following belief or discipleship. And this force is beneficent in nature and practical working, compassing only the good of humanity. It exalts its possess-

or above the purely sensuous, and selfish spheres of life. With it in possession, the demands of the physical nature for a purely gross animal life are denied, and the whole nature is brought into subjection to the clear laws of highest and purest uses. The great passions of the soul—the natural governor of the life—are not prostituted to the single object of acquiring anything belonging solely to the mundane. The entire man is, and is to be, in harmony with the highest laws of nature and spirit, and as such, filled with the highest soul forces, such as were disclosed in the life, teachings, and work of Jesus and his disciples. With this storage of power the sick can be healed; the gospel of help, comfort, hope and blessing, can be effectively preached.

Has the world such a gospel, such a ministry, such a "belief," with "signs following" to-day? And if not, why not? The assertion, by these professed teachers of the Nazarene's gospel, that one-half—and that the most practical and convincing half—of the great commission, was limited as to time, and was to, and did, expire by such limitation, is believed by the outside world to be simply a subterfuge to cover spiritual emptiness of heart and life. No such limitation is found in the nature or language of the commission, or in the work or words of Jesus, his disciples or apostles. To every candid, critical mind there is something dishonest in this forced and unevinciated claim. It seems merely a specious excuse to cover an empty void, disclosing the absence of a psychic force which comes through obedience to established spiritual conditions and right living. When this claim is put forth from creedal pulpits as an answer to honest enquiries, we feel a sense of pity, and of shame for the apologist. He must know better.

Either the gospel of Jesus, as recorded and professed is an empty piece of rhetoric, or a speculative philosophy with an impossible setting in the real and actual, or it discloses a soul force and life capable of realization. It must be received as a unit of philosophy and life, or as such it must be rejected. It is practical or it is worthless. To preach of a power which can heal the sick, and then claim that the sick cannot be healed by or through it, and that all attempts to perform the beneficent work should be required by fining and imprisoning the medium believer, seems to us, to deny Jesus, to accuse him of uttering a false philosophy, and to imitate Judaism in preparing a cross for those who are making his gospel of healing a practical beneficence to the world. Brethren, if you won't heal the sick, why seek to punish those who attempt it and succeed?

### WHAT STAR PHOTOGRAPHS REVEAL.

Perhaps the most notable of these celestial photographs, in the direct light that it throws upon the nebular hypothesis, is Mr. Roberts' already famous picture of the Andromeda nebula. Nobody can look upon the vast nebulous spirals that this photograph reveals, surrounding a great central condensation, and showing here and there a bright knot where a satellite of the huge focal mass is in process of formation, without feeling that Laplace and Kant were not very far astray in their guess as to the mode of formation of the solar system.

But although stars in abundance are scattered over and around the Andromeda nebula, there is little in their appearance to suggest a connection between them and the nebula. It is different with the nebula in the Pleiades, and in Orion. In the wonderful photographs of the Pleiades by the Henry brothers, of Paris, one not only sees masses of nebulous matter clinging, so to speak, to some of the more conspicuous stars, but in one place a long, straight, narrow strip of nebula has stars dotted along its whole length, like diamonds strung upon a ribbon.

It becomes more difficult to resist the conclusion that in this strange nebulous streak, with its starry file, we possess an indication of the mode of origin of the many curious streams and chains of stars with which the heavens abound when we look at another amazing revelation of celestial photography. I refer to Professor Pickering's photograph of Orion, taken with a portrait lens from a mountain in Southern California.—Garrett I. Serviss in *Popular Science*.



Specially Reported for The Better Way.

## RELIGION OF THE FUTURE.

Lecture Delivered before the New Society of Ritual Spiritualists, in Knickerbocker Hall, No. 44 W. 14th Street, New York, Sunday, March 22nd, by Dr. Samuel Silsbee.

In order to measurably apprehend the influence and significance of Modern Spiritualism in moulding and determining the character, depth and dignity of the religion of the future, it will be necessary to recall in brief outline the gradual evolution of religion, from the childhood of the human race through fetich, animal and nature worship to the present stage of psychotheism, where the ten great religions of the world are contending for a divinely approved supremacy with each other, and all with the materialistic obstacles of demonstrated science. In such an investigation from a purely intellectual standpoint, prejudice, superstition and emotional education can take no part, facts and rational deductions only are admissible.

We know by common consent and experience that all the knowledge we are able to attain in this world is derived through the medium of the senses, and the aggregate sum of the knowledge so obtained we call experience.

The reasons we give for the phenomena of how our senses take cognizance, no matter how crude or absurd is our philosophy, the impressions made upon our senses by the varied phenomena are stored in what we call memory. But the faculty which enables us to assort, combine, sum up and assign uses for the accumulation of experience, is called the imagination. We cannot demonstrate what memory and imagination are; it is only our crude way of explaining what we are unable to comprehend. Truth, justice, mercy, kindness and cruelty are relative terms, realized because you have known their opposite. Finite and infinite, light and darkness, good and evil, heat and cold, are but exponents and corollaries of each other.

A knowledge of effects we call science. A knowledge of causes and laws we call philosophy. Geometry enables us to analyze and arrange correctly the accumulations of experience and to reduce them to law and order. But after we have climbed the highest attainable round of the ladder of science and philosophy we peer over into an unfathomable abyss beyond. Our senses cannot penetrate the veil, the boundless infinity of the soul and spirit life is still a mystery. We may count the steps we have passed, we may proudly point to the temples we have erected, to human achievements, but no step beyond is visible. Science and philosophy stand upon the brink, gazing helpless and hopeless toward a world of causes to which science has given them no key.

Armed with microscope, scalpel and crucible, they may follow nature into the most hidden recesses, they may trace in orderly sequences the little specks of infinitesimal jelly in its wondrous evolution through myriads of forms up to man—but all is matter—how life came in the little specks of jelly is unknown, and the power that inspires the thrill of great nature's brain and the throb of nature's heart escapes them.

How we exist is inexplicable—why we exist is beyond the reach of science—or only known to the infallible conjecture of the theologian. And even what we are is not satisfactorily explained either by nature, science or revelation. The wisest of us can only stare at each other in helpless wonder as we ask, why, how and what are we? Like one in the bottom of a well who can only see light by looking upward, so we also peer heavenward from the gloomy aisles of time for some glimpse of light eternal. We are not the first people that have stumbled and blundered over nature's mysteries in search of reasons for things. In every age of the world and every stage of human development, from savage to civilized life, man has gathered up his experiences of the phenomena by which he was surrounded and framed some theory of the universe, which, in turn, influenced by the imagination of the people, converted into forms of religion.

Hence, as man advanced in social, scientific and intellectual conditions, his religion and his gods improved in character. Let us remember that in a scientific analysis of religion we can deal only with facts. Any alleged system of divine revelation cannot be considered, for the supernatural must be beyond the reach of natural reason; and besides, every religion has made and still makes the same claim of divine derivation, and so far as science can judge, with equal justice; and still further, no religious system has been maintained against the accumulated experience of advancing knowledge, and none has been proven. Many interesting archaeological questions are involved in this phase of the subject which can only be alluded to at this time. The assumed unity of the human race in the absence of any evidence as to his home or of what race the first man was, the childish inefficiency of the Mosaic cosmogony being recognized by science, which pertinently asks why we do not also trace the origin of plants and animals to one primitive germ, and reverently asserts that the same power which placed ants and flies throughout the world might also have placed man. The paradisaical perfection theory, which has been common to all religions, in the total absence of any

evidence of the existence of a superior race, must be interpreted in accordance with esoteric meaning of Bibles—to describe the moral decline of man from the Eden of innocence and childhood, and whose return is always barred by flaming swords. Man may repeat, but never unlearn. The age of the earth and the period of man's first appearance upon it exhibits more extraordinary variations of opinion than any subject upon which men differ.

Astronomers estimate that it required 500,000,000 of our years from its incandescent state for it to become cool enough for plants and animals to live upon it, and geological periods count by millions of years. Yet, according to theologians the Brahmanic God declared its age as 780,000 years, the Chaldean God at 465,500 years, the Egyptian God 370,000 years, and finally the Hebrew and Christian God at about 6,000 years; all excepting the astronomers upon divine authority.

Perhaps if we knew less of divinity and knew it better we would be wiser. Scientists deal only in facts; it is theologians who boldly enter into a world of eras where angels fear to tread and to whom the mystery of the eternal cause are as familiar as household words. "The substance of things hoped for and evidence of things not seen," does well for the theologian, whose faith is fixed and unchangeable. Ignorance is always positive, and as arrogant as ignorant. But science doubts, has no belief, no faith and investigates.

The aggressive facts of science have always been the iconoclasts of the altars. Before the inexorable logic of enlightenment, the fanatic fabrics of ignorance and superstition have vanished amid the mists of their own inconsistencies. In a careful examination of religious systems we find certain moral aspirations to better conditions at the bottom of all. We find that each has been simple and honest in its beginning, and each an evolution or growth from the accumulated experience of its predecessors.

Changes have been inaugurated by some real or mythical personage, usually with supernatural power and origin attributed to him. In every instance the greed and ambition of theologians have created systems and hierarchies under which the purity and simplicity of the original religion became buried amid the rubbish of rituals and lost in the jargon of idolatrous creeds.

Presently some honest infidel, indignant over the demoralizing influence of priestcraft upon his people, would reform the old truths in the light of advanced knowledge, sweep away the old and create new altars. This is history and history tells us that theologians in all ages and among all people have rendered religion the prolific mother of superstition, bigotry and intolerance, an imperious and ruthless minister to the caprice of the imagination and excesses of the human passions. Yet in every stage of human inquiry, savage, barbarous or civilized, the why and wherefore of things have been answered in some way, and the answers have been the philosophy of that people. The record of human opinions from stage to stage of man's development is a history of his philosophy.

Now, as the main object in presenting my crude thoughts in this connection is to illustrate, if possible, the peculiar significance and influence of what is called Spiritualism upon the religion of the future, a glance at the origin and evolution of religious sentiment may not be superfluous. Fortunately we are not dependent upon legend or conjecture for our facts, since we still have living example of each stage of development from savage to civilized life. The savage has a narrow life, merely to supply his physical wants, his experiences are limited and his facts few.

In the savage the cerebellum governs, the reasoning powers are small and moral sentiments do not exist. Egotism (selfhood) governs the conduct of life; all phenomena are interpreted by his personal experiences; distance is so many paces, time so many sleeps. If he stumbles over a stone or a tree falls and hurts him he punishes them, and in like manner he regards the breeze that cools him, the water in which he bathes and the tree that protects him from the sun as his friends. His philosophy is complete, he admits nothing beyond his own personal knowledge. It is only when something is really known that the boundless immensity of the unknown is realized and science is born. Imagine what an abyss of ignorance opened before the man who first realized the motion of our own world around the sun and perceived that the starry firmament was countless worlds subject to similar laws.

Relying upon the precarious results of the chase for food and clothing, he sees only chance in his methods of life and his opinions are timid and childish, observing that his own breath is like the wind, he infers that the wind is something breathing and he has four wind gods, or seeing a fan wafts the air or kindles a fire, he concludes the wind is somebody fanning, and says the god Hraesvelger is spreading his wings and fanning the earth. The early Mexican philosophers attributed the rain to the gods Muini and Thalo who dip their brushes of heavenly feathers and sprinkle the earth.

The Hindus explain the rain by saying

that lightning bearded Indra breaks the vessels that hold the waters of the skies. The Shoshonees attribute rain to the rainbow, while the Hebrew mythology regard the rainbow as a covenant with God for no more rain. Norsemen call the rainbow bibr, a bridge between heaven and earth, where Heimdell watches to keep off the giants. He can see across the whole earth and hear the grass and wool grow. The Winobagos call the milky-way the road of the dead, made white with passing ghosts, and so on for quantity. A library could scarce contain a record of the caprices of the human imagination in accounting for natural phenomena. In the savage or childhood of the human race everything had personality, trees, rocks, rivers and mountains—all are gods.

This is the age of fetich worship, called Hecatotheism by Powell, and credulity by Draper. As he advances he devises weapons, clothing and implements; he begins to notice the habits of animals; he sees the mountain goat scaling the crags, the eagle soaring amid the clouds, the skill of the beaver, the industry of the ant and providence of the bee; all excites his wonder and admiration. He sees the serpent swiftly gliding without legs, the salmon climbing the cataracts and the spider weaving his wondrous fabrics with a skill so surpassing his own that to him they seem gods. In this phase of development we find animal worship—Zootheism. As his experiences of natural phenomena accumulate he begins to notice the regularity of the seasons, the alternations of day and night, summer and winter, rain and snow, the orderly sequences of the action of heat and light upon the elements, and upon life itself, all so much more wonderful than the animals with which he has grown familiar, that he dethrones his animal gods and replaces them with deities representing some phase of nature, nature worship, Physitheism, Draper's age of inquiry.

He invents an alphabet, perfects the arts, improves in his habits, builds better houses and more splendid temples, and astonishes the world with the grotesque magnificence and grandeur of his achievements. Recognizing heat and light as the mysterious causes of physical phenomena he enthrones light as the symbol of wisdom, the first emanation of the great, ineffable, incomprehensible, eternal cause, and heat the emblem of love from which all else is. Naturally the sun became the symbol of deity, and its passage through the 12 signs of the zodiac—the nucleus of the dominant religions of the world.

But by this time man had been slowly developing his moral nature, his skull had become rounded up, sentiment and ethics began to assume an influence upon conduct; love, charity, mercy, rectitude, virtue, benevolence and kindness became elements in his social life. His rude animal nature is toned down. Science takes higher flights and art is applied to more humane purposes. This is the age of Psychotheism, the age of faith.

Religions become formulated, Bibles are made, myths codified and creeds established. History presents many, many forms of Pantheism and Monotheism under the last phase. The way has been a long and weary one from the fetich to Buddha, Brahma, Zeus, Jehovah and Jesus.

There is no point anywhere in history when one system can be said to have ceased and another commenced, so slowly and imperceptibly has the experience of one age intermingled with and moulded the achievements of the next. As we cannot tell which fallen leaf it is that by its death and decay is made to return to us in a beautiful resurrection of spring flowers, or what particular human life represents the spirit of an era. It is every leaf and every life. So the present age is made up of every human experience back to the river drift man of 200,000 years ago, whose attempt to cross a river on a piece of bark was a prophecy of the steamship. Krishna, Osiris, Moses, Buddha and Jesus, whether real or mythical persons, represented the imperious demands of advancing knowledge in their time. Types of the resistless march of knowledge and executors of the popular will.

As Psychotheism advances man realizes that science and philosophy are developments of his own natural reason; the supernatural being above and beyond him. Heretofore his gods have been made in his own image, but now he recognizes a divine intelligence pervading all things and in nothing greater than his own humanity. Touched by the sufferings of his fellows, divinity within him inspires him to build hospitals and asylums. Seeing that ignorance is the mother of crime and vice, he divinely provides institutions for education. Interpreting God's gospel according to mechanics he constructs railroads, steamships and labor-saving machinery. To mitigate toil and elevate labor, his divine humanity multiplies every appliance for man's comfort and prosperity.

He realizes that he is himself the highest expression of God's idea, and his religion becomes more rational and his God more possible. The assertion of Lugersoll that an honest God is the noblest work of man, no longer seems absurd or blasphemous. He feels his responsibility as a co-worker in the universe. He too is a creator.

Nature produces orders and genera, man educes species and varieties; nature gives the single wild rose, which man improves into countless forms of beauty. The horse and wild dog become in his hands an inexhaustible source of use and pleasure. From the crude metals and rocks he has evolved architecture, sculpture and painting. He invents glass and carries his querulous investigations among the stars above and into the infinitesimal wonders around him. Nature loses her terrors and Bibles their mysteries. No longer the awe-stricken slave he becomes the imperious master of the elements; the terrible lightning meekly bears his message and steam does his menial labor; the myths of his ancestors are stripped of their supernatural coverings and the sublime and beautiful inner truths of Bibles laid bare before his admiring but no longer blindly adoring gaze. He realizes the supremacy of truth, whose revelations, ever higher, newer and more beautiful, are within reach of the aspiring and willing mind.

The dawn of each new truth is to him a revelation in which he sees God face to face, as did Moses in the burning bush. Truth has never been idle, but ever speaking through nature in words of wisdom and grandeur. Its lessons of law and order have found interpreters among the great teachers and prophets of every age.

Institutions have arisen, fulfilled their uses and passed away, leaving their footsteps on the sand of time to guide the march of coming ages to which their work was bequeathed.

A brief summary of the history of one religion will do for all, for all are of similar origin and have passed or are passing through similar stages of youth, manhood and decay. Any where from three to ten thousand years before our era, we come upon a people who had reached the stage of Psychotheism. Their religion known as the wisdom religion, called by Swedenborg "The Ancient Church" represented by Noah. It inculcated the worship of one uncreated, ineffable, incomprehensible intelligence from whom all else are emanations, in series and degrees, not creation, for that would be finite, and spirit and matter are both eternal, but a continuous evolution of souls and forms from and back to the great eternal forever and only in perpetual cycles without beginning and without ending. It is this religion which has figured in history under the quaint and varied costumes of Buddhism, Brahmanism, Parseism, Druidism, Egyptian, Greek, Roman, Hebrew, Scandinavian, Mexican Mythology and in Modern Christianity and Mohometanism.

You will ask how can this be among systems so diverse in character and differing so radically from each other? Well, they do not differ so much as you think, and nothing is easier than to trace the thread of similarity through the ages back to nearly a single germ, and to the great satisfaction of the Christian-esque philosophers the first religion did come from the part of the world assigned to the sons of Noah. Those wholesale missionaries wandered into all parts of the world and spread among people in various stages of development their advanced theories of the universe, and the people clothed them with their own peculiar myths, folklore, allegories and opinions, and the theologians did not fail to erect ecclesiastic hierarchies and more or less powerful systems to control the people, who came in time to worship the symbols instead of the things represented.

Nevertheless, it is claimed that the esoteric meaning was not revealed to the masses, but preserved as sacred mysteries by the sacerdotal class in every age, and these transmitted their knowledge from time to time and founded what appeared to be new religions, as for example, Krishna, Odin, Hermes, Bacchus, Manu, Moses, Zoroaster, Guatama and Jesus; and among philosophers, Pythagoras, Anaxagoras, Plato, Paul, Luke, James, Philo, &c. The Bibles that appeared comprised the Vedas, Institutes of Manu, Hermetic Writings, Chaldean Oracles, Zend Avesta, Pentateuch, New Testament and Koran, in all of which may be recognized a theory of the cosmos that teaches orderly sequences from a Supreme Intelligence to matter, thence by evolution back to the eternal. They said the spirit sleeps in the stone, dreams in the plant, awakes in the animal and is perfected in man.

Jeremiah says to the wood, thou art my father; to the stone, thou hast begotten me. Can modern evolution say more? They had no personal God to watch sparrows and count hairs, as Lugersoll said, but a supreme, all-pervading, eternal intelligence. Divine inspiration came through their wise men, as it comes now, and perception of truth was a revelation, as it is now.

The child's babble, curious exaggerations and apparent peculiarity of Bibles—ours and all of them alike—is a stumbling block to thinking people until they realize their symbolic meaning.

And I wish to say here, emphatically, that nothing can possibly be in worse taste or display a more painful amount of ignorance than for a Spiritualist to denounce the Hebrew Bible. It is not the word of God except in the sense that all truth is. Scientifically and historically it is not true. The Jews themselves knew nothing of it until 250 years

after King David, in the reign of Josiah, when the book was found the temple by a priest, but it does contain the legends, poems, rhapsodies, maxims and wisdom of the ancients, clothed in symbols. Nothing more comprehensive, eloquent, poetic, learned or true exists than the Old Testament.

Theologians have not comprehended it in the least degree, but a feeling somehow of its innate grandeur has preserved it for over 2,000 years. The most wonderful thing about it is the grotesque and utterly unphilosophical system which a semi-barbarous lot of ambitious, ignorant and unscrupulous theologians have erected upon it, and strangest of all how their stupid theory under the title of the word of God has maintained its power over the minds of civilized who know better. Only the God of such theology could have become a man on the smallest and most insignificant planet in the universe for the alleged purpose of saving his own children from a ruthless, arbitrary and vindictive hell invented by the theologians themselves.

The first converts to the Ancient Church were, perhaps, the Hindus, who were nature worshippers, and they proved very apt scholars indeed, and immediately erected one of the most ingenious and powerful religions known in history—the Brahmin. Remember, the Hindu Kabala was at first a pure Monotheism symbolized by objects in nature and especially astronomical emblems. Fifteen thousand years after its introduction the first Bible, the Rig Veda, appeared. Six hundred years after came the Yajur Veda, and the two reigned for one thousand years. Then followed the Zend Veda and the Athana Veda, after which came in quick succession the Sutras, Puranas, Upanishads and schisms without number, until the simplicity and beauty of the wisdom religion was lost in theological peurlities, idolatries and absurdities.

The Buddhist hierophant could no more recognize the humane, gentle teachings of the wisdom religion in the cruel dogmas of the Upanishads, than the earnest and loving Nazarine would be able to discover in the absurd and nondescript patchwork of Christian theology any trace of inspiration from the charming sermon on the Mount. Then came the great infidel Guatama, 623 years before our era; his object was to break down the Brahmin caste and restore the simplicity of the primitive religion, and he succeeded. The real and legendary history of this wonderful man is among the most extraordinary of human record. He was born about 623 years before our era—it is said a king's son—who chose a life of abstinence and suffering in behalf of manhood.

For twenty years a homeless wanderer, surrounded by powerful and unscrupulous enemies, he promulgated the esoteric mysteries of the early faith among the chosen initiates of India, China, Tartar, Thibet and Ceylon, until the number and character of his disciples warranted open revolt, and during the next thirty years Buddhism became the religion of one-third of the human race.

Compare this man's life with the alleged history of our own Jesus, extending over three years. Buddha for fifty years traveled from country to country, presenting to the world a life of such singular purity and self-abnegation as would be a miracle in any age, and would have been a still greater miracle in that age and among such people if they had failed to invest him with supernatural powers.

The power and charm of Buddhism consists in its universal and practical charity, its sympathy with human ills, and its opposition to slavery and vices of all kinds. He taught that religion consists in the exercise of love. The new commandment of Jesus, "That ye love one another," upon this hangs, not a part, but all of the law and the prophet. This world is the counterpart of the spiritual and exists from it. Spirit and matter are eternal and uncreated. His heaven Nirvana is in no sense annihilation, as stupid missionaries have represented, but the return after many wanderings to one's native city. A citizen, not the city. No grander life than Guatama's has ever been presented to the world, and in his religion are found the principles and symbolism of all the rest. Whether it was revealed or invented, whether it is three or ten thousand years old, neither its morality or philosophy has ever been surpassed.

I will detain you a few minutes merely to show a few of the points of resemblance in the chief religions of the world. Pythagoras, who is said to have been initiated into the mysteries by Ezekiel and Daniel, elaborated the Kabala and constructed a system on the curious relation of numbers and used them to represent principles and things (a chemist uses them now to denote proportions of chemical equivalents), which bigotted and ignorant Christian critics found much amusement ridiculing as "number gods."

Nevertheless, his interpretation of the application of numbers is common to all religions. All religions have a trinity, spirit, matter and form; eus, cause and effect; father, mother and son.

Vishnu said: "I am the soul in the heart of all being. I am the beginning, middle, and also the end."

Thousands of years after Jesus said:

"I am the Alpha and the Omega; the beginning and the end; I am the first and the last."

Which was true, as both cases typified Divine truth, the Lord of Swedenborg. All religions have had similar man gods. So similar in fact as to appear plagiarized, which is perhaps not true. The religion has a supreme I. A. O. existence emanating triune principles. No thing emanated something-ism. The man thus in motion becomes something-ism. The dual and the result is something-ism. The triad, trinity, eus, cause and effect, spirit acting upon matter, producing form, as in everything.

The monad, one, and triad, three, produce the mystic arba is, four, complexity, hence we have four seasons, four quarters of compass, four winds, four gospels, four elements; Hindu gods have four eyes and four arms; Egyptian has four eyes; John saw four beasts full of eyes, four cherubim with four faces.

Three and four added make seven—equally universal. Seven days of the week. The Hindu vedas have seven Lokas inferior worlds; seven Kula castes; seven Pura, holy cities; seven Drupa, holy islands; seven Samudra, holy seas; seven Arana, holy deserts; seven Vruksha, holy trees; Manu and his sons were seven races of people. Analogies of Adam and Noah: seven riches or wise men were symbolized by seven Pleads; seven scepters; seven eyes of Jehovah; seven angels; seven devils of heaven; seven candlesticks; and the seventh day of the Bible is repeated in all mythologies. Noah took seven pairs into the ark, was afloat seven months, and rested seven days; and so did Manu, Xesuthrus and Deucalion, who commanded similar expeditions, for all religions have had a flood for the same reasons, and with no better success than ours. Pharaoh's dream was of seven fat and seven lean kine; there were seven golden vials of the wrath of God; Balaam's offering was seven bullocks and seven rams; seven daughters of the Medians came to the well, and seven shepherds tried to drive them away. Moses conquers the seven Sheitans; there are seven occult powers; the great red dragon had seven heads and seven horns with seven crowns; seven lamps before the throne; a book with seven seals, one like the son of man holding seven stars; the lamb with seven horns and seven eyes; seven churches in Asia; seven sacraments; seven capital sins; seven virtues; seven colors seen by Noah; seven wonders of the world; seven steps in Masonry; seven musical notes; seven labors of magic, etc., for numbers find their prototype everywhere. In Italy and Judea seventh day sacred; Laodemonia sacrificed to Apollo every seventh day; hyunns to Python were chanted every seventh day; seven archangels find their analogies in the seven cabinet seven amshaspan of the Persians; seven Sintoos of Japan; seven geni of the Nazarene; there are seven stages of evolution; seven periods of geology; when the seventh seat was opened, John saw seven angels before God, and were given seven trumpets.

Three times four are twelve. So we have twelve months in the year; twelve books of Manu; twelve signs of the Zodiac; twelve labors of Hercules; twelve tribes of Israel; twelve Apostles; twelve sons of Jacob; twelve gates of Jerusalem; twelve alters of Janus; twelve Titans, twelve Hindu Regents; twelve Gods of the Zend Avesta; twelve wooden gods in the temple of Talemeke; twelve gods in Thessaly, Olympia, Achar and Crete; twelve companies of stars in the conflict between Ormuzd and Ahriman. The Egyptians, Phoenicians, Bythians, Syrians, Persians, Greeks, Chaldeans, Hindus, Japanese and Lithuanians had twelve principal gods. Odin had twelve names; Chromerhua, the Irish God, was surrounded by twelve brazen gods; Selomou's molten sea was on twelve oxen; the gates of Jerusalem had twelve foundations and twelve angels over them; the Church is represented by a woman clothed with the sun, the moon under her feet and upon her head a crown of twelve stars.

I will not tire you further. Such examples would fill a library. The Garden of Eden repeats the old Persian myth of Jimas paradise and the Norse Midgaster.

The devil idea is coeval with man. Ahriman, Silva, Typhon, Hades, Satan, Cain; Python, the Dragon, Samoch, Moloch, Belial and Pluto, all analogies of evil. Represented in pairs: Christ and Satan; Zeus and Hades; Jove and Pluto; Osiris and Typhon; Ormuzd and Ahriman; Cain and Abel; Esau and Jacob; Apollo and Python. The moral precepts of Krishna, Pythagoras, Confucius, Socrates, Guatama and Jesus are identical, showing that, let theologians differ as they may, there are not two moralities.

Our affair is with Christianity. The latest and inasmuch as it suggests an immortality as a cue for the conduct of life, the best form of religion to meet the increasing demand of civilization. I mean the religion represented by Jesus, not Paul or the Church.

Thus immortality was a formless conjecture. It is our mission to demonstrate its reality.

The French President, THIBERS, said: "I am a Spiritualist, an impassioned one, and I am anxious, I repeat, to confound materialism in the name of science and good sense."

written SPIRIT LANE PETS The sp Lies all Are ope That co have by To ma Yet they heed us wit selves all th and ion atro at la phes acien had in life writ but in wear ing to T lu clear grea a t bey was wor din cep oth citi geti sks tru ths pp ex su to ea to b co th a t spi in t



Written for The Better Way.

## SPIRITS SPEAKING IN THREE LANGUAGES THROUGH TRUMPETS.

The sweet poet Longfellow says:

"The spiritual world  
Lies all around us, and its avenues  
Are open to the unseen feet of phantoms  
That come and go, and we perceive them not  
Save by their influence, or when at times  
A mysterious Providence permits them  
To manifest themselves to mortal eyes."

Yet full too oft we reject the evidence they present of a life beyond the grave, heed not their pleadings as they impress us with their presence or manifest themselves to our mortal eyes. Many deny all these manifestations, both subjective and objective, as either fraud or delusions; but the evidence has grown too strong, the array of facts so universal, that many of the leading scientists have at last been compelled to investigate the phenomena and pronounce them unquestionably true. Like all questions of science, they found the "occult force" had ever been present, but they perceived it not as they delved in the mysteries of life's mysterious problem. We feel like writing more in this train of thought, but as we wish to relate our experience in one of the most remarkable spiritual seances ever recorded and our space being limited we will confine our remarks to this one subject.

This seance was grand and exciting in the manifestations presented, which clearly and unmistakably proved the great truth of man's immortality and of a tangible and active life in the world beyond. The medium on this occasion was my favorite one, Mrs. L., whose wonderful powers in all phases of mediumship are simply astounding. Accepting the invitation extended, ten other persons, quite prominent in this city socially and scientifically, met together for the purpose of hearing the spirits talk through the trumpet—three skeptics were among the number. Two trumpets were placed in the centre of the semi-circle, formed by the guests present, and six feet from the medium. Everything being ready the light was extinguished and total darkness reigned supreme. I must not neglect to say that two of the skeptics were placed one on each side of the medium, and directed to hold her hands. After one or two hymns had been sung, the two trumpets could be heard moving and we all felt them passing around the circle, as each one was gently touched on the hand or head. After all had been saluted in this manner, our spirit friend Wilbur, the spirit control of Mrs. L., spoke through the trumpet and said, "Good evening, friends, we are glad to meet you here tonight, and will endeavor to illustrate this grand truth of spirit communion by some good manifestations and experiments." As "Wilbur" ceased speaking, Mrs. L., complained of feeling very cold as though she had a chill—the trumpet immediately turned to her and said, "Mrs. L., you must be patient. It is not a chill—we are simply drawing power, and will give you something very fine if you will be patient;" and, indeed, we all sensibly felt the power as it swept around the circle.

Voices began to speak through both trumpets, simultaneously talking to different ones in the circle. Mrs. L. declared she could not stand the singular and depressing feeling such as she had never before experienced. The two skeptics pronounced her hands icy cold, and she seemed, indeed, as if she would go into convulsions; but by carefully chafing her hands and arms was in a degree restored. The two trumpets were again floating in mid-air, one coming to me, and my mother's well-known voice greeted me in tones as of yore. The other trumpet went to a well-known German gentleman and began addressing him in the German language. The voice proved to be that of Father "August Krell," who was for a long time pastor of a German Lutheran Church of this city, and as he talked and brought old reminiscences of the past, our German friend bowed his head and wept, as the conviction flashed upon him of the truth, for he was a cold skeptic; his mother came and talked to him in German. While the two trumpets were speaking, one in German, the other in English, a third and independent voice began speaking in French to one of the ladies present, without the aid of the trumpet—thus three parties were being addressed at the same time, in English, German and French—certainly the most astonishing and remarkable spiritual event on record.

At this point Mrs. L. declared she could not and would not stand this terrible ordeal any longer, that she would die. Wilbur, the control, seized the trumpet and addressing her said: "Mrs. L., fear not. You are protected by a stronger power than earth can produce, the angels are your protectors, fear not be patient; we will produce something grand." Then rising high in the air he proclaimed in a stentorian voice, "Sing, every one sing." Just then our German friend said, "Oh, mine Gott, some one has brought me a flower, and now they pat mine head." Every member of the circle exclaimed at the same time that they all were receiving flowers in their hands, and we began to scent the sweet perfume of the tuberoses that began to fill the air. Suddenly a shower of flowers seemed to fall from the ceiling, covering the medium and those sitting near

her; the quantity was astounding and bewildering. At this point the medium exclaimed she could not go any further, and that we must stop the seance. "Wilbur" again spoke and said, "Friends, we have done all we could; the medium is exhausted, and we must close for the present; good night!" and the trumpets fell to the floor.

The gas was lighted and we found that Mrs. L. and the floor around her were strewn with flowers of all kinds, evidently freshly plucked being still wet and moist with the chilly dew. They had not been cut and tied up in bouquets but torn from the bushes and brought in in an indiscriminate loose mass and showered down like spray. Mrs. L. was so completely exhausted that it required some time to restore her to a normal condition. Each and every one declared they had no flowers when they came into the room, and our host affirmed that there were no flowers anywhere about the house, and as Mrs. L. was being chafed by those who sat beside her, as before stated. Whence came these flowers? Those present were above the suspicion of collusion, and had they conspired in any way to produced the facts as narrated, they could not possibly have brought the large quantities of flowers as were showered upon us, without being discovered, and therefore the evidence seems positive that spirit hands gathered and showered them down, as they so declared.

As our old German friend withdrew, the tears coursed down his cheeks, a happy smile illumined his face and he exclaimed, "Oh, mein Gott! mein Gott! ich bin so froh." "Oh my God, my God, I am so happy, so happy."

We would like to give the substance of the conversations carried on between the spirits and those present; suffice to say the burden of them all was of the positiveness of life, the substantial and real substance of all and everything in the spirit world, and the sure identification of every spirit who presented him or herself to their friends—father, mother, brother, sister, husband, wife, were all recognized and proved their identity beyond any question of doubt. The unbelievers of an immortal life, were convinced of their error, and confessed their conviction, and acknowledged the existence of a merciful and loving Father—God!

Oh, what a grand knowledge to attain to know that by divesting ourselves of the grosser thought of this earth life, purifying our interior nature by higher and holier aspirations, we can bring around us spirits, pure; freed from the dross of earth's baser passions we can mount to the heights of transfiguration and hold sweet converse with the angels gathered there, and penetrating through the earthly shadows that bind us here, we look beyond, and behold the radiant gleams through the sunset gates ajar, and see the angels in waiting with beckoning hand as we pass from earth to heaven. Our beloved Whittier says:

"There are, who like the seeds of old  
Can see the helpers God has sent,  
And how life's rugged mountain side  
Is white with many an angel tent."

APPARITOR.

## A LADY APPEARS IN MATERIAL FORM, AT A DISTANCE FROM HER BODY.

For several weeks we have been investigating a case of materialization of the embodied spirit, which cannot fail to interest our readers, as it has done ourselves. We have deferred publication till we could strictly question the parties concerned, and see that the state matters were congruous in all particulars. The facts may be thus stated. Two ladies, middle aged, one of them somewhat beyond the climacteric, reside together in the country. The younger is of studious habits, while the elder is greatly attached to her garden, a spot worthy of all her care and devotion. During the cold weather, she has been liable to linger too long in the greenhouse, engrossed in her delightful labors, and caught injury on one occasion. Her friend had urged her to be careful, and not overdo it.

One evening as it was getting gloaming-ward, some three or four weeks ago, the elderly lady, whom we shall call Mrs. X., was very busy mopping the floor of her greenhouse, making haste with her work before darkness would set in. Thus engaged she felt a hand placed on her shoulder, and heard the voice of her friend telling her to "come straight away in," as it was getting too late to be out after being so long in the greenhouse. On turning round, Mrs. X. saw her friend attired in a white robe, with her hair flowing loosely down her back, and not "done up" in its usual style. She looked much younger, and quite a new and improved edition of the studious Mrs. Y. In a few seconds the figure had melted away, as also a shadowy male form which accompanied Mrs. Y.

Mrs. X. is a medium, and consequently a confirmed sceptic. She will not jump to any spiritual conclusion without having firm foothold in well-ascertained facts. She entered the house, and during evening cautiously asked Mrs. Y. what she had been doing just before darkness came on. The reply was, that she had been engaged in her rooms, and thought to herself that Mrs. X. could not have remained so long out, but would be in her own apartments. All at once her spirit friends came around her,

as is so frequently the case, and she heard the kindly voice of the well-beloved, and felt herself blend as it were into the substance of a dear friend in spirit life. In the midst of this delicious realization, she experienced and intense solicitude as to whether Mrs. X. was still in the greenhouse, and then fell asleep, and, she thinks, remained in an unconscious state for about five minutes, when she awoke without knowing anything as to what took place in the presence of her friend.

Mrs. X. then told her story, and the two friends arrived at the conclusion that Mrs. Y. had appeared in solid form and spoken to her friend, some fifty yards from the spot where her body was reposing, and that through closed doors. Neither of them had been entertaining any thought or remembrance of the admonition against stopping too late in the greenhouse, till Mrs. Y. had the desire come to her to call on her friend, just as she fell asleep.

Having satisfied ourselves as to these facts, we entered into conversation with these interesting ladies, and found that Mrs. Y. had frequently been seen at a much greater distance from her body, and had given audible communications, of which she was unconscious at the time, but which were reported to her by the friends to whom they were given, when she next met them. These messages have been unexpected news, that the recipient could have had no anticipation of. We also learned that Mrs. X. is a medium of a similar type; and in some of the other cases mentioned, the recipient of the visit was a medium. Indeed, from what we gathered, both of the ladies had been in the habit of appearing at a distance from their bodies, and Mrs. X. sometimes could remember what she saw going on when thus making her spiritual visitations.

These remarkable facts open up many profound questions. First, we may notice the great likeness that sometimes occurs between materializations and the mediums from which they are derived. This similarity has long ago been regarded as no indication of fraud on the part of the medium. Secondly, there is the character of the person to whom these manifestations come. Every one could not be the recipient of such a visit.

The ability to receive must exist as well as the ability to manifest. Certain persons are on a plane so different from that of mediumship, that no manifestation can occur in their presence; or if it do occur, it must be at some distance or these must be a strong array of mediumistic power in the seance. It would be impossible for snow to fall in a heated atmosphere, unless a large volume of cold atmosphere were projected into the warm atmosphere, otherwise the falling snow would melt ere it could be recognized. So it is that the attempted materialization dissolves in the presence of certain persons ere it attain such solidity or nearness as to be discerned, unless there be much "power" present to overcome the melting influence of the non-suitable sitter. Thirdly, we notice that the apparition of herself at a distance was not due to the volition of Mrs. Y., but it was promoted by attendant spirit friends, in the same way as the controlling or operating spirits cause the manifestations of our physical seances. The manifestation may be the medium's "double," but the result may be due to spirit-action. Fourthly, it may be observed that such a manifestation could never be a successful exhibition before a promiscuous meeting. If Spiritualists would give over curiosity-hunting, and study spiritual science, combinations of sitters might be brought about, in whose presence very interesting facts could be observed. Fifthly, we are well assured, nay, we know, that the manifestations that take place in private life are of the most remarkable character, such as none of our public demonstrations can in any way match. In future, these spiritual powers will be cultivated wholly in private, and new and high forms of the faculty will be even more abundant than at the present time.

These choice experiences throw a useful light on the nature of mediumship, and on the manifestations so often regarded as fraudulent by ignorant sitters. We also perceive that man may exist on various other planes besides the physical state, each with its appropriate phase of consciousness, and range of volitional action. Thus we catch glimpses of the immensity and grandeur of human nature science!

Since the foregoing was written, we have had a conversation with a lady who states that since childhood she has been in the habit of leaving her body; independent witnesses have frequently testified to the fact of having seen her at a distance therefrom. In her early life she did not remember anything of her experiences in that state, but lately she retains information gained on these spiritual excursions. She had a very successful sitting recently with physical mediums, and was rather astonished to find that one of the manifestations was her own double! We would be glad if this lady would give an account of her experiences in this state. She has frequently told us that on combing her hair, electric sparks are seen, thus indicating a striking connection between these electrical phenomena and the passage of the inner from the outer body.—Medium and Daybreak.

## SHE READ THE LETTER.

Spiritualists held high carnival at Everett Hall last evening. And well they might, for Mr. and Mrs. Martin, the New York Spiritualists, succeeded in adding \$50 to their worldly possessions by reading the contents of Printer Davis' test letter.

It was many months ago that W. S. Davis, who has his printing office at No. 100 Nassau street, New York city, announced that he would contribute \$1,000 to any worthy charity if the contents of a letter written by himself or by his direction, and held by him or his friend, was read by a medium. Twenty words were mentioned as the limit. Through her husband Mrs. Martin the greatest living medium for physical manifestation accepted his challenge. Later Mr. Martin discovered what he believed to be loopholes in the challenge of Davis and sent a letter to Mr. Davis saying that he would wager \$50 that Mrs. Martin would read a sealed letter of twenty words written in the English language. Mr. Davis replied that he was satisfied.

The Spiritualists had circulated the news of the coming "test" extensively, and the little hall was crowded to the doors. Mr. and Mrs. Martin entered the hall together, and were greeted with applause. Mr. Martin read the challenge and the acceptance, and after a referee had been appointed Mrs. Martin was blindfolded. Not a word was spoken for exactly two minutes, when the muscles of Mrs. Martin's cheeks moved perceptibly.

"Can you see anything, darling?" inquired Mr. Martin.

"Yes," replied the medium; "I see a letter all wrapped up."

"Can you see any words?"

"Yes," putting her hand to her forehead, "I see the words: 'I shall be very much surprised if Mrs. Martin will read this letter, for it is sewed fast inside of the envelope. Is it the work of the devil?'"

The words were pronounced with much deliberation.

Then Mr. Martin excitedly exclaimed, "Is that right?"

Mr. Davis did not know, as a third party had written the letter. President Bogert, of the conference, then read the letter, and it proved to be exactly as Mrs. Martin had read it, with the exception of a change in the tense of a verb. Mr. Davis decided that he had lost his money and paid the bet to Mr. Martin.

The meeting at which this test took place was the celebration of the forty-third anniversary of Modern Spiritualism. Several speeches were made by prominent Spiritualists during the evening.—N. Y. Daily.

## IT CAME ON A SLATE.

To all enquiring visitors Dr. G. W. Pickins of Water street, Eau Claire, Wis., will show the slate itself, or rather the two slates, and will verify the showing by a tale that, while it is hard to believe, seems very convincing. His wife, Mrs. Cora Pickins, mother of his three children, it will be remembered died last October. The doctor firmly believed it not only possible but feasible to have messages transmitted from the dear departed to the family, and sought for the proper medium. He found this medium in Dr. J. Stansbury, of Boston, Mass., and the result to say the least is bewildering.

Desiring a message from his wife, and also wishing to be endowed with the power of a medium, he began correspondence with the Boston Spiritualist and now has, as he declares, a message in his wife's handwriting and a promise of the gift of power. To prove the authenticity of the slate writing, Dr. Pickins had in the presence of James Daley and George Laseur firmly screwed two slates together, using ten screws. Then the same were sealed with sealing wax, and stamped with a chain that, to use his own words, "to duplicate one would have to go to another world." The slates went to Boston, accompanied with a \$5 bill, to show good faith and in about ten days they came back, and again the witnesses were called in. They declared the slates were the same as they had seen sealed, and could not have been opened. In fact it took Dr. Pickins half an hour to undo them and then only with the application of a sharp knife. On one slate was the following message, the doctor declaring it is his dead wife's handwriting and being willing to let witnesses who know her writing see it. The message was:

To G. W. Pickins: My Own Darling Husband, How I love you and how I love to come to you. Darling one I see and know all you have suffered and oh, how I have tried to calm your bewildered soul. Yes, I have watched over you and the children. God bless the darlings, how I love you all. Now darling one I come with new power from this medium's hand and they will help us. You will be lonely no more for you will feel my presence and I will bring you the power to see and hear me, and you will get the writing and you will be very happy. I will send more by telegraph. This is all I can write to-day. With lots of love and kisses. CORA.

On the other slate is the head of an Indian in highly colored drawing. Below it is written:

I come to bring you the power. You will have success. Be faithful.

Besides all this there came a letter from this medium congratulating the doctor and assuring him of a first-class mediumship.—Exchange.

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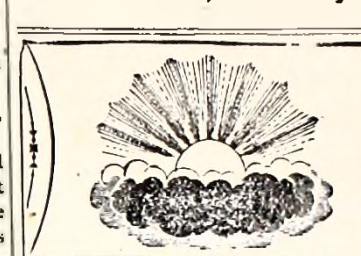
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### ANNIVERSARY ADDRESS.

Delivered by the Hon. Sidney Dean, Before the Union Society of Spiritualists, of Cincinnati, O., Tuesday Afternoon, March 18th, 1891.

We celebrate to-day the forty-third anniversary of what is called Modern Spiritualism.

Natal anniversaries, whether of nations, states, families or individuals are points of interest in which the past is reviewed and recounted either with a present pain or pleasure to the public or the individual, and from which a new departure is taken. Festivities mark the day when success has crowned its dawn, as is illustrated in our own natal day of freedom. Each recurring anniversary seems to bring with it a fresh glory, in that the area of freedom is enlarged, though some of these anniversaries have been baptized in the best blood of the citizens and have been celebrated with crape and tears, and the grief of a suddenly stricken widowhood and the cries of orphanage. But out of the darkness, the light, and out of the night, the morning.

Those anniversaries which mark the birth into the world of a new philosophy; the disclosure of a new and important law in nature; a new force; a new fact out of which reason can deduce its law and its relation to the great cosmos of mind and soul, these are not celebrated with such manifest general rejoicings as their importance seems to demand. Two reasons may be given for this: First, that the sensuous, that which belongs to our physical nature and its relationship seem to occupy the major place in our lives from the time we clothe ourselves in young man or womanhood until we pass the age of production and acquirement and stand on the hither shore of an active, material life, bruised, broken, shattered, waiting for our earthly home to collapse. It is pitiful to think of, but man is an animal and shows it prominently during all his productive years.

The second reason may be found in the fact that the world of thought, intellectuality, philosophy, and the moral and religious forces found within the race, are never at a standstill; never settled and permanent; never beyond the inquiry of the mind and inquiry implies doubt. Intellectual and moral development have really no natal days. The battles of intellect have no Waterloos. The advance is steady, their victories are like the cumulative forces of a sun in addition; they grow. Here and there a giant brain or heart comes to the front among his kind, but he could not occupy the position but for the ranks behind him, who as a body, have moved up from the lower level of their mental progenitors.

All history corroborates these statements. Absolute fixidity of intellectual philosophies, or of religious creed is an impossibility, for the reason that the infinite and unknowable is beyond the orbit of the finite intelligence. It is no fault in the creative design; no blemish upon the fair face of the universe, spiritual and material, for if we were infinite in knowledge, in comprehension, and limited in power, a hell of gods would be the result. We can imagine the wrecks which would follow the mad ambition of a soul like Caesar or Napoleon. No, it is best that we should be finite and limited in nature and in all things save the conscious eternal existence of the soul or spirit, with its law of acquisition or evolution.

We, as Spiritualists, under the new fact, force and law disclosed in the ordinary evolution and preparation for its advent, have properly marked each recurring anniversary with appropriate services. The precedent thus established will doubtless be continued down the ages. In these services, the advance of truth during the elapsed months; the new manifestations of the same power; the fresh results obtained by the processes natural to the quickened and enlarged intellects of the age; the opposition which the new force has met from con-

servatism, and from the creedal defenders of disturbed, disintegrated and dying philosophies; the popular growth of the truth; the blessings which it has brought, the solace it has imparted, the hopes it has instilled, and the steady increase of the roseate glories of its morning hour of life; these and more give to our anniversary occasion an inspiration of fresher life.

I do not propose in this brief lecture to traverse these fields to any great extent. I leave to the able lady advocate who is to follow me this evening this large field, pregnant with thought, and filled, as on no previous anniversary, with the highest inspiration of hope. Standing here, on this forty-third anniversary of the modern birth of an angel ministry into this mundane world of ours, I feel like repeating the words of the old prophet of Israel: "Watchman, what of the night?" And the watchman saith: "The morning cometh!" Oh, glorious day dawning upon the darkened hearts and intellects of earth's great brotherhood! Speed its universality ye angels of light; ye humanitarians of the working sphere of the eternal realms, who won place and service by your unselfish devotion to humanity while ye were in the mortal!

There is a point of advance to which I desire to call your attention, briefly. You read the current daily history of the world. You mark the daily ebb and flow of thought, and thought crystalizing into action and thus making itself a fact and a factor in history. The daily secular press, even though under the hammer of political organizations which shape it to their will, or controlled by the Madame Grundy of creedal, organized faith; or catering to the shekels coined through their advertising columns, are unconsciously, in editors and publishers, doing a grander work than they know. Standing in the center of a network of forces recently disclosed, but long hidden in nature's armory, no part of the world's activities but what pays daily tribute to their columns. Europe, Asia, Africa, Australia, the far off islands of both oceans, the frozen north and south and the midway tropics, the humblest village and the most populous city, all pay their tribute of daily news to the American newspaper. So of the press of other countries. From being one of the feeblest of forces to shape or direct the thought or the affairs of the world in the days of Franklin, it has now become one of the mightiest, if not the mightiest among purely mundane instrumentalities. I doubt whether even the Christian pulpit occupies such a vantage ground of power as does the press to-day.

It was timely born. It would have dropped dead of an untimely birth but for its limited constituency of readers. Its rapid growth speaks the more rapid growth of a constituency of hungry readers, ready and waiting to absorb and digest the current news of the entire globe, with their morning and evening meal. The advancing education of the masses is the prophecy of the greater incoming success of the daily newspaper. It is in itself, one of the greatest of educators. It feeds and at the same time creates an appetite.

But this force is utilized for the promulgation, not of current news alone, but of all forms of modern thought; all creeds, philosophies, theories, speculations, facts. It is the modern field for the intellectual battles of the gods of the earth. This force seems to be designed for the elucidation of truth, the mortal combat between truth and error, in which the latter will fall and the former triumph. The old tribunals of decision are disappearing rapidly; the inquisitorial star-chambers are being abolished, are already abolished, in fact, and through the press, the supreme court of judicature is transferred to the popular mind and will. Even the most sacred of dogmas, and the life of creedal and canonical organizations and methods are brought to the broad light of a modern day and the judgment of the intelligent, civilized world through the press. What a court! What a jury!

Are you reading the papers? Then you know that since our last anniversary there has been such a disturbance, such an intellectual and creedal upheaval of thought and argument; such a combat of intellectual and creedal giants over some of the fundamental and entrenched dogmas which lie at the very foundation, which are, in fact, the corner-stone of the modern so-called Christian churches, Roman and Protestant, as history has never chronicled.

Martin Luther shook Europe when, standing upon his individual rights as a mortal and immortal man, he nailed his theses of liberty of thought, interpretation and action upon the doors of the Cathedral and challenged the answer of the Roman church. It was the birth of Protestantism. But now Protestantism itself is challenged, upon a question which strikes deeper into Churchianity than the theses of Luther. He assumed the plenary inspiration and the infallibility of the word. To-day the parchment teachings themselves are under scrutiny; their claims being subjected to the closest analysis of science. Learned professors in churchly colleges, universities, schools for the training of young ministers, are themselves holding the torches, or with the scalpel are performing the work of anatomical surgery.

In England, the Methodists are started

with the statement of one of its scientific scholars and divines, that faith in the Bible is not essential to faith in Christ, he evidently having reached the conclusion that the plenary inspiration of that book, so long taught as fundamental to faith and an eternal life for the human soul, is nothing more nor less than a creedal myth, born and continued through the ignorance of the world. This English Methodist scientist is only a John Baptist of the more liberal dispensation of this age, and his discipleship will be large.

Our Presbyterian brethren are also in the throes of a new birth into a greater liberality than the old dogmas of Calvinism permitted. And the coincidence is marked in that its scientists and professors are also questioning the foundation claims of the book, or the claims made for it by the ministry and the church. Only yesterday, at a public gathering in your city, one of the scholarly professors in your Presbyterian Seminary, read an able, critical and impregnable paper upon this very subject of the divinity of the Bible, its authority as a whole, as emanating from God by inspiration, which, five years, or even a year ago, would have been pronounced infidel by the churchly tribunal; but to-day, before the larger jury which the press has created, is received without denunciation and discussed without bitterness. I read the report of it in the columns of one of your city papers, with my breakfast.

The Protestant Episcopal Church is also under the inspiration of this modern unrest and increasing spirit of liberality. The broader minds in its pulpits are leading. The narrow, bigoted pigmies of special and exclusive rights and endowments, who are aging giants in their self-conceits, are seeking to stay the popular tide. They are straws floating on the surface of a popular sea whose drift is towards liberalism of creed and thought. But these pigmies are useful in helping to create the agitation of the hour.

I have used these patent illustrations of the new force, and the new tribunal and its influence, to voice, what we as Spiritualists believe, to wit, that the incarnated spirits, still alive in all their sympathies to the triumph of truth in this mundane world, are themselves the unseen spiritual causes of these creedal and churchly upheavals. That they are utilizing their great engine, the public press, to preach the broader gospel of liberty and light which they proclaim in the seance and upon the rostrum. That they herald through the columns of the press, their mission and their work, and through creed, commerce, Madame Grundy and the shekels call for jeers, sneers and abuse upon the part of some editors and publishers, yet these very ebullitions of an editorial or reportorial unrest carry forward the grand mission by awakening the popular mind to investigate for itself.

I note the fact then: the pronounced, undisputed and generally acknowledged fact, that between the last and the present anniversaries, the theological crust of the world has been broken; that creeds have been placed under a calcium light of scientific investigation, that the old and venerated book itself, and the claim for it that every word is truth because inspired by deity, is not only questioned, but sharply reviewed and denied by theological professors and learned divines; that great questions of social life and order heretofore settled and directed by a faith in the same Biblical authority, are now arraying the churches and their membership and ministry in lines of antagonistic forces; as in the Methodist Episcopal Church to-day, over the equal rights of a brain and a soul and a body, when masculine or feminine born.

In other departments than the ecclesiastical and churchly, the same spirit of unrest and inquiry is abroad. In educational concerns; in the civil and political rights of the individual; in the status of capital and labor; in the mutual relations of each, and many others which I cannot even now name, the same ferment is observed. It seems to be specially characteristic of the closing years of the last decade of the nineteenth century. It portends hope for the race the world over, and for its immediate future. It finds full and detailed chronicling in the almost omnipresent newspaper, and consequently creates a jury composed of the intelligent world.

Spiritualism also has its presses and most efficiently are they doing the grand work assigned them. They defend as well as advocate, and the double duty seems to be demanded of them. In every section of the country, and in Europe, these evangel of the angels world and ministry are bringing before the world's great jury the psychic facts of to-day, and the philosophy born of these facts. One can hardly record himself an intelligent Spiritualist, unless he keeps himself abreast of the spirit of the age, and conversant with the movements of the world's great departments of thought and activity, through the reading of the columns of the Spiritualistic press. For of all others, Spiritualists should be intelligent. They should be well balanced with the world's best thoughts. As their relations to the spirit world through faith and personal contact with its denizens inspire to a noble, pure, and grand life here, so should the mental contact

furnish an increasingly greater appetite for the harvesting of knowledge concerning the world's growth in all its departments.

Spiritualists are not yet ready for a creed, or a semi-churchly organization wherein the liberties of the individual will be submerged and lost in a common majority, which, like a legal corporation, has no soul. We work best, for the present, through soul unity, sympathy, and a broadening charity inculcated by the spiritual world, and always increasing. In individualizing man, Spiritualism is emancipating man. The present ferment to which reference has already been made, is breaking the chains of centuries and emancipating individuals. And it is time, these mammoth organizations have almost completely crushed out individual life. Once entering the hopper, the mill stones of creed, rules, restraints, and general supervision of the life, have wrought out the church machine, and henceforth life for him becomes largely automatic. We must think, talk, pray and act by the standard set by the particular church. Spiritualism is not ready to reconstruct and adopt an old form which is being broken and discarded, quietly but effectively, by advancing thought.

We say good bye to the old year whose morning anniversary we celebrated one year ago. We say hail and welcome, and greeting to the new. If in the mortal when the next anniversary recurs, let us then have it individually to say, we have utilized both time and opportunity, for good and not for evil, for a blessing and not for a curse to our fellows; that our hearts are larger, softer, sweeter, more loving; that the tuition of life, whatever it may be to us, has fitted us for the triumph of life over death, joy over sorrow, and a true soul content and peace over unrest and strife. Some of us will doubtless join the ransomed army of the invisibles, look again in the faces of our loved, whom we lost out of the mortal, and with them commence the work and the unfolding of the celestial life. May your transition be glorious. Others will remain to the battle and strife of earth. Be it both duty and pleasure to make that battle vigorous and that strife brave to a victorious ending. How glorious it will be to stand on the earth shores of the crystal sea of life, beautiful life, and with the work all done and well done to wave our farewell to the crumbling mortal, and robe ourselves in the spiritual body that we may see as we are seen, and know as we are known!

### ABRAHAM LINCOLN REVISITS EARTH.

A materialization seance was held in White Plains on Friday, April 3d, under rather remarkable circumstances. The scene was the sick room in which Mrs. Nettie Colburn Maynard, the once famous medium and now the wife of the postmaster of White Plains, has been confined to her bed for nearly ten years, a helpless and suffering, but patient, invalid. For most of this time she has been engaged in dictating to the amanuensis a book containing an account of her seances in Washington with Lincoln, Seward, Stanton and Chase during the most critical period of the nation's history.

It is well known among those who knew Lincoln at all intimately that the emancipation proclamation was issued by direction of a spirit said to have been that of Webster speaking through Nettie Colburn, as she was then known. For two years, from 1863 to 1865, Mrs. Maynard was engaged exclusively by President Lincoln, and made her home in the White House, where she gave the Presidential seances almost daily. Careful notes were kept of all these important communications, and the book was completed and put in the hands of Dr. S. B. Brittan for publication about two years ago. He died soon afterward, and the manuscript was lost. Mrs. Maynard heroically set to work to rewrite the history, having, as she says, been assured that she would be assisted by her spirit friends and kept alive until the task was finished.

To verify certain dates and other details, Mrs. Maynard has during the progress of the work consulted the spirit of Lincoln and other spirits. During the last two years while she has been lying in precisely the same position on her bed, her hands and feet twisted terribly by rheumatism, she has been further favored by the visits of Mrs. M. E. Williams, of this city, through whose mediumship the shades of the invalid's departed friends visited her in visible and tangible shape, bringing her strength and counsel. The last of these seances was that held yesterday in the sick chamber of the cozy house in White Plains.

The "cabinet" consisted of an impromptu arrangement of curtains of soft black velvet stuff drawn across the corner of the room. Those who were privileged to be present were Henry J. Newton, Gen. and Mrs. Wentworth, Mr. and Mrs. Benjamin B. Hill, Charles Quinby, Mrs. Colburn, Mrs. Marble, W. E. Hartman, Miss Gertrude Williams and the reporter. These occupied chairs ranged around two sides of the room.

The medium took her seat behind the curtains about 3 o'clock, and, despite some fears expressed by her as to the effects of poor conditions as to light, arrangements and sick magnetism, the se-

ance that ensued was one of the most remarkable in the history of Spiritualism.

In the dim red light from a small lamp with colored glass sides no less than twenty-three different individuals came out of the cabinet, walked about the room, were recognized as the shades of departed friends, and conversed with Mrs. Maynard and others.

Those in the circle were singing "Nearer, my God, to Thee," when suddenly a form in feminine white drapery appeared and extended her arms toward the company. It was explained that this was "Priscilla," one of the medium's guides, who usually appeared first to "bless the circle." She faded away as silently as she had come. Then the voice of "Bright Eyes," a little Mexican maiden, well known as the medium's familiar spirit, was heard, followed by that of "Frank Cushman," the cabinet spirit. Congressman Somes, of Maine, an intimate friend of Lincoln, came out and walked up to Mrs. Maynard's bedside to give her the precise dates of some events recounted in the latter part of her book which she had been trying for weeks past in vain to remember. The shade of Lincoln, tall, stern, dark and sad looking, appeared for a few moments, gave Mrs. Maynard assurances as to some details in her story and promised to control her and communicate more fully and particularly as to these events later.

Gen. Morgan Chrysler, who commanded the Thirtieth New York Regiment, appeared in his Brigadier's uniform and was recognized by Mrs. Maynard and her sister, Mrs. Colburn. He reminded them of a certain evening in Washington twenty years ago, and of a practical joke that occurred, after which they gave him the nickname of "Duck Legs."

Frank Cushman and his sister Mary appeared together, and greeted the company courteously. Other occasions when two spirits distinctly appeared together were the apparitions of "Katie Robinson" and "Axis Sprague" in company, and of little "Bright Eyes" and a boy named "Eddie Young," known to several present when in the flesh. Mrs. Colburn, the mother of Mrs. Maynard, came to her sick daughter's bedside and comforted her with voice and touch, as did her sister Julia, who died only two weeks ago. Both conversed earnestly about family matters.

The other spirits that appeared in quick succession during the two hours of the seance were those of Dr. S. R. Beecher, a cousin of the Rev. Dr. Lyman Beecher and Mrs. Maynard's old physician; Dr. J. R. Newton, Dr. Warren, Mrs. Cora Dyer Clough, Bessie Turner, E. V. Wilson, Mr. Clymer, Daniel Hale, of Chicago, Margaret Fuller, authoress; Dr. Cutler, Preston T. Holland, who discoursed briefly on the philosophy of Spiritualism, and last "Pinkie," the control of Mrs. Maynard, said to be an Aztec princess who lived in Mexico 500 years ago.

She was radiant in jewels of brilliant phosphorescent light that decorated her hair and her dress, and of which she was evidently very proud.

Dr. Holland's discourse brought the seance to an end. All present expressed their extreme satisfaction with the manifestations, and the invalid for whom the seance was chiefly given said she had been greatly comforted and strengthened. The revision of the final chapters of the book will be pushed rapidly, and it will probably be put to press within a month.—N. Y. Sun.

### NEWS ITEMS.

The base ball season has opened.

The Catskill, N. Y., jail holds two clergymen—Rev. Lous Woodruff, embezzler, and Rev. Harry George, seducer.

The prevalence of the grip has made the death-rate in Chicago more than double that of the corresponding period last year.

A Hackensack, N. J., school meeting, on the 17th, dismissed Vice-principal Stone for saying "hell" before pupils. Rev. John Voorhis was elected a trustee.

Miss Susie Gilbert, a Birmingham, Conn., school-teacher, made her pupils slushrocks and green ribbons on St. Patrick's day, and her dismissal is demanded by parents.

Cardinal Jacobini at the St. Patrick's day banquet at Rome praised the religious propaganda of the Irish through the world. "God," he said, "is acting through the Irish people."

The New York senate has enacted that all police justices be selected from lawyers, which is a delicate way of arranging that New York city justices—Tammans Catholics—be able to read and write.—Truth Seeker.

Italians in New Orleans, besides turning the city upside down, are now accused of having turned the United States flag upside down by way of insult. If the charge is true, it is a pity General Dix was not alive and in New Orleans when the deed was committed.—N. Y. Press.

While George Dolan was walking leisurely across the lower bridge in Bridgeport, Conn., an Italian rushed noiselessly behind him and drove a seven inch dagger into his back, penetrating the left lung. The assassin escaped without being recognized. Dolan will probably die. Is this also the work of the Mafia?

NEW HAVEN, CONN. General Charles A. Johnson, a retired army officer who

served in the Mexican and civil wars, committed suicide on the 30th ult., shooting. General Johnson came to this city from Utica, N. Y., about 25 years ago. He was 65 years old and descendant of John Quincy Adams.

It pays to be a heretic these days. The Rev. Howard MacQuary, of Ohio, who is to be deposed from the Episcopal ministry, will undoubtedly be settled soon in a snug Unitarian pulpit at \$5,000 a year and "found," or better. If Mr. MacQuary had lived a couple of centuries ago something lingering, with boiling oil in it, would have been his portion.

The Spiritualists had a session Saturday evening, the 21st ult., in Everett Hall, Brooklyn. Mrs. Mattie Martin was there in answer to a bet made with her husband by W. L. Davis that she could read twenty words placed in a sealed envelope. She was handed the envelope and read the note, missing one word. Davis said he was satisfied, and paid the wager.—N. Y. Times.

With Brigadier General Hannibal Dyer, whose death at Morristown, N. J., has just been announced, there has passed away the oldest officer of the army. The General was 87 years of age. For seventy-two years consecutively he was either in the service or on the retired list. He was a graduate of West Point and served with distinction in the Mexican War. Upon the breaking out of the Rebellion, having served the prescribed forty years, he was retired with the rank and pay of colonel.

Rev. Dr. Bland, who evidently classes saloonkeepers with the Mafia said at the last weekly meeting of the Methodist Ministers' Association of Chicago, in debate on the New Orleans tragedy, that there are circumstances in which lynching is justifiable. "I wish," said he, "a hundred thousand leading citizens in this city would rise up and put an end to some of the law breaking that is going on here—Sabbath desecration and Sunday saloons."

George W. Shephard, who owns the ground on which the tomb of Mary Washington, mother of George Washington, is situated, gave to Colbert Keitley, real estate brokers, an option on the property. The brokers advertised the tomb for sale at public auction in Washington. This aroused indignation, and Mr. Shephard notified the brokers that he could not give a clean title to the ground. Thereupon they withdrew their advertisement and instituted suit for \$20,000 damages. The decision was in favor of Shephard.

Rev. Heber Newton's society, which proposes to turn in a great flood of white light on all sorts of phenomena, is getting ready for business as rapidly as possible. Its members are preparing their nets and lassos, and will soon be roping in dreams, visions and premonitions and compelling them to give an account of themselves. The spectacle of Heber Newton himself stealing forth in the dead of night to sprinkle salt on the tail of a nightmare is one to attract people several miles to see.—N. Y. World.

The great living issues of the day challenge our attention. There are wrongs to be righted, there are evils to be uprooted, there are noble causes to espouse. Shall we Spiritualists dawdle over theological discussions while the world moves on without us? Shall we direct our energies toward the demolition of the feeble old superstitions which, in a few years more, are sure to die of old age, or shall we marshal our forces against the younger giants of injustice and oppression, which threaten to enslave millions of human beings? We talk beautifully about the grand work of uplifting humanity, but are we engaged in any practical efforts tending in that direction?—Summerland.

### Get back in de Ribber.

The prevailing high waters and the danger of a sweeping flood recalls to mind a humorous incident of the great flood of 1852, which is good enough to repeat. A certain boat coming up the Mississippi lost her way and bumped up against a frame house. She had more than touched it before an old dakey rammed his head up through a hole in the roof where the chimney once came out and yelled at the captain on the boat: "Wear de hell is you going wid dat boat! Can't you see nuffin? Fust thing yer knows yer gwine to turn dis house ober, spill de old woman an' de chile'n once in de flood an' drown 'em. Wat yer doin out here in de country wid yer dam boat any how? Go on back yonder froo de co'n field and get back into de ribber where yer b'longs. Ain't got no business sevin' miles out in de country foolin' round people's houses no how!"

STATE OF OHIO, CITY OF TOLEDO, ss.

LUCAS COUNTY, ss.

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

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence this 6th day of December, A. D. 1890.

A. W. GLEASON, Notary Public.

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## Correspondence.

## Greenville, O.

G. W. Kates and wife extended to the step-mother of Mr. Kates a birthday reception and an impromptu observation of the anniversary of Modern Spiritualism, which jointly occurred March 21st. The meeting was held in the parlor of Mr. Chas. M. Kates, of this city. The occasion was made pleasant by brief addresses by Mr. and Mrs. Kates, and a few tests by "Fleet-foot" while controlling the latter.

As there is no society of Spiritualists here, and a few earnest searchers for truth asking for spiritual food, we hope to have these public workers favor us and the community while in our midst.

A. PHILIP.

## Fort Worth, Tex.

Mr. H. T. Stanley, an inspirational lecturer, of Boston, Mass., lectured at Huffman Hall, March 24th and 25th, for the First Spiritual Society of this place. Subject Tuesday night was "Spiritualism," Wednesday, "Heaven, what and where is it?"

On account of very disagreeable weather only a small audience greeted him. But those present enjoyed a rare treat.

Mr. Stanley, under control of Wolfe, gave tests from the platform, most of which were recognized.

His private sittings were grand, and the many friends he made while with us hope in the near future to have the pleasure of having him with us again soon.

NINA.

## Paw Paw, Mich.

Spiritualists of Southwest Michigan met in Quarterly Convention and celebrated the 43d anniversary March 27th and 28th, as previously announced.

The meetings were well attended by earnest seekers after truth. The weather being fine, a very enjoyable time was the result.

First-class speaking by W. D. Thomas, of Grand Rapids; Sullivan Cook, of Hartford; Mrs. E. C. Woodruff, of South Haven; and Mrs. A. N. Wisner, of Benton Harbor.

Dr. Thomas gave psychometric readings from the rostrum; also Mrs. Deslow.

Instrumental music by Prof. A. J. Davis, of Hartford, assisted by Mrs. Ollie Deslow; and very appropriate songs by Chas. Morse and B. A. Cummings, assisted by Miss Kittie Pritch and Miss Sadie Whitman, of Paw Paw.

The association voted to hold a grove meeting at Lake Cora, Sunday, June 21st.

S. B. BURDICK, Sec. p. t.

## Boston, Mass.

The 43d anniversary of Modern Spiritualism was celebrated here by the different societies. At Berkley Hall the attendance was large all day, every available space being occupied. Many came from a distance to celebrate this memorable occasion. Remarks were made by celebrated lecturers in the cause, interspersed with songs, recitations and music by excellent talent engaged especially for the occasion. The weather was fine, and the occasion one to be remembered by all Spiritualists who celebrated the occasion.

Among the speakers at Berkley Hall were Mrs. R. S. Lillie, Mrs. Sarah Byrnes, Dr. H. B. Storer, Dr. S. A. Richardson, Col. A. A. Wheelock, Mrs. Ida P. A. Whitlock, Mrs. Sheldahl Longley. For tests: Mrs. M. A. Bagley and Edgar W. Emerson. For clairvoyants: Miss Lucette Webster and Miss Clara Clark. Music by the Commonwealth Glee Singers, assisted by Mr. Lillie and Walter Heath, National Guard Orchestra, E. A. Wright, leader.

AUGUSTA FRANCES TRIPP.

## Rochester, N. Y.

The Spiritualists of Rochester, N. Y., celebrated the 43d anniversary of Modern Spiritualism on Tuesday evening, March 21st. The weather was inclement, yet there was a fair attendance, and much enthusiasm was manifested, showing that Spiritualism is alive in the city so ultimately connected with the earlier manifestations.

H. T. King, President of the Religious Society of Psychical Research, presided, and opened the meeting with appropriate remarks. The exercises were interspersed with songs and recitations, and speeches were made by Henry W. Annis, A. W. Moore, Mrs. Cornelia Gardner, R. D. Jones, Dr. Schermerhorn, and Andrew S. Glockner. A brief history of the early investigation of the rapping phenomena, and of the noted Corbin Hall investigation in 1860 was given, and two or three of the very early investigators were present and took part in the meeting. The names of other pioneers were recalled, and mention made of their courage and fidelity to truth in the time when believers were persecuted and denounced as crazy fanatics.

At the close of the speaking the ladies served a beautiful lunch, and a general social time was enjoyed. At a late hour the meeting adjourned, all feeling that the evening had been happily and profitably spent.

J.

## Saratoga, N. Y.

The 43d anniversary was celebrated in Saratoga with modest but earnest enthusiasm. Dr. R. H. Kneeshaw opened the exercises Saturday evening, March 24th, with an eloquent speech replete with the divine spirit of spiritual philosophy. He cuts many valuable nuggets from the psychic mines and dispenses them to appreciative thinkers with impressive force. He especially emphasizes the importance of honest purposes and loyal living.

Floral displays made the air sweet with the wail of beauty, and the choir touched the keys of harmony and evoked the spiritual emotions with exquisite sweetness.

Sunday evening was the climax. Carrie E. S. Tving came Saturday, but was too ill to appear until Sunday evening, and then she was suffering, but when the spirit stirred the inner deeps she melted all obstacles away and thrilled every heart with the great awakening of thought and revelation of divine law. She outdid herself in a speech of about forty minutes, and then "Ichabod" entertained a favored few with tests. She made a fine impression, and is a great favorite here.

Dr. Robt. H. Kneeshaw made a telling speech in his best vein, and dealt out many gems that are only preserved in the spiritual archives.

Dr. Mills and the choir added the finale and gave some tests, as appeared from the echoes from those hills, while the music made the most pleasing and tender benediction, and all went away blessed and apparently happy.

There are, I am told, many Spiritualists here who never attend the meetings. Satisfied to walk and stop themselves in prejudices and vegetate, while the moss grows over them, and the springs of life grow bitter and chill, or dry up and leave only ashes and lunacy to cover their memory or fertilize the roots of new being when the dross of selfishness crumbles and dissolves, and merit is measured by the record, they dream, drift and die of self-consumption and uselessness.

LYMAN C. HOWE.

## Muncie, Ind.

The anniversary of Modern Spiritualism was celebrated here on the 29th ult. Friends met at their place of meeting at half past two o'clock and listened to several of our home lecturers.

Bro. Wm. Lynn, Sen., read an account of the mysterious rappings at Hydeaway, and closed by introducing Dr. J. H. Mendenhall. This

gentleman took for a subject to lecture on, "Fifty years ago and now." By this course of thought broad grounds were laid for reference to the general systems of religious thought, touching the future life of man, with which he compared the teachings of Modern Spiritualism. The doctor drew largely from the religious labors of the Reverend Jonathan Edwards, Furbush, Watts, Dwight (President of Yale College), Robt. Pollock, Bloody Mary, John Calvin, and Virgil, the poet; showing most forcibly and conclusively the sulphurous element that permeated the religious thought throughout the world previous to the dawn of Modern Spiritualism. He then quoted for comparison from W. C. Bryant, W. W. Longfellow and Gerald Massey. He also quoted liberally from the Bible, touching the theory of man's creation, the flood and vicarious atonement. But the most cogent remarks of the speaker were his own or as inspirationally given through him by his spirit guides. In them he followed the evolutionary line of thought, and handled the question in a pleasing, earnest and masterly manner.

Bro. Lynn made some few remarks, and recited a poem of Theodore Tilton's, entitled, "A cloud of witnesses." This closed the afternoon meeting.

In the evening a goodly number were present. This was a conference meeting, as there were several that made some remarks, and Bro. Robert Moon read an account of the rappings at the Wesley residence in Epworth, so that we had a very enjoyable meeting. Yours,

J. E. CROSSFIELD.

## Battle Creek, Mich.

One of the most interesting and instructive spiritual meetings held in this city was the one in Spiritual Hall, Saturday and Sunday, March 23rd and 24th, celebrating the 43d anniversary of Spiritualism.

Saturday evening was spent in a social time and supper, followed by an entertainment, consisting of songs and select reading, with speaking by some of the younger ones.

Sunday morning dawned bright and fair, and we were favored with one of those beautiful days of spring, which carries sunshine and joy to all hearts.

The meeting opened with a song by Miss Jessie Johnson, as fine an inspirational singer as the country affords. She was the life of the meeting, ever ready and willing to give a song whenever called upon.

The first speaker was Mrs. Alvina Curtis, a fine test medium, as also an excellent speaker.

Charles Barnes then gave a few psychometric readings, which were very interesting.

Dr. P. V. Johnson, our permanent speaker, gave a few remarks, when we adjourned for dinner, which was served in the hall by the ladies.

The afternoon was spent in a conference meeting and a social time.

In the evening Dr. P. V. Johnson gave the anniversary address, setting forth in a scholarly manner the truths of Spiritualism, and also giving a few of the many good deeds wrought in its name. The doctor concluded with an inspirational poem on a subject given by the audience, namely, "Justice," which was listened to with rapt attention.

Harmony and good feeling prevailed. We are greatly encouraged, and trust that the next anniversary may find us and many more still progressing in this glorious work.

Any society wishing to hear a good lecture would do well to call on the doctor.

Your excellent paper is steadily gaining ground here; not a meeting passes but there are some selections read from it, which gives us food for thought. MRS. DELLA B. PLATT.

## Chesaning, Mich.

Tuesday evening, March 24th, was a proud and happy one to the many hearts who have entered with all their souls into the work of establishing a home, and opening the doors to the angel world, as they witnessed and listened to the beautiful and dedicatory address by Miss Jennie B. Hagau, which consummated and crowned their heroic efforts in the establishing of a people's Spiritual organization.

We say heroic efforts. It does not require true heroism and loyal to enter upon new and unpopular ideas in the face of strong opposition as evident in our midst. But never did patriotism better assert itself than it has among the faithful few who have stood firmly upon this rock of truth.

Miss Hagau's address was all that was beautiful, elevating and sublime, as she dedicated the hall not alone to the angel world, but the infinite source of all things, God, who has given us the glorious laws of nature that make truth, progressive and love inevitable and immutable. She dedicated it to all that was high, holy, even divine; and it is the sincere desire of the society that the grand ambitions in her address may be fulfilled.

At the close of the dedication Miss Hagau took several subjects from the audience, and wove them into beautiful impromptu poems.

Wednesday afternoon Miss Hagau gave a very interesting and instructive lecture before the Literary Society, touching at length on the evil effects of impure literature, with valuable suggestions for the suppression of the same.

She also spoke advisedly and encouragingly of the woman's club of various kinds in the world.

Wednesday evening her lecture was entirely from subjects furnished by the audience, there being some dozen subjects. From these she selected three of like nature, as follows: "Spiritual Progression," "What proof have we that Spiritualism is true?" and "What are the labors of spirits in the spirit world?"

These subjects constitute the discourse. The other subjects bring of a poetical nature she used for poems, combining them.

Beautiful spiritual solos and quartettes were given both evenings by Mrs. E. Carmer, Miss Messrs. Shreff and Coryell with Mrs. Coryell at the organ.

W. J. Getson performed the office of President with grace, and the hall was filled to its utmost capacity. The collections were liberal and the society felt much gratified at the success of their first efforts, and grateful to all who contributed or lent their interest toward the same.—Argus.

## Topeka, Kas.

The Spiritual Church of Topeka celebrated the 43d anniversary of Modern Spiritualism on Sunday, the 29th of March; it being thought best that they should hold their services on that day instead of the 31st, as they would be better attended than on a week day.

The meeting opened with music by the choir and audience, and all present seemed to enter into the spirit of it. The invocation was then given by Bro. Jessie Putnam, followed by Mrs. Milo Norton, who read a very interesting paper, which had been written by her for the occasion. Mrs. Norton is a very lovable woman, a good reader, and a staunch Spiritualist. Then that grand old hymn, so dear to the hearts of the people, the "Sweet Bye-and-Bye," was sung with a will by every one, seeming to appreciate the wonderful beauty and pathos of the song.

Bro. A. Markley, the President of the society, then made a few appropriate remarks on the object of our meeting, expressing himself clearly and to the point in regard to his belief of the life hereafter, stating that he knew for himself, and did not have to believe by faith, as he used to do when in the old Methodist Church, of which he was a member

for over forty years. He was then followed by Mrs. Emma Hammond, a tried and true worker in the glorious cause, her guides holding her under such perfect control that we realized more fully than we ever had before the power of those who were out of the body, who when they wished to give the world some new thought or idea, never rested until they had accomplished the work they wished to do.

Mrs. Lillian L. Wood was then introduced to the audience and the words of wisdom, of light, of truth and beauty, that flowed from her lips, was like a stream of clear, pure water, to the tired, weary, and thirsty traveler, who was ready to sink by the wayside before he had drunk of it, but drinking was refreshed thereby, and went on his way rejoicing.

Mrs. Wood has the magic power of holding her hearers from the time she begins to speak until the end. The impromptu poem given through her by her guides in commemoration of the 43d anniversary of Modern Spiritualism was perfectly grand in its simplicity and rare beauty.

The choir then rendered that beautiful song, "There is no Death," after which our meeting closed by the benediction given by Mrs. Wood, each one expressing themselves well pleased and hoping we might meet again on the next anniversary of Modern Spiritualism.

But I cannot close without saying a word in regard to your paper, which is a welcome visitor to many homes in our city; for I read with interest the many answers to questions that have often perplexed my mind, and my earnest wish or prayer is this, that it may grow in strength and light in the coming year; that its fair pages may be kept pure and unspiced, and its messenger to send into every home in the land. With kindest wishes and a God-speed in the good work you are now doing, I am truly yours for light, truth and progression, and hope I shall ever remain as I am to-day, a true seeker and a PROGRESSIVE THINKER.

## New Orleans, La.

Sunday, March, 24th, was selected by the New Orleans Association of Spiritualists as the day on which to celebrate the forty-third anniversary of Modern Spiritualism, at their hall 59 Camp street.

In the morning the finishing touches to the decorations were given by the ladies and their assistants. The platform presented a pretty picture, the flowers and evergreens being tastefully arranged.

At 10 o'clock the annual business meeting was held. The board reported the work done during the past three months which comprises the purchase of the hall furniture and organ, all paid for.

The secretary's report showed that \$24.50 had been collected since January 1st.

Several important changes in the by-laws were proposed for adoption at the next meeting in June.

Dr. J. W. Allen, President; John Abbott, Vice-president; Wm. Brodie, Secretary; George P. Benson, Treasurer; Mrs. E. East, Tom White, Miss Annie Benson, Mrs. T. White and Mrs. E. Husted were elected as the Board of Directors.

The afternoon was devoted to the dedication of the hall, only members being present. The ceremonies were simple, but touching. Captain Abbott led the march around the hall, singing "Nearer My God to Thee," each with flowers in hand, which were laid on the platform and received by Brother Benson as an offering to the spirit friends, who declared the hall set apart for the promulgation of the spiritual thought from the spheres beyond, and that the watchwords would be "Wisdom, Justice and Mercy."

Appropriate remarks by Mrs. L. Cook, of Chicago; Mr. George P. Benson, John Abbott, J. H. Massie and Wm. Brodie.

Between the afternoon and evening meetings most of the members remained in the hall, and were regaled with cake and lemonade, thoughtfully provided by Mrs. C. Iron and Miss Annie Benson.

At 7:30 o'clock the hall was filled with an intelligent and earnest audience.

Mr. George P. Benson offered the invocation.

After a song by the choir, Mrs. L. A. Cook, in appropriate words, presented the association with a solid ivory gavel, with ebony handle—the gift of a forty-year Spiritualist—on which is engraved in neat letters "N. O. Association of Spiritualists," which was accepted by President Allen in a neat speech.

Mr. Benson spoke of the good that had been accomplished by Spiritualism since its advent into the world in 1848, and related some of his personal experience in the work.

"The Land Where Our Dreams Come True," was the title of a poem read by Wm. Brodie.

In accordance with the resolution previously adopted, the president presented Mrs. Cook with a letter of recommendation from the Spiritualists here, expressive of their implicit confidence in her ability as a lecturer and medium, and bidding her God-speed on her return home.

To this Mrs. Cook eloquently and feelingly responded, and after a few moments' interval read handkerchiefs and delineated the character of several persons present, giving the names of some of their spirit friends, which were recognized.

After singing "Sweet Bye-and-Bye" the meeting adjourned.

## Mississippi Valley Spiritualist Association.

The regular meeting of the Mississippi Valley Spiritualist Association and anniversary of Modern Spiritualism was held at New Boston, Ill., on March 27th, 28th and 29th.

Friday evening, at 7:30, found New Era Hall filled to its fullest capacity with an eager and expectant audience, who listened to the opening lecture by Mrs. Anna Wilson, of Mount Auburn, Ill., who chose for her topic, "The Gospel of Humanity." It was an earnest and practical discourse, and gave satisfaction to her audience. She was followed by Mrs. Anna Orvis and her spirit guide, who gave a number of very interesting character readings.

Saturday a. m. and p. m. was devoted to the business of the association, and at 7:30 the hall was again filled to overflowing, many being compelled to stand through the entire service. Mrs. Orvis, of Chicago, was the speaker for the occasion. Her theme was "The New Dispensation," and the lecture was given with a force and earnestness that left no doubt in the minds of the audience that she fully believed in the gospel she was expounding. She was followed by Mrs. Ollie A. Blodgett, of Davenport, Iowa, the celebrated slate writer, who gave an exhibition of her powers before the entire audience, and succeeded in getting several messages, which greatly increased the interest already manifested. The hall being entirely too small to accommodate the people, it was announced that the exercises for Sunday would be held in Ballard Hall, the largest in the city, and which was generously tendered by the proprietor.

Sunday at 10:30 found our numbers increased, and a very attentive audience listened to Will C. Dodge on "Evolution, or the Past, Present and Future of Man." Judging from the very generous applause, his hearers were well pleased with the lecture. Mrs. Orvis followed with readings that were received with many demonstrations of approval.

At 2:30 p. m. the platform was occupied by Mrs. Orvis, who answered questions from the audience. This seems to be a favorite method

with this lady and her guides, in which she is exceedingly entertaining and instructive. She was followed by Ollie A. Blodgett and spirit "Bright Eyes," who gave many convincing proofs of spirit presence, giving in nearly every instance the full name of the spirit manifesting.

Mrs. Wilson gave the closing lecture at 7:30 p. m. to a crowded house, choosing for her topic, "The Ethics of Spiritualism." It was one of her best efforts, and though somewhat radical, was thoroughly practical. She did not hesitate to denounce the sham of church and modern society, and made an earnest plea for right living and practical righteousness. Mrs. Blodgett and "Bright Eyes" again entertained the audience with descriptions of spirit friends, giving convincing proof of continued life beyond the change called death. She was followed by Mrs. Orvis and spirit "Minnicenta," who concluded the exercises by giving a number of excellent readings.

Many were present who have never before had opportunity to attend a meeting of this character, and who expressed themselves as being fully repaid for their trouble in getting out through the snow and mud incident to this season of the year.

There is a large liberal element in New Boston of materialistic tendency, who only need the proofs furnished by genuine mediumship to become believers in the gospel of the new dispensation. Many investigators received such evidence at this meeting that they are hungry for more, and will not cease their investigations until satisfied of the fact of a continued life beyond the dissolution of the physical man.

It was generally conceded that the meeting was a model one, the exercises throughout being first-class in every respect, while the audience was of more than average intelligence, and showed by their attention and appreciation that the masses are becoming more and more interested in the facts and philosophy of Modern Spiritualism.

Mrs. Anna Wilson is improving rapidly as a speaker, and is a woman who tries to practice what she preaches, and is an earnest worker in the cause of truth.

Mrs. Orvis, who came to our meeting an entire stranger, gained the good will and esteem of all, not only by her logical discourses, fine singing and pleasing mediumistic gifts, but by her social qualities and her bearing as a true and noble woman.

Mrs. Ollie A. Blodgett, who, for a long time has not been able to exercise her gifts by reason of illness, was, with her guides, fully equal to the occasion, and gained fresh laurels as a medium, who has few equals and no superiors upon the spiritualistic platform.

A splendid choir furnished the best of singing and added greatly to the interest of the meeting.

Too much credit cannot be given to H. H. Roberts and his good wife, as well as other friends, for their efforts in caring for the people and their interest in trying to have a meeting worthy our cause and the occasion, and they have cause for congratulation that it was a pronounced success and one of the best meetings ever held by the association.

WILL C. DODGE, Secy.

## Brooklyn, N. Y.

The anniversary services of the Brooklyn Spiritual Conference, held on Saturday evening, March 28th, was a grand success. The ladies of the Conference had decorated the rostrum with plants and flowers, and the hall was crowded, many being unable to gain admission.

The services were opened by Miss Clift with a solo. Mrs. Renouf gave the opening address, which was short, closing with a recitation of Edwin Arnold's poem, "He and She." After the opening address Miss Clift again responded to the call for a solo, and the President, Mr. Bogert, made a few remarks, and closed by introducing Mrs. Earl, who favored us with a recitation; followed again with music by Mrs. Clift and a humorous recitation by Mrs. Renouf.

The mediums, Mr. and Mrs. Martin, being called for, the grand test of the evening was given.

This test was called out by a challenge which had been offered, the challenger agreeing to give these mediums fifty dollars if they would read a sealed letter which should be held by some one in the audience, and not be in the hands of these mediums at all. Mr. Martin very promptly accepted this challenge, and by agreement a certified check for fifty dollars was placed in the hands of the President of the Conference, Mr. Bogert. The mediums took their station on the platform, and the challenger advanced to within some fifteen feet of the platform, and held the sealed letter in plain view, when Mrs. Martin, being blindfolded, commenced and read very slowly the letter as follows:

"I shall be very much surprised if Mrs. Martin will read this letter, for it is sewed fast inside of the envelope. Is it the work of the devil?"

The letter, which was placed in an envelope and sealed, and then rescaled with sealing wax, had been placed inside a second envelope, and again sealed up, and then sewed, the stitches passing entirely through the letter and both envelopes, was then read as follows:

"I shall be very much surprised if Mrs. Martin reads this letter, for it is sewed fast inside of the envelope. Is it the work of the devil?"

The meeting at this juncture could hardly have been classified as very spiritual, as every body in the crowded hall, except a few disgruntled reporters, gave vent to their emotions in a most decided manner, and some time elapsed before order was again restored. The committee having the matter in charge then explained to the audience that the reading was verbatim, with the single interpolation of the words "will read" for the word "reads," and again the audience gave free vent to their emotions, and applause was the rule for a time.

The challenger then stepped forward and in a very manly way admitted the reading was satisfactory, saying that in order that it might not be attributed to mind reading, he had a third party write and prepare the letter, and he had not known the contents until it was made known after the reading, and by his request the check was passed to Mr. Martin.

Mr. Martin made a few remarks, and Captain Dey closed the services for the evening.

It is worthy of note just here to say that there were ten reporters of the different New York and Brooklyn Journals present, and on Sunday morning the Sunday Mercury and the Recorder were the only journals giving an account of the meeting, and several of the reporters gave free vent to their antagonistic feelings when the matter was announced a success. The meeting was pronounced by all an anniversary that would not be soon forgotten.

DUCOR.

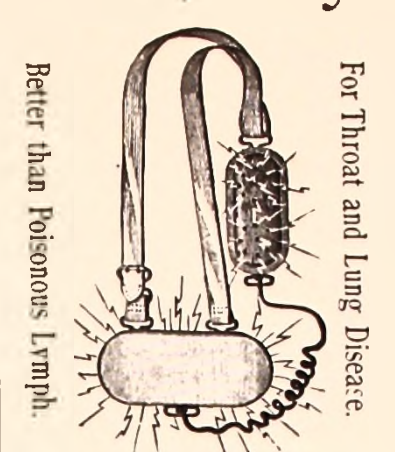
## Grand Rapids, Mich.

The speaker for the month, Mrs. Carrie E. S. Tving, began her labor here, making her audience feel at home with her at once. Beautiful truths were given, reaching the hearts as well as the heads of her hearers. Everyone seemed happy and delighted with the lectures, and now feel that another month's effective work will be added to that already done by the workers who have come and gone.

As ever, E. P. JOHNSON.

Gargyle—Who is your favorite poet? Gargyle—Rider Haggard. Gargyle—He doesn't write poetry at all. Gargyle—I know that.—Judge.

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## TIMELY TOPICS.

L. HUCKLEBERRY.

On January 27th Mrs. Mary Sprague, at Wilmington, Del., dropped dead. She had been frugal and industrious, and during her thirty-nine years of married life her husband weekly gave a certain sum of money for her judicious use. He never questioned what she did with the surplus, but supposed it was regularly put in bank. When Mrs. Sprague died search was made for the bank-book supposed to exist, but to no avail. The house was ransacked also, but still no money was found.

Finally, Mrs. McGinley, a neighbor suggested, as she had had a dream to that effect, that possibly the treasure might be secreted in an antique table, and this article of furniture was examined. Tightly wedged in an inside corner of the table was found a bag of gold and a roll of greenbacks, which, being counted, amounted to \$10,000.

Robert Buchanan, the Scotch poet, novelist and reviewer, a score of years ago was a poor village boy, without fame or fortune, and small prospects of either. The position he has gained in literature has been by untiring study and sacrifice. He is said to stand among the foremost men in London literary life. His poetry, as well as prose, is generally characterized by a tenderness, pathos and spirituality. The latest poem, which we clip, from the Glasgow Citizen, is called "Drawing Veil."

Between the Dead and the Living the veil of the glamour lies,  
But softly it melts asunder, just as the Spirit flies.

Wait by the bed of the Dying, wait till the last sharp breath,  
Then sit in the silence, watching the eyelids closed in Death.

Thickest thou art o'er, now thy heart stands still for fear?

Nay, something stirs in the silence—listen, thou mayst hear!

Crowded round by the glamour, its darkness covers thy head,  
Something walks in the chamber, looks in the face of the Dead!

Wait for a little season—be patient yet for a day—  
Before the breath of thy going the veil shall dissolve away!

Thou, too, shalt stir in the darkness, no man dreaming thee nigh,  
And look on thy worn white raiment, before they put it by.

The new law in France, in the treatment of criminals for first offense, shows a decided advance over the old system. It empowers criminal courts to postpone sentences for five years when those who are punishable to that extent, are shown to be new offenders. "If at the end of five years these monuments of mercy appear to have profited by it, committed no other offense, the sentence becomes void." This will afford ample opportunity for reforming, provided the influence of environs will be such as to infuse the possibility of reformation. The best power of the new law lies, however, in this: that it ceases to demand an enforced association with habitual criminals. How strongly it proves in this instance, as it has in many others, that no effort for the good of humanity has been in vain. The work of Victor Hugo, though apparently futile at his day, is now slowly maturing to that fruition for which he strove so hard. This great man knew, as every good man and woman does, that in every Jean Valjean lies the possibility of an M. Madeleine; and that not by blunting and dulling the latent power for good in man lies the path of reforming, but in appealing, fostering and encouraging in him that, which to a large extent is the succumbing of the endeavor of good to the overpowering influences of evil. This is true reformation; the old method, deformation.

Our good friend, Anthony Comstock, received a deserved scoring from Justice Hogan in New York City last week. On February 13th Justice Hogan issued a warrant for the arrest of three men, who were charged by Mr. Comstock with conducting a poolroom. It seems that the policemen must execute all warrants, but our more than eager friend, upon entering the place, pushed aside the policeman, commanding him to follow him. Four men were found—the warrant calling for three, who were present. Our Mr. Comstock secures the warrant and changes it to include a fourth man—a telegraph operator. When the case came up for final hearing, the district attorney, whose assistance had been asked by the Justice was not there. Mr. Comstock then stated that he had seen the attorney, who had told him that he could not come but recommended the holding of the four men. He had scarcely said this, when the district attorney came in, who flatly denied having spoken to or seen Mr. Comstock. It was this that prompted Justice Hogan to remark that "Anthony Comstock is a man who would stoop to any means to accomplish his end. He has deliberately lied, as no gentleman would do, in order to cover up his mistakes. He thinks himself mightier than the law. Indeed, I think he is laboring under the impression that the statutes were framed especially for his benefit." When good Anthony left the court room he threatened the sergeant with his dismissal, because the sergeant had been giving some evidence to deliver to the district attorney's

office, which Comstock did not want delivered.

In 1879 Miss Clarissa Caldwell-Lathrop, of Rochester, N. Y., a school-teacher, was suddenly taken ill. Always strong and healthy, her sudden, mysterious, agonizing pains were totally unaccountable. Suspecting poison, she submitted some food to a chemist for analysis. Before the result of the analysis could be made known, she was suddenly drugged and carried off to the Utica Lunatic Asylum. This was done without any investigation by duly authorized physicians or order of court which constitutional guarantees require. Here she was immured for two years, vainly endeavoring to establish a communication with friends. She was denied pen, paper, in fact anything by which knowledge of her whereabouts and presence might be made. To her friends it was told she had left for New York City. She finally managed to communicate with James B. Silkinan, a lawyer of New York, who had been kidnapped and confined in the same asylum. He had been at last released by court on a writ of habeas corpus, and he immediately set to work to secure her release. It was granted by Judge Barnard of the Supreme Court at Poughkeepsie. The New York World tells of her thus after having gained her freedom, no release:

She was free. But her professional career was broken up, and her life was apparently wrecked. No one would employ her as a teacher, because she had been in an insane asylum. Her home was gone. Her family had turned against her but taken possession of her little property. She was penniless, and without a trade or place to lay her head. Her health, too, was broken. But she did not falter. Instead of giving up, as many women would have done—instead of abandoning her fellow-sufferers to their fate she set to work at any honest employment she could get, half starved at times, and by degrees taught herself stenography, typewriting and law. In a few years she had an office of her own in the Bryan Building and several girls in her employ. She never forgot her purpose. She kept her history a secret from her business acquaintances and worked with a steadfast idea in her mind to break up the wrongs she had learned by experience and stop the imprisonment of sane people. Struggling with disease consequent on her incarceration, hindered by sickness, enfeebled in health, she toiled on and wrote a book which she called "A Secret Institution." In it she exposed the wrongs she knew, and out of her small earnings she scraped together \$1,000. All of it she spent in publishing the book. Meanwhile she was trying to form a National organization to break up these wrongs.

Her efforts at last were rewarded. She enlisted the sympathy of Mr. Hamilton Wilcox, who investigated her story, and finding it true, took measures which have resulted in the formation of the Anti-Kidnapping League and Lunacy Reform Union. Is it not a gruesome name? Yes, but not as hideous as the shameful necessity which called it into action. The organization now numbers among its members, names that guarantee strong and effective work in its field. Miss Lathrop, in conversation with a World reporter told of some cases which have recently come to her notice. One was from a woman prisoner who had cut out the printed letters from stray newspapers, and by slyly pasting them together one at a time on a sheet of paper had carefully spelt out the epistle making her wants known. Another was from a man in a different asylum, who said that he had been shut up while sick and unconscious without any order from a court and without any legal authority whatever. He had, so he said, been kept in a cell for years and could not get out of his prison. When he was hidden away he had just obtained a divorce from his wife on statutory grounds. The worry and excitement of it all had made him ill. During his illness he was sequestered and had never been able to hear from her or his children since.

It has been shown that in seven years fifty-six sane persons were unlawfully imprisoned in the Buffalo Asylum. In the Utica Asylum, over one hundred sane persons have been imprisoned there in thirty years. In the two years of 1886 and 1887 thirty-two sane persons found asylum there. From what and for what?

Miss Lathrop's statements seem almost incredible, but she declares that she is prepared to substantiate all she says and to back up every statement published in her book. In fact, she invites attack. Horrible as it seems in bold print, she says that it is not an uncommon thing for persons in delirium or illness to be smuggled away, and that nothing is simpler for a determined person to accomplish than this outrage. Those most in danger of this great wrong are elderly people whose relatives desire to control their property, those whose religious views are not agreeable to others who wish to control their opinions, and husbands or wives whose spouses are unfaithful. In substantiation of this she has numerous cases to cite. Among them is that of Mrs. E. P. W. Packard, of Illinois, whose husband, a clergyman, had her immured in the Jacksonville Asylum for years on account of religious differences and who was released only by a court after long negotiations. The World says in its summary on these outrages:

All that is necessary to land a sane man in these prisons is the certificate of two physicians and a commitment order from a judge. Not only this, but the statement is also made that a sane man is often deliberately made insane to serve an end. And to stamp out all this cruel practice and to render any chance of such abuses impossible is the work of the Society. An endeavor will soon be made to have a law passed by the Legislature compelling the authorities to furnish stationary, pen-

ink, postage stamps, and every facility to the inmates of asylums for correspondence with the outside world, and to see that all letters, outgoing and incoming, are properly disposed of. The officers of the Society say that now the distribution of writing materials and the mailing and reception of letters lie entirely within the prerogative of hospital superintendents. They can do about these things as they see fit. The genesis of such a society as the "Anti-Kidnapping League" makes a person stop and shudder that there should exist the need of such a protective organization. There are probably ten thousand persons confined in the asylums in this state. Statistics show that scarcely one in twenty is ever cured or released. It is really possible that many of those remaining, as the Society declares, are sane persons restrained against their will!

## Obituary.

Mrs. Martha Cooley passed to the higher life at her home in Kimball, Mich., Feb. 25th, 1891, aged 67 years. She leaves a husband and seven children to mourn the loss of the physical, but the whole family are all Spiritualists, and realize their loss is her gain.

From an intimate acquaintance with Sister Cooley we feel certain she is prepared to enjoy her spiritual mansion in the summerland of the soul. Services conducted by Mrs. Nellie Haade, Capac, Mich.

Mr. Lawrence Robinson, of 221 Spring Grove avenue, this city, who passed to the higher life on Sunday, the 2nd of March, 1891, was not only an efficient and well-known butcher, but a man whose word was as good as his bond. For thirty-five years he faithfully stood at his post in Lower Market, and many are the friends who will miss his kindly smile and honest countenance. None who knew him will remember him without regret.

His funeral was one of the largest that can be accorded a man in his station, and the many floral offerings gave veritable proofs of the place he occupied in the hearts of his acquaintances and the esteem he was held in by his friends.

With these good qualifications, Mr. Robinson was also a kind-hearted and loving husband, whose home was the dearest and most sacred retreat on earth, and which he cherished with all his heart.

He leaves a wife and son to mourn his loss, but who have the sympathy of a host of friends in the hour of their bereavement.

Such is the course of man. Born, toil, die—nay, not death, but transition. It is but the breaking of the chrysalis to release the ripened spirit—the immortal soul—to enter upon the duties and pleasures of a sweeter, purer, better life, yet not unmindful of the loved ones left behind, for but a thin veil parts us from the world beyond this. And the inspired poets writes:

There is a calm for those who weep,  
A rest for weary pilgrims found,  
And while the mouldering ashes sleep  
Low in the ground.

The soul of origin divine,  
God's glorious image freed from clay,  
In heaven's eternal sphere shall shine  
A day star.

## Cleveland, O.

Mr. S. W. Edmunds lectured at Memorial Hall on the subject of "Psychics vs. Science." Mr. Edmunds read from manuscript, but stated that it was written under direct spirit control.

In many respects the lecture was meritorious. It was a logical argument in behalf of psychic philosophy, and was ornamented throughout with figures of speech. Mr. Edmunds first gave an exhaustive but concise statement of what man had accomplished for the good of society by the agencies of science. He reviewed the achievements of chemistry, physics, astronomy, microscopy and its other successes. Many of these grand achievements, were, he said, accomplished in spite of a scoffing society. They were only brought by great sacrifice, and yet all that science has done has been in the line of material prosperity of man.

"What then is the relation of science to the problem of human life?" said the speaker. "While science has accomplished the material prosperity of man she has almost ignored his spiritual welfare. Spiritual facts must be the basis of true scientific investigation. Science can mold the material, but she can't look behind the veil of the spiritual. Science can formulate a law for crystallizing a rock, but can she tell us by what power those atoms arranged themselves? The botanist can give all the natural phenomena which give life to the plant, but can he tell how that plant came into existence?"

"It is psychic philosophy that must solve these questions. Psychic philosophy as taught at present is far more a physiological study than anything else. Psychic science, pure and simple, should be and eventually will be a great study. God never planted a single desire in the human heart but that he placed within the reach of every man a chance for the complete fulfillment of that desire. Man must study himself that he may know himself."

"If science closes her doors against the psychic side of man's development, what can she know of his soul nature? It is this soul nature of man which is his salvation."—Plaindealer.

## Lima, O.

I desire to make known through your columns the result of a visit made us by Mr. A. S. Willis.

The writer has known him well for years, and has attended a score of meetings under his mesmeric. He is a modest, noble man, devoted to his work, pursuing it at a great sacrifice, taxing of health and time as well.

In view of the latter we have often urged him to leave the smoke of Cincinnati for a change of air, but until last Wednesday have never succeeded in coaxing him to Lima. We spent a day among the wonders of our old and gay fields quite profitably. With us was a friend from a neighboring town, manager of a railway that crosses Ohio.

Though so busy a man he eagerly took time for a day with Mr. Willis, so interested is he in the subject of spirit return.

About 9 p. m. we returned to the writer's home, where an impromptu séance was held. The portieres were drawn across a corner nook, for the purpose of a cabinet, within which was placed a small stand, containing paper, slate and pencils.

Our circle of five was composed of our friend mentioned above, his wife, the writer and wife, together with Mr. Willis. Placing a trumpet on the floor in the center we were soon seated in the darkness.

Mr. Willis was so seated that it was physically impossible for him to change position, enter the cabinet or make any movements without detection.

The conditions of the atmosphere were unfavorable, and both ladies weak and nervous. Notwithstanding these drawbacks, we soon had raps, followed by the rise and circling movements of the trumpet—and when strength was gathered, came the well-known voice of John Morris, Mr. Willis's chief control.

It has been our privilege frequently to converse with Mr. Morris, and have received much instruction and beautiful thought. Of the thousands who have likewise, perhaps, heard his voice I challenge any one to recall a word

from him that would offend the most delicate ear.

Mr. Morris is always grave, tender and dignified. If questioned about the past, people, world, sciences or the beyond, he is ever profound and instructive.

Last Sunday night he talked to us of Mars and other planets.

Other voices of friends conversed with us—first making known their presence by beautiful lights.

There was one case of independent slate writing in the childish fac-simile of a child, the daughter of our friend.

This writing was done at considerable distance from Mr. Willis, and was a very satisfactory test. On Thursday evening we again formed the same circle, but with better results, as the illuminated face of one of the controls appeared materialized, while the talks through the trumpet and other experiences made the occasion most delightful and long to be remembered.

Mr. Willis returned from your anniversary exercises, and then started South, stopping at Robbins, St. Elmo and Chattanooga, Tenn., thence to New Orleans and Galveston, Texas. That he may be spared to his labor for many years, is the fervent prayer of a BUCKEYE.

## Brooklyn, N. Y.

The parlors of Mrs. Dr. Jennie C. Blake, at 24 Franklin Avenue, this city, were beautifully decorated with flowers for the anniversary services on Sunday evening, the 29th. The services were opened by Mr. S. B. Bogert, conductor, with music, Miss Axtell presiding at the piano. The opening address was given by Mrs. Judge Smith on the subject of "Charity."

The speaker calling attention particularly to the condition of the Fox sisters, through whose instrumentality the first spirit raps were produced at Hydesville. It is most unfortunate that these sisters have not been provided for properly, instead of being compelled to sustain themselves against the rebuffs of the world. Future generations will not be able to understand why they have been neglected. They may not have always been just what they should have been; and yet, who shall be their judges, who of us are perfect, which one of us stands prepared to bear the calcium light of public opinion? Mother Grundy turned upon our every act, our every thought in life. To-day Margaret Fox is suffering in poverty and distress, which is all wrong. A home should be provided and the comforts of life assured to her for the short time she may be required to remain in mortal life, the expense of which would be a trifling matter to each of the many thousands now enjoying the fruits of this glorious truth which was first demonstrated to the world through the instrumentality of herself and sisters as little children forty-three years ago. This should be regarded as a sacred trust by the spiritual societies and press of this age, and provisions made accordingly.

After the opening address Miss Axtell again played a solo, and Mrs. Blake then gave a number of very fine tests, included among which was one to a gentleman present, describing in detail his connection with an important business, and a letter which he had written and forwarded by the steamer of Friday, March 27th, to Germany. While the facts were that he had never mentioned the business or letter to anyone, he having quite recently engaged in that business, and simply kept the matter quiet. This was regarded by those familiar with the parties as most remarkable and satisfactory.

Most of the attendants at Mrs. Blake's meetings are those seeking for demonstrations of spirit power and presence—very many being church members and strangers—and all receive something of value which causes thought and interest, not only in her meetings, but the cause generally. She has also published a book of poems which have been given by her spiritual teachers through her instrumentality, many of which are excellent, and which as a souvenir she has dedicated to her many friends.

Fraternally yours,  
DOCTOR.

Fraternity Rooms, Sunday, March 29th.—A glorious night and a glorious success did we have on Anniversary Day, the 43d advent of Modern Spiritualism, for truly all was most harmonious and peaceful.

We were favored with having Mrs. Morrell, Mrs. McCutcheon, Mrs. Bertine and Mrs. Lewis speak for us; also singing of a solo, "Calvary," by Miss Adams, a professional singer, of New York. Our own musical talent also contributed. Recitation by little Lucy Wheaton.

Our hall was well filled with immortals as well mortals, drinking in aspirations from the beautiful flowers, the beautiful language and the harmony that prevailed, as well as the soul-inspiring strains of music which filled the air with sweet melody. Its sound re-echoing through the atmosphere. Angels and archangels held aloft the aura that was sent forth from numerous hearts, created by the welcoming return of that day, which proclaimed a savior was born, not only to the church, but to the world in general—the savior in the tiny rap—the savior which would revolutionize the world in the course of events, proclaiming the immortality of the soul, the birth into new life of the transplanted being, which, casting off the mortal, arrays itself in garbs of immortality.

Truly the rap was a savior to the world, and forty-three years ago having its visible birth, although known long ages before, still coming into recognition through this simple way and why? because the time had come when the cloud would have to break and disclose beauties long hidden; because minds had been ripened and enabled to cope with this grand philosophy; because agitation was necessary to break down opposition and bring to the front what the spiritual world had been so long bringing about; because, through simple child hood it could be proven to be the power of an invisible force, beyond the comprehension of those of tender years. And now we welcome again its day of visible birth; may each returning year, as it rolls on, present grander and more magnificent representation of the presence of loved ones, gone to join the innumerable hosts who have passed through that great change, death, and born again into a life beyond the capability of minds to comprehend, beyond the conception of the children of men; a life worthy of sacrifices and self-denials; a life worthy to be reached after, even at the offering of that which we all hold dear—life itself.

Then should we not prepare ourselves for this transition; should we not buckle on the armor and go forth to the fight, nor need our feet to stray far; for in ourselves we will find the greatest enemy to overcome and conquer. Then pray unceasingly that we may be touched with the fire that scorseth but burneth not, which resurrecting that which is within, breaks away all opposition, lifts us to a higher plane, and with clear vision enables us to see ourselves, and we should shout awake, awake, thou sluggish mind! prepare and teach and let me find the God within I know not of, having even been taught of the one above!

TELKA.

Why do Indians call their heaven the happy hunting grounds?

There are no Indian agents there.—Puck.

Hoolihan—Youse nagura hev no St. Patrick to celebrate.

Pointdexter—No, sah. 'Tid take a bigger man 'n St. Patrick ter git 'way wid un ob our bow-cumstricks.—Puck.

## SUMMERLAND, The Press

(NEW YORK)

FOR YEAR 1891.

New Spiritualist Colony

—OF THE—

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H. L. WILLIAMS, Proprietor,  
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