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# EDITORIAL

Spiritualism. A dangerous counterfeit of the \$2 sil-

ed; a new series will be issued. President Carnot decorated the Russian Ambassador at Paris, and the Czar

St. Petersburg. Hm; talking at Ger

many 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. Holyoke, Mass.-Another example of Christian inconsistency. They send not yet demanded. 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 ver dict 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 underthat their spirit friends see all their actions, such depredations would cease. harmony with facts must be brought to work? Certainly not Spiritualists. bear on their consciences to reform them. And yet there are people who spurn the very morale or philosophy that can bring present day.

believed to produce insanity, we hope 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 State and Pederal Constitutions accord to its citizens the right to worship God according to the dictates of their own consciences. To make a distincion would be treason or anarchism in the government itself and would put an end to the politicians.

The Banner of Light reports that at chanan; wife of Prof. Jas. R. Buchanan, the Rev. M. J. Savage and Mrs. R. S. Lillie participated. Many friends assem- transferring the cause into the keeping floral offering were a beautiful sheaf of suggestive of what is?—We do not and and other appropriate symbols of a wellspent 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 near to sustain and cheer him till the material chains were unlocked for him as well.

The simple denunciation of disappointed investigators or disaffected testhunters is not to be taken into consideration when diagnosing a medium's claims to genuineness or honesty. Mrs. Luther as readily as they are influenced by teach Spiritualism as it it is for pupils to the desert air. As we have honeycombed Spiritualists cannot unite as one body,

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 cess, nor the individual great; but how A. F. MELCHERS - - - - EDITOR to be gods or angels should set the example first. This knocks the theory that bers will follow accompanied by the nec- It is not necessary to vote an entire ticket. mediums mesmerize their subjects into seeing things against their will into a The phenomena is the heart food, and cocked hat-the circle being the real faculties." Then we may perhaps obtain the philosophy the intellectual food of mesmerizers and control the medium.

Rev. T. J. Shelton, editor of the Arkansas Christian, the organ of the Chrisver certificate of 1886 has been discover- tian 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 decorated the French military attache at wife of a prominent merchant, a member of the church. Shelton was arrested in Oakland Cemetery, while attempting to recently died, a member of his congreor intelligence to be made manifest. Toance chambers, and without the aid of a Messiah or one claiming to hold a cerficate as such. Strange, but true, never-Hermon School were stoned by a mob in theless, as millions are able to testify to.

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 somebodyprobably 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 stand the rationale of Spiritualism, and mode of reasoning. But they forget that by it inconsistent laws are issued that drive others to a life of so-called Mere faith has lost its effect on depraved shame by force of circumstances. Who natures like these. Something more in is responsible for such truly hellish

#### WHO CAN ANSWER IT?

Besides reproducing an article from "More Spirituality Needed," the Mediporary says:

churches do; but not before, as both ican 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 bus 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 condevelopment of more and better mediums? If the spirit world intended with it is very helpful in making things clear to us and giving us a more comwe cannot understand spiritual causes -we, as spiritual beings constituting an

We know but very little of Spiritualsm 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 no worse than investigators make them. single hauded? If spirit culture is the manage to jog along without endanger- noblest ally Liberal Christianity had; but Being sensitives, they naturally partake true basis of Spiritualism, we are not yet | ing the life of either. But if the lamb | Liberal Christianity has ever turned to- or following belief or discipleship. And of, or are influenced by the thoughts and Spiritualists, and it is just as much an will fight, we must do likewise. The ward it the cold shoulder. feelings of mortals surroundings them, impossibility for non-Spiritualists to polls is the field of battle however-not

epitome of universal causation.

how to make the cause a material sucto make both a spiritual success. Numessary cash for all concerned. Let the spirits speak, but "through our interior care. In the meantime let us see who val 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 disinte, resurrect the body of a young lady who grate-we will be able to enjoy a little of the lion and lamb fraternity prophesied gether as one body?" gation, whom he wished to raise from by an ancient medium. From the fear the dead .- A strange place to expect life and the desire to kill Spiritualism one What are the characteristics of Unitawould infer the latter to be the lion come day the "dead" are "resurrected" in se- to eat the lamb-Christianity. But Chris- moral in contradistinction to Orthodoxy, tians need not fear. Spiritualism is a which is intellectual, irrational and kind hearted and forgiving lion, having moral. inherited the lamb-like qualities of early Christianity and thus a messenger of But faith is still rampant, and facts are peace and light as was originally in- it does not go far enough." The Spirittended Christianity should be to the ualist assents to that criticism, but world instead of becoming transformed or converted into an orthodox religion or a faith ordinance. Spiritualism is all Unitarianism is a great step from the fact, and if Christianity accepts it, it might false and irrational toward the univerprove a healthy amendment to its con- sally true; but it limits itself by that step. stitution-a good palliative to its present | It cuts loose from the doctrines of Calconsumptive condition. But if it insists vinism, but it does not build up a faith on playing the obdurate child and re- that satisfies the spiritual nature. It is fuses to take the remedy offered, it must suffer the consequences, one of which is is partly natural and partly supernatural, It is plain, specific, comprehendible. to lose its most advanced ministers—its and therefore it does not satisfy the inthinkers, followed by a large number of tellect. It is partly spiritual and partly other enlightened adherents in each case material, and therefore the heart is not -trials for heresy also making heretics. In the mean time Spiritualists, so-called, will enjoy the revelations made to them, thinkers and does not reach the masses. which too, were orginally intended for the church of Christ-if the Bible prophesies are to be relied ou-but which Outside of certain Eastern intellectual others inherited on account of their better adaptation to things spiritual—like limited as compared with Methodism or mission. Rather there was a special enattracting like. The church of Christ Spiritualism. really has no existence anymore. If it did these revelations would have come are now demanding a religion of the two verses of the gospel of Mathew: to it. But it has become a church of heart, instead of the head, and care less fashion; of worldliness instead. It is of for intellectual ideas of God and the all the nations, 9 9 9 teaching them to THE BETTER WAY under the caption of the earth earthy and has no affinity for hereafter than for spiritual life, and posi- observe all things whatsoever I comthe spiritual. Such is the condition of tive knowledge of the future, they want manded you." The specific, as well as um and Daybreak of London prints a Christianity to day. Spiritualism, so to be quickened by a living faith in comprehensive nature of the commission to us, to deny Jesus, to accuse him of ut-When the spirit becomes rife to legis- parallel article embodying somewhat the called, will assume its place in the prolate against Spiritualism because it is same principles, and gives "Spiritual gressive world of philosophic or religious the past for light and inspiration. Culture" as the true basis of Spiritualism thought sooner or latter despite social our legislators will not forget to include and as the remedy for the present laxity ostracism or legislative enactments; and all forms of religion, and especially not in the interest taken in the cause by its when it does, the tables may be turned, the past has annointed them as truth; it adherents. But editorially our contem- as it was on Judaism eighteen hundred years ago. Thus it is best that Christi-Spiritualism has not got out of its cradle yet. auity—now but so-called—take a lesson from the past and look into the causes of Spiritualists are all at sea. 9 0 0 But the Amer history rather than contemplate the ef- looking with clear eye through the dimfects only. But can Christianity cognize causes? Not in its present worldly the vital light of truth. His inspired iness; we must mind our own, o o o we must condition. Intuition is a spiritual evolve- heart beat in unison with the beating them; they shall lay hands upon the sick ment of the human ego, and Christranity has missed its calling-its opportunities, and must retract or it will find itself, like Judaism, a very much de- he did not desire to make his own conspersed people. Not that the Christians ceptions a finality, and he caught of to-day will emigrate, but in the course the funeral of the late Mrs. C. H. Bu- stantly striving for more power by the of events will find themselves outside feet revelations than he could utter. We instead of inside of the churches, having doubt if he desired to build a sect or esbeen gradually elbowed out by a majority tablish any new system of faith; he who have grown into Spiritualism by an wanted to break the chain of dogmatism bled to pay a tribute of respect to the of mortals why this continued combat evolutionary process. The church is al- and release humanity from the bonds of memory of the deceased. Among the for more power? Is the latter not very ready honeycombed with Spiritualism, an irrational theology. and in larger cities old time orthodox Raster lillies, wreaths of green leaves never did recommend a surrender of sermons have lost interest and influence. self-hood in spirit communion. But a More of the truly philosophical-the little intuitive reasoning in connection spiritual or natural-is demanded and given. Preachers are secretly looking reverence him as a great and noble reinto Spiritualism and preaching its former. Had he lived, he would never prehensive idea of what is needed. Spirit tenets. Parishioners are becoming con Culture is one; but self-knowledge is the verted without cessation; for every conmainspring to it; for without the latter vert to Spiritualism is restless until he es of Massachusetts, and would never has brought another to the bar of judgment before which he now stands, and we slism that the sect revereing him as may add, a better and wiser man. In ready cribbed, but still somewhat shy of temptuous disdain. each other, and in some instances very unfriendly one with the other. But by a little judicious diplomacy and consissaid at our anniversary that," Mediums are know enough to take charge of the cause tency on part of Spiritualists we might hearth, and that Spiritualism was the

struction from our spirit guides. Not by Yepresentatives direct, at least by voting against such whom we know to be unfriendly to Spiritualism. We must sacrifice partizan feelings for the cause. Simply substitute names, and when successful let it be made known. No people are more sensitive about losing votes a sufficient knowledge of Spiritualism to than politicians are, and once having hope for a transfer of the same into our gained an influence in this direction, we have nothing more to fear. Against the can give the cue to a more general revi- 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 to- hearth."

Let us try and answer that question. rianism? It is intellectual, rational and

Unitarianism is good. The Orthodox say of it, "It is good as far as it goes, but would not have it go any further than it does in the direction of Orthodoxy. partiy rational and partly irrational. It content with it. It demands faith, and yet exalts the reason, therefore it puzzles

Unitarianism has never taken a strong hold on the masses of the great West. centres, its growth has been exceedingly

We conceive this to be because men present realities, and not be referred to should have prevented all quibbling in

The present age demands ideas simply because they are true and not because

manity 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, ness of theological error and beholding heart of humanity, and he stepped a century forward from out of the dull, cheerless theology of Johnsthan Edwards; but glimpses of higher truths and more per-

We look upon his course as one of the have refused to fellowship with Theodore Parker as did the Unitarian Churchhave taken the position towards Spirtutheir founder and special saint has ever some respects the lion and lamb are al- done-that of cold, critical, almost con-

> Theodore Parker thirty years ago de clared Spiritualists to be the only body of people with a living fire upon their

THE BETTER WAY. spirits; for without this sensitiveness instruct the professors of an academy, the church with Spiritualism we must we reply because Unitarians have never or above the purely sensuous, and selfish And we are but pupils. Let us seek in- make our power felt in politics. If not cut themselves loose from the dogmatism and bigotry of denominationalism. Unitarianism has crystalized into a sect. It is bounded and limited, as Mr. Ruskin well defined and all who come within soul-the natural governor of the lifethese limits are just as dogmatic in their are not prostituted to the single object mild form of sectarianism, as are any of of acquiring anything belonging solely the Orthodox sects in their more severe to the mundane. The entire man is, and 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 experpetuity of inspiration and the immor- preached. tality of all manifestations of the spirit, it has indeed a "living fire upon its

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

#### COME NOW, LET US REASON TO-GETHER.

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 substautiate for himself. The command of lesus, 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 joining of the double work, in the supplementary injunction found in the last "Go ye, therefore, and make disciples of minds claiming to be truthful and devout, but we are sorry to say it has not.

force from the pledge of inseparable Brethren, if you won't heal the sick, why wants a vital hold ou God through hu- results, as recorded in the closing words of Mark's gospel: "And these signs succeed? 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 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 brightest tracks that our century has signs are not following; the healing of made through the mist and darkness of the sick is unknown in discipleship, error toward the light of truth, and we 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 the stars, but in one place a long, vain for the promised "signs" which straight, narrow strip of nebula has should follow their faith, or that of their stars dotted along its whole length, like to heal the sick according to the comshould 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 this force is beneficent in nature and To the question why Unitarians and practical working, compassing only the a mountain in Southern California. Spiritualists cannot unite as one body, good of humanity. It exalts its possess. Garrett P. Serviss in Popular Science.

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 subjecwould say, "it is a sheepfold." The tion to the clear laws of highest and boundaries are clearly drawn, the limits purest uses. The great passions of the 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 s ck can clusiveness. It is the democracy of phi- be healed; the gospel of help, comfort, losophy and religion. Believing in the hope and blessing, can be effectively

> 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 oneconvincing 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 unevidenced 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

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 requited by fineing and imprisoning the medium believer, seems tering a false philosophy, and to imitate Judaism in preparing a cross for those who are making his gospel of healing a The commission receives the greater practical beneficence to the world. seek to punish those who attempt it and,

## WHAT STAR PHOTOGRAPHS RE-

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-

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 nebulæ 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. diamonds strung upon a ribbon.
It becomes more diffiult 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 atreams 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

Specially Reported for The Better Way

RELIGION OF THE FUTURE. Lecture Delivered Before the New Society Ethical Spiritualists, in Knickerbocker Hall No. 44 W. 14th street, New York, Sunday March 22nd, by Dr. Samuel Silabec.

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 religious 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 admissable.

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 which 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 knowle ge 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 unfathoniable 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 infinitessimal jelly in its wondrous evolution through myriads of forms up to men-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 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 peo ple; converted into forms of religiou.

Hence, as man advanced in social scientific and intellectual conditions, his religion and his gods improved in character. Let us remember that in a scien 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 archicological quessubject which can only be alluded to at human race in the absence of any evidence as to his home or of what race the first man was, the childish ineficiency of the Mosaic cosmogouy being recognized by science, which pertinently asks why we do not also trace the origin of plants and animals to one primitive same power which placed ants and flies throughout the world might also have placed man. The paradisiacal perfection

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 flamng 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. lions of years. Yet, according to theologious 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, ologians who boldly enter into a world of whom the mystery of the eternal cause substance of things hoped for and evidence of things not seen," does well for and investigates.

The aggressive facts of science have ment, the fanatic fabrics of ignorance mists of their own inconsistencies. In a honest in its beginning, and each an evolution or growth from the accumulated experience of its predecessors,

Changes have been inaugurated by with supernatural power and origin atcreated 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, indigpriestcraft 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 civhave been answered in some way, and the answers have been the philosophy of that people. The record of human opinious from stage to stage of man's

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 in helpless wonder as we ask, why, how 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 his physical wants, his experiences are limited and his facts few.

development is a history of his philoso-

In the savage the cerebellum governs the reasoning powers are small and moral sentiments do not exist. Egotism all phenomena are interpreted by his perover a stone or a tree falls and burts him he punishes them, and in like manner he regards the breeze that cools him. the water in which he bathes and the of the popular will. tific analysis of religion we can deal only 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 tions are involved in this phase of the the chase for food and clothing, he sees this time. The assumed unity of the 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 wasts the air or kindles a fire, he concludes the wind is somebody fanning, and says the god brushes of heavenly feathers and sprinkle

that lightning bearded Indra breaks the vessels that hold the waters of the skies. The Shoshonces 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 biport, a bridge between heaven and earth, where Heimdell watches to keep off the glants. He can see across the whole earth and hear the grass and wool grow. The Winebagos call the milky-way the road of the dead, made white with passing ghosts, and so on for quantity. A library could scarce and geological periods count by mil- 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 Hecastotheism 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 mind. Scientists deal only in facts; it is the- the clouds, the skill of the beaver, the industry of the ant and providence of eras where angels fear to tread and to the bee; all excites his wonder and admiration. He sees the serpent swiftly are as familiar as household words. "The gliding without legs, the salmon climbing speaking through nature in words of proved very apt scholars indeed, and im- Vruksia, holy trees: Manu and his many the cataracts and the spider weaving his wondrous fabrics with a skill so surthe theologian, whose faith is fixed and passing his own that to him they seem unchangeable. Ignorance is always gods. In this phase of development we positive, and as arrogant as ignorant. But find animal worship-Zootheism. As science doubts, has no belief, no faith his experiences of natural phenomena accumulate he begins to notice the regularity of the seasons, the movement of march of coming ages to which their always been the iconoclasts of the altars, the moon and stars, the alternations of work was bequeathed. Before the inexorable logic of enlighten- day and night, summer and winter, rain and snow the orderly sequences of the acand superstition have vanished amid the tion of heat and light upon the elemekts, and upon life itself, all so much more through similar stages of youth, mancareful examination of religious systems wonderful than the animals with which bood and decay. Any where from three we find certain moral aspirations to bet- he has grown familiar, that he dethrones to ten thousand years before our era, we ter conditions at the bottom of all. We his animal gods and replaces them with come upon a people who had reached simplicy and beauty of the wisdom religfind that each has been simple and deities representing some phase of nature, the stage of Psychotheism. Their renature worship, Physitheism, Draper's age of inquiry.

He invents an alphabet, perfects the arts, improves in his babits, builds better some real or mythical personage, usually houses and more splendid temples, and astonishes the world with the grotesque tributed to him. In every instance the magnificence and grandeur of his achivegreed and ambition of theologians have ments. Recognizing heat and light as the mysteribus causes of physical phenomena he enthrones light as the symbol of wisdom, the first emanation of eternal cause, and heat the emblem of nant over the demoralizing influence of the sun became the symbol of deity, and and varied costumes of Buddhism, its passage through the 12 signs of the zodiac-the nucleus of the dominant religious of the world.

But by this time man had been slow ly 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 ilized, the why and wherefore of things more humane purposes. This is the age of Psychotheism, the age of faith.

> Religions become formulated, Bibles established. History presents many, many forms of Pantheism and Monotheism under the last phase. The way has fetich to Buddha, Brahma, Zeus, Jehovah and Jesus.

There is no point anywhere in history 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 teries by the sacerdotal class in every savage has a narrow life, merely to supply 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 (selfhood) governs the conduct of life; a river on a piece of bark was a prophecy of the steamship. Krishna, Osiris, Moses, sonal experiences; distance is so many Buddha and Jesus, whether real or paces, time so many sleeps. If he stumbles mythical persons, represented the imperious demands of advancing knowledge in their time. Types of the resistless march of knowledge and executors

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. Inonly chance in his methods of life and terpreting 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 Hræsvelger is spreading his wings and his religion becomes more rational and germ, and reverently asserts that the fanning the earth. The early Mexican his God more possible. The assertion philosophers attributed the rain to the of Ingersoll that an honest God is the gods Muini and Thaloe who dip their noblest work of man, no longer scenis theory, which has been common to all the earth.

The lindus explain the rain by saying verse. He loo 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 contain a record of the caprices of the slave he becomes the imperious master human imagination in accounting for 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

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 wisdom and grandeur. Its lessons of mediately erected one of the most inlaw and order have found interpreters genious and powerful religions known among the great teachers and prophets in history-the Brahmin. Remember, of every age.

Institutions have arisen, fulfilled their uses and passed away, leaving their foot-

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 ligion 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 the great, ineffable, incomprehensible, perpetual cycles without beginning and without ending. It is this religion which love from which all else is. Naturally has figured in history under the quaint Brahmanism, Parseeism, 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 Christianesque philosopers the first religion did come from the part of the world assigned to the sons of Noah. Those wholesale are made, myths codified and creeds missionaries wandered into all parts of the world and spread among people in various stages of development their advanced theories of the universe, and been a long and weary one from the the people clothed them with their own peculiar myths, folklore, allegories and 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 mysage, and these transmitted their knowledge from time to time and founded what appeared to be new religious, 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 apof 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 pefected 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 Ingersoll 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 peurility of Biblesours 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 absurd or blasphemous. He feels his all truth is. Scientifically and historically it is not true. The Jews them-selves knew nothing of it until 250 years Thousands of years after Jesus said:

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 thing-ism. The triad, trinity, eus which a semi-barbarous lot of ambitious ignorant and unscrupulous theologians ducing form, as in everything. 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 civil- quarters of compass, four winds, for ized who know better. Only the God of gospels, four elements; Hindu gods has such theology could have become a man four eyes and four arms; Egyptian in on the smallest and most insignificant has four eyes; John saw four beasts in planet in the universe for the alleged of eyes, four cherubin with four face purpose of saving his own children from a ruthless, arbitrary and vindictive hell invented by the theologians themsclves.

The first converts to the Ancient castes; seven Pura, holy cities; seven Church were, perhaps, the Hindus, who Drupa, holy islands; seven Samudra, holy were nature worshippers, and they seas; seven Arama, holy deserts; see the Hindu Kabala was at first a pure Monotheism symbolized by objects in Jehovali; seven angels; seven deviled nature and especially astronomical emsteps on the sand of time to guide the blems. Fifteen thousand years after its enth day of the Bible is repeated is 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 reasons, and with no better success than and schisms without number, until the ion was lost in theological peurilities, 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 there are seven occult powers; the grag be able to discover in the absurd and red dragon had seven heads and nondescript patchwork of Christian the ology any trace of inspiration from the charming sermon on the Mount. Then | seals, one like the son of man holding down the Brahmin caste and restore the simplicity of the primitive religion, and he succeeded. The real and legendary 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 Tartar, Thibet and Ceylon, until the number and character of his disciples warranted open revolt, and during the saw seven angels before God, and were next thirty years Buddhism became the given seven trumpets. religion of one-third of the human race.

Compare this man's life with the alleged history of our own Jesus, extend ing over three years. Buddha for fifty Zodiac; twelve labors of Hercules; twelve years traveled from country to country, tribes of Israel; twelve Apostles; twelt presenting to the world a life of such sons of Jacob; twelve gates of Jerusales. opinions, and the theologians did not singular purity and self-abuegation as twelve alters of Janus; twelve Titan fail to erect ecclesiastic hierarchies and would be a miracle in any age, and would twelve Hindu Regents; twelve Gods of when one system can be said to have more or less powerful systems to control have been a still greater miracle in that the Zend Avesta; twelve wooden gods in age and among such people if they had the temple of Talenieks twelve 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 dations and twelve angels over the and exists from it. Spirit and matter are eternal and uncreated. His heaven peared comprised the Vedas, Institutes 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 religious 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 the best form of religion to meet the ir 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."

after King David, in the reign of Josiah, "I am the Alpha and the Omega; the ginning and the end; I am the first

the last.' Which was true, as both cases typele Divine truth, the Lord of Swedenha All religions have had similar man god So similar in fact as to appear plaga ism, which is perhaps not true. Ika religion has a supreme I. A. O. existenemanating triune principles. No-this ism emanated some-thing-ism. The nad thus in motion becomes two thing ism. The duad and the result is three and effect, spirit acting upon matter

The monad, one, and triad, three, pro duce the mystic arba is, four, complenness, hence we have four seasons, in Three and four added make seven equally universal. Seven days of the week. The Hindu vedas have seen

Loka inferior worlds; seven Kula e sons were seven races of people. As alogies of Adam and Noah: seven riche or wise men were symbolized by seven Pleads; seven scepters; seven eyes heaven; seven candlesticks; and the sevmythologies. Noah took seven pain into the ark, was afloat seven months, and rested seven days; and so did Man Xesuthrus and Deucalion, who commanded similar expeditions, for all religious have had a flood for the same ours. Pharaoh's dream was of seven fe and seven lean kine; there were seven golden vials of the wrath of God Balaam's offering was seven bullocks 🖦 seven rams; seven daughters of the Medeans came to the well, and seres shepherds tried to drive them away, Moses conquers the seven Sheitm horns with seven crowns; seven lamp before the throne; a book with seven came the great infidel Guatama, 623 years seven stars; the lamb with seven home before our era; his object was to break and seven eyes; seven churches in Am seven sacraments; seven capital sac seven virtues; seven colors seen by Noak seven wonders of the world; seven steps history of this wonderful man is among in Masonry; seven musical notes; seven labors of magic, etc., for numbers fast their prototype everywhere. In Italy and Judea seventh day sacred; Lacedemonium sacrificed to Appollo every seventh day. hymns to Python were chanted every seventh day; seven archangels find their analogies in the seven cabin seven amshaspand of the Persiance seven Sintoos of Japan, seven geni d the chosen initiates of India, China the Nazarene; there are seven stages of evolution; seven periods of geology, when the seventh seat was opened, jobs

> Three times four are twelve. So w have twelve months in the year; twelve books of Manu; twelve signs of the Thessaly, Olympia, Achar and Cres twelve companies of stars in the confid between Ormuzd and Ahriman. The Egyptians, Phoenecians, Bythuins Syrians, Persians, Greeks, Chaldens, Hindus, Japanese and Lithuanians be twelve principal gods. Odin had twelst names; Chromerhua, the Irish God, w surrounded by twelve brazen gods; Set omou's molten sea was on twelve ores the gates of Jerusalem had twelve four the Church is represented by a women clothed with the sun, the moon under her feet and upon her head a crows twelve stars.

I will not tire you further. Such amples would fill a library.

The Garden of Eden repeats the Persian myth of Jimas paradise and the Norse Midgaster.

The devil idea is coeval with mas Ahriman, Siva, Typhon, Hades, Satta Cain; Python, the Dragon, Samoch, Me loch, Belial and Pluto, all analogies of evil. Represented in pairs: Christ 🕶 Satan; Zeus and Hades; Jove and Plats Osiris and Typhon;Ormuzd and Ahrims Cain and Abel; Esau and Jacob; Appollo and Python. The moral precepts Krishna, Pythagoras, Confucius, Sr crates, Guatama and Jesus are identical showing that, let theologies differ they may, there are not two moralities

Our affair is with Christianity. The latest and masmuch as it suggests an im mortality as a cue for the conduct of life. creasing demand of civilization. I meet the religion represented by Jesus, and Paul or the Church.

Thus immortality was a formless cor-ecture. It is our mission to demosstrate its reality.

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

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Written for The Better Way. SPIRITS SPEAKING ANGUAGES THROUGH TRUM-PETS.

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. have by their influence, or when at times mysterious Providence permits them To manifest themselves to mortal eyes."

Yet full too oft we reject the evidence they present of a life beyound 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, tthey 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

Voices began to speak through both trumpets, simultaneously talking to different ones in the circle. Mrs. L. declaired she could not stand the singular and depressing feeling such as she had never befored experienced. The two skeptics pronounced her hands icy cold, and she seemed, indeed, as if she would interest our readers, as it has done ourgo into convulsions; but by carefully selves. We have deferred publication chafing her hands and arms was in a till we could strictly question the pardegree restored. The two trumpets ties concerned, and see that the state 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 Krell," who was for a long time pastor of a German Luthern Church of this city. and as he talked and brought old reminiscences of the past, our German 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 present, without the aid of the trumpet —thus three parties were being addressed at the same time, in English, German and and remarkable spiritual event on record.

die. Wilbur, the control, seized the trumpet and addressing her said: "Mrs. L. fear not. You are protected by a 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. circle exclaimed at the same time that they all were receiving flowers in their hands, and we began to scent the sweet fill the air. Suddenly a shower of flowera seemed to fall from the ceiling, covering the medium and those sitting near once her spirit friends came around her, Medium and Daybreak,

wildering. At this point the medium exclaimed she could not go any further, and that we must stop the seance. "Wilbur" again spoke and said, "Priends, 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 in in an indiscriminate loose mass and 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 that there were no flowers anywhere about the house, and as Mrs L. was being chafed by those who sat beside her. before stated. Whence came these flowers? Those present were above the suspicion of collusion, and had they connived in any way to produced the facts brought the large quantities of flowers as discovered, and therefore the evidence ed and showered them down, as they so declared.

As our old German friend withdrew, 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 garded as no indication of fraud on the 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 these must be a strong array of mediumaround us spirits, pure; freed from the dross of earth's baser passions we can mount to the heights of transfiguration atmosphere, unless a large volume of prominent Spiritualists during the evenand 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 seers of old Can see the helpers God has sent, And how life's rugged mountain side Is white with many an angel tent." APPARITOR.

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

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 voice proved to be that of Father "August 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 friend bowed his head and wept, as the 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.  $\mathbf{X}_{m{\cdot}m{\cdot}m{\cdot}}$  was very busy mopping the floor of speaking in French to one of the ladies 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 French-certainly the most astonishing friend telling her to "come straight away in," as it was getting too late to be out after being so long in the green-At this point Mrs. L. declared she house. On turning round, Mrs. X. saw could not and would not stand this ter her friend attired in a white robe, with rible ordeal any longer, that she would 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 studistronger power than earth can produce, ous 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 every one sing." Just then our German to any spiritual conclusion without friend said, "Oh, mine Gott, some one having firm foothold in well-ascertained has brought me a flower, and now they facts. She entered the house, and durpat mine head." Every member of the ing 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, perfume of the tuberoses that began to and thought to herself that Mrs. X. could cating a striking connection between mediumship.—Exchange. not have remained so long out, but these electrical phenomena and the paswould be in her own apartments. All at sage of the inner from the outer body.-

her; the quantity was astounding and be- 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. N. then told her story, and the two friends arrived at the conclusion that direction, and held by him or his friend, but toru from the bushes and brought Mrs. V. had appeared in solid form and was read by a medium. Twenty words spoken to her friend, some fifty yards were mentioned as the limit. Through showered down like spray. Mrs. L. from the spot where her body was re- her husband Mrs. Mattie Martin the posing, and that through closed doors. greatest living medium for physical Neither of them had been entertaining manifestation accepted his challenge any thought or remembrance of the Later Mr. Martin discovered what he came into the room, and our host affirmed the greenhouse, till Mrs. Y. had the de- of Davis and sent a letter to Mr. Davis just as she fell asleep.

facts, we entered into conversation with language. Mr. Davis replied that he these interesting ladies, and found that Mrs. Y, had frequently been seen at a much greater distance from her body, news of the coming "test" extensively, as narrated, they could not possibly have and had given audible communications, and the little hall was crowded to the of which she was unconscious at the time, were showered upon us, without being but which were reported to her by the hall together, and were greeted with apfriends to whom they were given, when plause. Mr. Martin read the challenge seems positive that spirit hands gather- she next met them. These messages and the acceptance, and after a referee have been unexpected news, that the re- had bren appointed Mrs. Martin was cipient could have had no anticipation blindfolded. Not a word was spoken for of. We also learned that Mrs. X. is a exactly two minutes, when the muscles the tears coursed down his cheeks, a medium of a similar type; and in some of Mrs. Martin's cheeks moved percephappy smile illumined his face and he of the other cases mentioned, the re- tibly. exclaimed, "Oh; mein Gott! mein Gott! cipient of the visit was a medium. Indeed, from what we gathered, both of quired Mr. Martin. 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

having it. Take only

"Yes," putting her hand to her foreheath, "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.

The medium she having it. Take only

AYER'S Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Maa.

Cures others, will cure you will cure you 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.

The mortine 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 stone garray of medium the letter and party than the lett

cold atmosphere were projected into the ing .- N. Y. Daily. 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 nonsuitable 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 controling or operating spirits cause the manmanifestation 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 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 in the habit of leaving her body; independent witnesses have frequently testified to the fact of having seen her at 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 low it is written: was her own double! We would be glad if this lady would give an account of her bave success. Be faithful. experiences in this state. She has frequently told us that on combing her

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 wordly 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, aunounced that he would contribute \$1,000 to any worthy charity if the contents of a letter written by himself or by his admonition against stopping too late in believed to be loopholes in the challenge sire come to her to call on her friend, saying that he would wager \$50 that Mrs. Martin would read a sealed letter of Having satisfied ourselves as to these twenty words written in the English was satisfied.

The Spiritualists had circulated the doors. Mr. and Mrs. Martin entered the

"Can you see anything, darling?" in

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

"Can you see any words?"

"Yes," putting her hand to her fore

IT CAME ON A SLATE.

To all enquiring visitors Dr. G. W. Pickins of Water street, of EauClaire, 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 Pickius, 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 ifestations of our physical seances. 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 never be a successful exhibition before a the power of a medium, he began correspromiscuous meeting. If Spiritualists pondence with the Boston Spiritualist would give over curiosity-hunting, 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 too 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 handwrit-

ing and being willing to let witnesses who know her writing see it. The mes-

sage 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 suf states that since childhood she has been fered and oh, how I have tried to calm your be wildered souls. 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 band and the a distance therefrom. In her early life will help us. You will be lonely no more for she did not remember anything of her you will feel my presence and I will bring you the power to see and here me, and you will ge 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. Be-

I come to bring you the power. You will

Besides all this there came a letter from this medium congratulating the hair, electric sparks are seen, thus indi- doctor and assuring him of a first-class

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#### ANNIVERSARY ADDRESS.

Delivered by the Hon. Sidney Deau, Before the Union Society of Spiritualists, of Cincinnati, O., Tuesday Afternoon, March 31st, 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 pres ent 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 dawning, 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 auniversaries have been baptized in the best blood of the citizens and have been telebrated with crape and tears, and the grief of a suddenly stricken widowhood and the cries of orphanage. But out of of the mightiest, if not the mightiest the darkness, the light, and out of the night, the morning.

Those auniversaries 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 reasons may be given for this: First, our physical nature and its relationship seem to occupy the major place in our 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, hattered, waiting for our earthly

nently 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 permanent; never beyond the inquiry of the mind and inquiry implies doubt. inquisitorial star-chambers are being Intellectual and moral development have abolished, are already abolished, in fact, really no natal days. The battles of intellect have no Waterloos. The advance is steady, their victories are like popular mind and will. Even the most the cumulative forces of a sum in addition; they grow. Here and there a giant and canonical organizations and methods bis kind, but he could not occupy the ern day and the judgment of the intelwho as a body, have moved up from the What a court! What a jury!

Jower level of their mental progenitors. All history corroborates these statements. Absolute fixidity of intellectual there has been such a disturbance, such infinite and unknowable is beyond the Soult in the creative design; no blemish dogmas which lie at the very foundation, upon the fair face of the universe, spiritual and material, for if we were infinite the modern so-called Christian churches, in knowledge, in comprehension, and limited in power, a hell of gods would never chronicled. be the result. We can imagine the wrecks which would follow the mad ambition of a soul like Casar or Napoleon. No. it is best that we should be finite and soul or spirit, with its law of acquisition

or evolution. We, as Spiritualists, under the new nary evolution and preparation for its services. The precedent thus established ages. In these services, the advance new manifestations of the same power; the fresh results obtained by the processes natural to the quickened and enlarged torches, or with the scalpel are perform-

Entered the Post-Office at Cincinnati, Ohio, as servatism, and from the creedal defendSecond-Class Matter.) ers 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

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 selfish devotion to humanity while ye were in the mortal!

lesire to call your attention, briefly. You 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 their will, or controled by the Madame 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 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 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 dy and the shekels call for jeers, sneers for its limited constituency of readers. and its relation to the great cosmos of Its rapid growth speaks the more rapid mind and soul, these are not celebrated growth of a constituency of hungry of an editorial or reportorial unrest carry with such manifest general rejoicings as readers, ready and waiting to absorb and their importance seems to demand. Two digest the current news of the entire ing the popular mind to investigate for globe, with their morning and evening that the sensuous, that which belongs to meal. The advancing education of the masses is the propliecy of the greater incoming success of the daily newspaper. lives from the time we clothe ourselves 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 to collapse. It is pitiful to think of, but creeds, philosophies, theories, speculaman is an animal and shows it promitions, 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. decision are disappearing rapidly; the and through the press, the supreme court of judicature is transferred to the sacred of dogmas, and the life of creedal brain or heart comes to the front among are brought to the broad light of a modposition but for the ranks behind him, ligent, civilized world through the press.

Are you reading the papers? Then you know that since our last anniversary which are, in fact, the corner-stone of Roman and Protestant, as history has

Martin Luther shook Europe when, standing upon his individual rights as a theses of liberty of thought, interpretalimited in nature and in all things save tation and action upon the doors of the Protestantism. But now Protestantism itself is challenged, upon a question fact, force and law disclosed in the ordi- which strikes deeper into Churchianity than the theses of Luther. He assumed advent, have properly marked each re- the plenary inspiration and the infallicurring anniversary with appropriate bility of the word. To day the parchment teachings themselves are under will doubtless be continued down the scrutiny; their claims being subjected to the closest analysis of science. Learned of truth during the clapsed months; the professors in churchly colleges, universities, schools for the training of young ministers, are themselves holding the

he evidently having reached the couclusion 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

Our Presbterian brethren are also in the throes of a new birth into a greater liberality than the old dogmas of Calvanism 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 l'resbyterian Seminary, read an able, critical and intbrotherhood! Speed its universality ye pregnable paper upon this very subject angels of light; ye humanitarians of the of the divinity of the Bible, its authority working sphere of the eternal realms, as a whole, as emanating from God by who won place and service by your un- inspiration, which, five years, or even a year ago, would have been pronounced infidel by the churchly tribunal; but to-There is a point of advance to which I day, before the larger jury which the press has created, is received without read the current daily history of the denunciation and discussed without year ago. We say hail and welcome, and 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 modpolitical organizations which shape it to ern unrest and increasing spirit of liberality. The broader minds in its pul-Grundy of creedal, organized faith; or pits are leading. The narrow, bigoted catering to the shekels coined through pigmies of special and exclusive rights and endowments, who are aping 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 Spiritualists believe, to wit, that the deliberty and light which they proclaim in the seauce and upon the rostrum. That they herald through the columns of the press, their mission and their work, and though creed, commerce, Madame Grunand abuse upon the part of some editors and publishers, yet these very ebulitious forward the grand mission by awaken-

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 vestigation, that the old and venerated tory. book itself, and the claim for it that reviewed and denied by theological professors and learned divines; that great fore settled and directed by a faith in religious forces found within the race, are in which the latter will full and the the same Biblical authority, are now never at a standstill; never settled and former triumph. The old tribunals of 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 that she would be assisted by her spirit 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 philosophies, or of religious creed is an an intellectual and creedal upheaval of decade of the nineteenth century. It ress of the work consulted the spirit of impossibility, for the reason that the thought and argument; such a combat portends hope for the race the world Lincoln and other spirits. During the of intellectual and creedal giants over over, and for its immediate future. It sorbit of the finite intelligence. It is no some of the fundamental and entrenched finds full and detailed chronicling in the almost omnipresent newspaper, and consequently creates a jury composed of by rheumatism, she has been further

the intelligent world. Spiritualism also has its presses and work assigned them. They defend as well as advocate, and the double duty mortal and immortal man, he nailed his seems to be demanded of them. In every section of the country, and in Europe, these evangel of the angels world and the conscious eternal existence of the Cathedral and challenged the answer of ministry are bringing before the world's Plains. the Roman church. It was the birth of 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 and activity, through the reading of the columns of the Spiritualistic press. For of all others, Spiritualists should be intelligent. They should be well balasted with the world's best thoughts. As their relations to the spirit world through faith and personal contact with its deni-

with the statement of one of its scientific furnish an increasingly greater appetite scholars and divines, that faith in the for the harvesting of knowledge concern-Bible is not essential to faith in Christ, ing the world's growth in all its depart ments.

> 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 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 us for the triumph of life over death, joy over sorrow, and a true soul content and peace over unrest and strite. Some of appeared together, and greeted the comus will doubtless join the ransomed army of the invisibles, look again in the faces when two spirits distinctly appeared toof our loved, whom we lost out of the gether were the apparitions of "Katie mortal, and with them commence the work and the unfolding of the celestial pany, and of little "Bright Eyes" and a life. May your transition be glorious. Others will remain to the battle and and its influence, to voice, what we as strife of earth. Be it both duty and Colburn, the mother of Mrs. Maynard, ington, is situated, gave to Colbert pleasure to make that battle vigorous came to her sick daughter's bedside and Keitley, real estate brokers, an opin carnated spirits, still alive in all their and that strife brave to a victorious endsympathies to the triumph of truth in ing. How glorious it will be to stand on did her sister Julia, who died only two the tomb for sale at public auction in this mundane world, are themselves the the earth shores of the crystal sea of weeks ago. Both conversed earnestly Washington. This aroused indignation unseen spiritual causes of these creedal life, beautiful life, and with the work all about family matters. and churchly upheavals. That they are done and well done to wave our farewell utilizing their great engine, the public to the crumbling mortal, and robe ourpress, to preach the broader gospel of selves in the spiritual body that we may of the seance were those of Dr. S. R. see as we are seen, and know as we are Beecher, a cousin of the Rev. Dr. Ly-

#### 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 evidently very proud. her seauces in Washington with Lincoln, Seward, Stanton and Chase during the under a calcium light of scientific in- most critical period of the nation's his- their extreme satisfaction with the man-

It is well known among those who every word is truth because inspired by knew Lincoln at all intimately that the been greatly comforted and strengthendeity, is not only questioned, but sharply emancipation proclamation was issued ed. The revision of the final chapters of by direction of a spirit said to have been the book will be pushed rapidly, and it our energies toward the demolition that of Webster speaking through Netquestions of social life and order hereto tie Colburn, as she was then known. For month.-N. Y. Sun. 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 President seauces 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 friends and kept alive until the task was

finished. To verify certain dates and other details, Mrs. Maynard has during the proglast two years while she has been lying in precisely the same position on her bed, her hands and feet twisted terribly favored by the visits of Mrs. M. E. Wil liams, of this city, through whose medimost efficiently are they doing the grand umship the shades of the invalid's departed friends visited her in visible and yers, which is a delicate way of arrangtangible shape, bringing her strength ing that New York city justices-Tamand counsel. The last of these seances many Catholics-be able to read and was that held yesterday in the sick write.-Truth Seeker. chamber of the cozy house in White

The "cabinet" consisted of an impromptu arrangement of curtains of soft black wollen stuff drawn across the corner of the room. Those who were privileged to be present were Henry J. New- the deed was committed .- N. Y. Press. ton, Gen, and Mrs. Wentworth, Mr. and the world's great departments of thought Mrs. Benjamin B. Hill, Charles Quinby, Mrs. Colburn, Mrs. Marble, W. E. Hartrauft, 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, arintellects of the age; the opposition ing the work of anatomical surgery.

Zens inspire to a noble, pure, and grand feets of poor conditions as to ngm, are tired army officer who have the new force has met from con
In England, the Methodists are startled life here, so should the mental contact rangements and sick magnetism, the se
A. Johnson, a retired army officer who

ance that ensued was one of the most re-

markable 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 leparted friends, and conversed with Mrs. Mayuard 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 morning anniversary we celebrated one and communicate more fully and particularly as to these events later.

Gen. Morgan Chrysler, who commanded the Thirtieth New York Regiment appearded 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 Ministers' Association of Chicago, in & life, whatever it may be to us, has fitted they gave him the nickname of "Duck

Frank Cushman and his sister Mary pany courteously. Other occasions Robinson" and "Axis Sprague" in comboy named "Eddie Young," known to several present when in the flesh. Mrs. comforted her with voice and touch, as

quick succession during the two hours the ground. Thereupon they withdre man Beecher and Mrs. Maynard's old in favor of Shephard. 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

She was radiant in jewels of brilliant phosphorescent light that decorated her bair and her dress, and of which she was

Dr. Holland's discourse brought the seauce to an end. All present expressed ifestations, and the invalid for whom the eance was chiefly given said she had will probably be put to press within a

## NEWS ITEMS.

The base ball season has opened. The Catskill, N. Y., jail holds two clergymen-Rev. Lous Woodruff, em-

bezzler, and Rev. Harry George, seducer. The prevalence of the grip has made he 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 mind a humorous incident of the great Stone for saying "hell" before pupils. Sood of 1882, which is good enough to Rev. John Voorhis was elected a trustee.

Miss Susie Gilbert, a Birmingham, Conn., school-teacher, made her pupils up against a frame house. She hadal shamrocks and green ribbons on St. more than touched it before an old dar l'atrick's day, and her dismissat is de-

manded by parents. Cardinal Jacobini at the St. Patrick's lay 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 law-

Italians in New Orleans, besides turning the city upside down, are now accused STATE OF OHIO, CITY OF TOLEBO, 35. 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

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

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

It pays to be a heretic these days Rev. Howard MacQuary, of Ohio, to be deposed from the Episcopal miss try, will undoubtedly be settled soon a snug Unitarian pulpit at \$5,000 1 and "found," or better. If Mr. M. Queary had lived a couple of centers ago something lingering, with boils oil in it, would have been his portion,

The Spiritualists had a session Satur day evening, the 21st ult., in Everett He Brooklyn. Mrs. Mattie Martin was the in answer to a bet made with her he band by W. L. Davis that she could w read twenty words placed in a sealed velope. She was handed the envelop and read the note, missing one won Davis said he was satisfied, and paid to wager .- N. Y. Times.

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

Rev. Dr. Bland, who evidently classes saloonkeepers with the Mafia said at the last weekly meeting of the Methodia bate on the New Orleans tragedy, the there are circumstances in which lynd ing is justifiable. "I wish," said be, hundred thousand leading citizens i this city would rise up and put an al to some of the law breaking that is a ing on here-Sabbath desecration Sunday saloons."

George W. Shephard, who owns the ground on which the tomb of Man Washington, mother of George Was on the property. The brokers advertise and Mr. Shephard notified the broken The other spirits that appeared in that he could not give a clean title their advertisement and instituted so for \$20,000 damages. The decision was

> Rev. Heber Newton's society, which proposes to turn in a great flood of white ight 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 premontions and compelling them to give account of themselves. The spectacles Heber Newton himself stealing forta in the dead of night to sprinkle sait on the tail of a nightmare is one to attract people several miles to see.-N. V. Work

> The great living issues of the day challenge our attention. There are wrongs to be righted, there are evils to uproot, there are noble causes to espouse Shall we Spiritualists dawdle over the logical discussions while the work few years more, are sure to die of on 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 up lifting humanity, but are we engaged is any practical sfforts tending in that direction?-Summerland.

#### Get back in de Ribber.

The prevailing high waters and the danger of a sweeping flood recalls to repeat. A certain boat coming up the Mississippi lost her way and bumped key rammed his head up through a bolt in the roof where the chimney once came out and yelled at the captain on the host "Wear de hell is you going wid dat boat" Can't you see nuffin? Fust thing yet knows yer gwine to turn dis house ober, spill de old woman an' de chil'en out is de flood an' drown 'em. Wat yer dois out here in de country wid yer dam bod any how? Go on back yonder froods co'n field and get back into the ribber where yer b'longs. Ain't got no business sev'n miles out in de country foolin rous people's houses no how!"

# LUCAS COUNTY,

FRANK J. CHUNEV makes outh that he is the senior partner of the firm of P. J. CHENEY& Co., doing business in the City of Tolede County and State aforesaid, and that said fre will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRIT 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 oth day of December, A. D. 1806. A. W. GLEASON, Notary Public

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

me-Sold by Druggists, 75 cents.

#### Correspondence.

#### Greenville, O.

G. W. Kates and wife extended to the stepmother of Mr. Kates a birthday reception and an impromptu observation of the anniversary of Modern Spiritualism, which jointly occurred March jist. The meeting was held in the par-lor of Mr. Chas. M. Kates, of this city. The occaion was made pleasant by brief addresses by Mr. and Mrs. Kates, and a few tests by "Fleetfoot" while controling the latter.

As there is no society of Spiritualists here. and a few carnert searchers for truth asking for apiritual food, we hope to have these public A PHIRND.

#### Fort Worth, Tex.

Mr. H. T. Stanley, an inspirational lecturer, of Doston, 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

the account of very disagreeable weather only a small audience greeted him. But those pres- meeting. ent enjoyed a rare treat.

tests from the platform, most of which were were several that made some remarks, and Bro.

many friends he made while with us hope in had a very enjoyable meeting. the near future to have the pleasure of having him with us again soon.

#### Paw Paw, Mich.

Spiritualists of Southwest Michigan met in Quarterly Convention and celebrated the 43d anniversary March asth and 19th, as previously announced.

The meetings were well attended by carnes 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. Denslow. Instrumental music by Prof. A. J. Davis, of Hartford, assisted by Mrs. Ollie Denslow; and

very appropriate songs by Chas, Morse and B, Cummings, assisted by Miss Kittle Fitch and Miss Sadie Whitman, of Paw Paw.

The association voted to hold a grove meet ing at Lake Cora, Sunday, June 21st. S. S. 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. Shelhamer Longley. For tests: Mrs. M. A. Bagley and Edgar W. Emerson. For elocutionists: 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. V., celebrated the 43rd anniversary of Modern Spiritualism on Tuesday evening, March 31st. 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 Socirty 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 Corinthian 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 pioneerswere recalled, and meution made of their cour age and fidelity to truth in the time when be- of the society that the grand admonitions in lievers 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 speat.

#### Saratoga, N. Y.

The 43d anniversary was celebrated in Sara-10ga with modest but earnest enthusiasm. Dr. R. H. Kneeshaw opened the exercises Saturday evening, March 28th, 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 soul of beauty, and the choir touched the keys of harmony and evoked the spiritual emotions with exquisite sweetness.

Sunday evening was the climan. Carrie P & Twing came Saturday, but was too ill to appear until Sunday evening, and then she was soffering, but when the spirit stirred the inner deeps whe melted all obstacles away and thrilled every whe melted all obstacles away and thrilled every dent with grace, and the hall was filled to its heart with the great awakening of thought and utmost capacity. The collections were liberal revelations of divine law. She outdid herself and the society felt much gratified at the suc in a speech of about forty minutes, and then cess of their first efforts, and grateful to all 'Ichabod' entertained a favored few with tests. | who contributed or lent their interest toward She made a fine impression, and is a great the same,-Argus. favorité here.

Dr. Robt, H. Kuceshaw 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 that they should hold their services on that day from those hit, 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 sulk and sop themselves in prejudices and the springs of life grow bitter and chill, or dry up and leave only ashes and inanity to cover their memory or fertilize the roots of new being when the dross of selfishness crumbles and ] Then that grand old hymn, so dear to the hearts dissolves, and merit is measured by the record, they dream, drift and die of self-consumption and uselessness. LYMAN C. HOWE.

#### Muncle, Ind.

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

gentleman took for a subject to lecture on Fifty years ago and now." By this course of thought broad grounds were had for reference to the general systems of religious thought, touching the future life of man, with which he compared the teachings of Modern Spiritual-The doctor drew largely from the religions labors of the Reverends Jonathau Edwards, Furniss, Watts, Dwight (President of Vale College), Robt. Pollock, Bloody Mary, John Calvin and Virgil, the poet; showing most forcibly and conclusively the sulphurious 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 workers favor us and the community while in Bible, touching the theory of man's creation, our midst, \_\_\_\_\_ & FHIRND. 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.

cited a poem of Theodore Titton's, entitled "A loud of witnesses." This closed the afternoon

In the evening a goodly number were Stanley, under control of Wolfe, gave ent. This was a conference meeting, as there Robert Mong read an account of the rappings His private sittings were grand, and the at the Wesley residence in Epworth, so that we 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 28th and 29th, celebrating the 43d anniversary of Spiritualiam.

Saturday evening was spent in a social time and supper, followed by an entertainment, con-sisting 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 Jes sie Johnson, as fine au 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 fintest medinm, as also an excellent speaker.

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

Dr. P. Y. 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. Y. Johnson gave the anniversary address, setting forth in a scholary 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 au dience, 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 consumated 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 Hagan's address was all that was beau tiful, 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 heraddress may be fulfilled.

At the close of the dedication Miss Hagan took several subjects from the audience, and wove them into beautiful impromptu poems. Wednesday afternoon Miss Hagan gave a very interesting and instructive lecture before the Literary Society, touching at length on the evil effects of impure literature, with valuable uggestions 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: "Spir it 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 being of a poetical nature sho used for poems, combluing them.

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

W. J. Getson performed the office of Presi-

#### Topeka, Kas.

The Spiritual Church of Topeka celebrated the 43d anniversary of Modern Spiritualism on Sunday, the 29th of March; it being thought best instead of the aist, as they would be better at tended 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 occassion. Mrs. Norton is a very lovable wo man, a good reader, and a staunch Spiritualist. of the people, the "Sweet Bye and Bye,," was sung with a will by every one, seeming to ap preciate the wonderful beauty and pathos of

Bro. A. Markley, the President of the society, object of our meeting, expressing himself pleased with the lecture. Mrs. Orvis followed then made a few appropriate remarks on the clearly and to the point in regard to his belief of the life hereafter, stating that he Bro. Wm. Lynn, Sen., read an account of the mysterious rappings at Hydesville, and closed by introducing Dr. J. H. Mendenhall. This methodist Church, of which he was a member addington. Delief of the life hereafter, stating that he have to believe the mysterious rappings at Hydesville, and closed by fatth, as he used to do when in the old Mrs. Orvis, who answered questions from the method addington. This seems to be a favorite method.

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 ac-

complished 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 Irank 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 improvised poem given through her by her guides in commemoration of the 43d anniversary of Modern Spiritualism was perfectly grand in its simplicity and rare

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 visi-tor 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 unsullied, a fit 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 PROGRESSIVE THINKER. seeker and a

#### New Orleans, La.

Sunday, March, 29th, 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 11 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 an organ, all paid for. The secretary's report showed that \$484.50 had

been collected since January 18t.

Several important changes in the by-laws were proposed for adoption at the next meet-

ing in June. Dr. J. W. Allen, President; John Abbott, Vicepresident: Wm. Brodie, Secretary, George P. Benson, Treasurer: Mr. E. Easte, Tom White, Miss Annie Benson, Mrs. T. White and Mrs. E. Husted were elected as the Board of Directors.

The afternoon was devoted 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. I., 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 chony handlethe 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 eccomplished 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 follows: 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

To this Mrs. Cook eloquently and feelingly read handkerchiefs and delineated the character of several persons present, giving the names passing entirely through the letter and both of some of their spirit friends, which were rec-

After singing "Sweet By-and-Bye" the meet ing adjourned.

### Mississippi Valley Spiritualist As-

sociation. The regular meeting of the Mississippi Val-

Modern Spiritualium 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 verbatim, with the single interpolation of the expectant audience, who listened to the opening lecture by Mrs. Anna Wilson, of Monmouth, Ill., who choose for her topic, "The tions, and applause was the rule for a time Gospel of Humanity." It was an earnest and The challenger then stepped forward and in a practical discourse, and gave satisfaction to very marly way admitted the reading was sat her audience. She was followed by Mrs. Anna isfactory, saying that in order that it might not Orvis and her spirit guide, who gave a number of very interesting character readings.

was again filled to overflowing, many being the check was passed to Mr. Martin, 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 carnestness that left no doubt in the minds | York and Brooklyn journals present, and on 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. Hodge on "Evolution, or the Past, Present and Puture of Man." Judging from the very generous applause, his hearers were well with readings that were received with many

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

ifesting.

Mrs. Wilson gave the closing lecture at 7:3 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 healtate to denounce the shams 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 be youd the change called death. She was followed by Mrs. Orvis and spirit "Minneonts," 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 repald for their trouble in getting out through the snow and mud incident to this

senson of the year.
There is a large liberal element in New Bos ion 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 in-vestigations until satisfied of the fact of a continued life beyond the dissolution of the phys cal man.

It was generally conceded that the meeting was a model one, the exercises throughout be ing 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. Auna Wilson is improving rapidly as 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 en tire 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 rea son of illness, was, with her guides, fully equal to the occasion, and gained fresh laurels as a medium, who has few equals and no superior upon the spiritualistic platform.

A splendid cholr furnished the best of sing ing 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 peo ple and their interest in trying to have a meet ing worthy our cause and the occasion, and they have cause for congratulation that it was a pronounced success and one of the best meet ngs ever held by the association.

WILL C. HODGE, Sec'y.

#### Brooklyn, N. Y.

The anniversary services of the Brooklyn Spiritual Conference, held on Saturday evening March 28th, was a grand success. The Indie 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 Cliff 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 scaled 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 scaled letter in plain view, when Mrs. Martin, being blindfolded, commenced and read very slowly the

"I shall be very much surprised if Mrs. Mar tin will read this letter, for it is sewed fast in side of the envelope. Is it the work of th devil?"

The letter, which was placed in an envelope and sealed, and then resealed with sealing wax had been placed Inside a second envelope, and again scaled up, and then sewed, the stitches envelopes, was then read as follows:

"I shall be very much surprised if Mrs. Mar tin 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 dis gruntled reporters, gave vent to their emotions ley Spiritualist Association and anniversary of 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 words "will read" for the word "reads," and again the audience gave free vent to their emo be attributed to mind reading, he had a thire party write and prepare the letter, and he had Saturday a, in, and p, m, was devoted to the not known the contents until it was made business of the association, and at 7:30 the hall known after the reading, and by his reques not known the contents until it was made

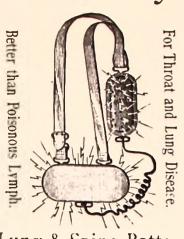
Mr. Martin made a few remarks, and Captali Dev closed the services for the evening. It is worthy of note just here to say that there were ten reporters of the different New Sunday morning the Sunday Mercury and the Recorder were the only journals giving an ac count of the meeting, and several of the reporters gave free vent to their antagonistic porters gave free very to the second of the feelings when the matter was announced a success. The meeting was pronounced by all an anniversary that would not be soon forgoticular forcing.

#### Grand Rapids, Mich.

The speaker for the month, Mrs. Carrie E. S. Iwing, began her labor here, making her au lience feel at home with her at once. ful truths were given, reaching the hearts as seemed happy and delighted with the lectures. ind now feel that another month's effective work will be added to that already done by the workers who have come and gone EFFIR F. JOSSELVN. As ever,

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

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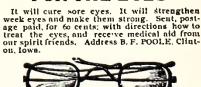
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# Ladies' Department.

Written for The Better Way. Unexpressed.

SOPHIA WESSTER LLOYD. There are visions of beauty within the mind, Forms of symmetry, lines of grace, That the sculptor's chisel can never find, That the artist's pencil can never trace.

There are depths of thought that no words ca

Depths of passion, of joy, distress, That defy the strength and power of speech. That the force of language cannot express. When it shall be, that soul answers soul,

When thought meets; thought, from medius Then shall the mazes from life unroll, Then we shall read the mystery.

Then know each other as we are known Without the films of earth between The spirit of loved ones and our own.

Reported for The Better Way.

EASTER IN THE LIGHT OF THE NEW DISPENSATION. Read at the Anniversary Exercises of th

Friends of Human Progress, March 29, 1891. EMMA TRAIN.

"Now is the Christ indeed risen."

I am glad that I live to-day. Never in the history of the past, in the growth from barbarism to civilization, have there been such opportunities for the thinker or the worker for human advancement; never such a letting go of the old and false and grasping after the true. Never such transitions of opinion, such awakening of the blinded and down trodden. The crucifixion is over. The period of rest is past, and the morning of the resurrection is with us.

No longer can the worship of an lesus is lost sight of in the holy Christ principle, which to-day stands before us It is the light before whose radiance all forms, all superstitions, all creeds, vanish, leaving mankind one vast brotherhood-heaven and earth one inseparable union, from which there can be no secession. Again and again as we glance over the misty past do we perceive where | That crowns the beggar and the king, this mighty truth, this Christ of humanity, has been born only to be put to death by ignorance and prejudice. The crown of thorns has been kept in wait- That fills again the vacant chair ing to lacerate its brow, the cruel spear to wound it, and the cross to suspend it | And whispers to each bleeding heart from, and as we listen to the echo of the rabble comes faintly to our ears through history's unerring phonograph. Away with it! Crucify it! Crucify it! Till now this nineteenth century Easter day, on which we celebrate the 43rd anniversary of the greatest event known in the history of the world, I declare unto you the resurrection that shall know no erucifixion or death. Prepare your cross, O ye priests and bigots! you shall only nail thereon your own cruel, vindictive natures, from which your immortal spirits shall rise purified and human.

shall be consumed your own gross intol-

Now is the Christ indeed risen. Beheaven and earth, nevermore to be re- and higher knowledge in store for hu- called fashionable life that seek to win for self-protection. United we stand, moved, its lower rounds touching every manity, they know that much has yet to the approbation of men by their graces isolated, singly or alone, we fall. It is human consciousness, and its top held by the hands of eternal law. Angels are ing-man and woman-before they can all too few. Men, as a rule, demand the combine in harmony of purpose to acascending and descending thereon. Do celebrate the full dawn of the good times sensuous in women. Their standards of complish an important spiritual work, as you not see them? Then your own blindness is the obstacle. Too long have we sought to walk by faith's cold shadows with closed eyes, while the living upbuilding of the temple of wisdom; truth stood by our side with illumining from its doors shall no human being be torch unperceived. Listen! A voice like unto that once sounded from the burning bush is speaking to you. Do you fail to recognize the tone? Then has your ear grown so dull in its vain freedom," they say, "or humanity will be searching for some still, small voice that lost in the lusts of the flesh, and there never spoke that it fails to catch the will be war and discord ever after." angelic message. Some one says, "Humanity has no need of a savior;" but that some one was not among the its predecesors it begins to work out crushed, down trodden martyrs of the the problems of life for future men and always an indication of true gentility that they way be strengthened in all good world, the poor, tempted, fallen lambs of the flock, or the sorrowing, weary souls whose part seems ever the wine press of agony, and whose way leads ever through the garden of Gethsemene. has an inheritance of spiritual and phy-God and the angels have heard their prayers and prepared the way for deliverance. And this holy redeemer in the radiance of a living truth stands to-day beside the beggar as well as the prince; speaks to the poor Magdaleue as gently and tenderly as to the queen of purity. It says to the lowly, "Behold! a crown of beauty waits for you;" to the oppressed, "Arise, throw off the yoke that has too long bound you, demand justice, and it shall be yours." And to all it says: "Leave the evil; seek the good. Grow; eternal progress awaits you. You are Angels are at your side. Heaven is all Death is no passport; only goodness. equity. From superstition, ignorance fore divine law. and crime by teaching the principles of

and wisdom. The waves of injustice destroying themselves by jealousies and with decay, and the vile worm banquet- in us.-Leighton.

man.

tion and crime make dangerous the pas- and cleanly the laws of life. sage; but wiser pilots than we dream of sult. About every pulpit where bigotry has held its sway this holy principle mortal view in the long ago. It may be less supply for each and all. the voice of a loved brother or sister at message as the dearest love of your life, therefore divine liberty, which rejects the star that you thought had set in unclean alliances in persons, church darkness, shining forth in immortal and state. The light of the soul must

the fadeless sunlight on this sacred an- Man is learning by hard lines that bread niversary day, and in the presence of alone is not the only staff to lean upon. God and the angel world, let us rejoice but we wish we knew that no man, wothat the crucifixion with its darkness is man or child are hungry, physically, for over, and joining hands with the blest bread. messengers of light, register a vow to be outer form prove satisfactory. The man truer to the truth than ever before. Let us lend our aid to make the glad Easter nor slave. All shall have learned to be light so refulgent that no soul of earth as the angels, in the higher government in all its glory-the savior of the world, will fail to perceive that the stone of doubt and bigotry is indeed rolled away through love, even while dwellers on from the tomb and the lord of truth is

> risen in honor and glory forevermore. Then hail, glad light, all hail to thee, Thou savior of humanity:

From every want and woe, Alike for high and low

That draws most near 'mid grief and care, And dries the tears that fall. That bursts the bonds of death apart, Of life that's over all.

Shine on, O day star of the truth, Thou guide of age and guard of youth, And fill the world with bliss Until the verdant spirit land, Before whose open gates we stand,

Shall blend to one with this.

Written for The Better Way.

THE GOOD TIME COMING. CELIA LOUCKS.

present needs hopes for "the good time but for outward show, to attract the

Hurl out your anathemas, ye popes and are discussing the vital questions of hu- Wherein, in this respect does the fashprelates, they shall be the fire wherein man needs and aspirations. They feel jouable but respectable woman differ our spiritual battles single-hauded, but the oncoming changes in social and from her less respectable sister whose now the enemies of truth are combinpolitical affairs, and though keenly sensing the upheaval of old time systems of trade, and who dresses thus attractively hold the ladder which Jacob saw in his belief, and realizing by intuition and the that she may be admired of men? wonderful vision to-day set between signs of the times the future prosperity be wrought out in every individual benow looked for.

We must make broad the foundation and lay deep the corner stone for the to love. turned away. Conservative minds fear to lay too broad a foundation or too great a corner stone. "There must not be too much liberalism and too much

A generation has its present time, its to-day, and as it marches into line above women yet unborn. It has its present, it anticipates its future, but has no memory of its past auterior life before sojourning in earthly environment. Man sical nature, evolved by soul force affindiffering in proportion from original elemental matter. This same soul power disintegrates its physical house and sets free the thinking man, or rather he enters another school of existence through soul propulsion when done with this

Liberty was the foundation principle teach our daughters, and impress the good care to entertain all spirits, for all which established proportion and set in lesson upon the sex generally, that true are children of one Heavenly Father. motion the intricate systems which beauty belongs alone to the spirit-that Be faithful, be truthful, be patient, work evolve multitudinous forms of life. All only by the cultivation and unfoldment and hope, for all is well. EXCELSIOR. are true in form and power to the congods in embryo-claim your birthright. ception of infinite mind. No restriction ment with the jewels of modesty, and was put upon whatever thought in na- purity of life, can women hope to win about you; enter its sacred portals, ture's growth which helped to perfect the approval of good men and angels. the plan of organic life. Full souled All gaudy adornment of the physical purity and knowledge form the key to harmony, on the natal day of a perfected body-all methods of dress or ornamentaits mysteries. And it shall redeem the world form, sang no plaintive minor tions that are suggestive of the animal anger an inconsiderable beast when its world. From poverty and its miseries strain when the nuptials of soul and in human nature—should be left to those lurks in your neart? What is deceit by pointing the way to justice and body was ordained by natural and there who live on the animal plane and trade when it is hid in a cunning mind? Is it

This material earth planet has its intrue wisdom as embodied in the Father- filling, life-giving soul power, which is physical beauty! To-day the eye not the person who is eagerly set on rehood of God and the brotherhood of always acts through the spiritual system sparkles with light and joy; the soft sentment and revenge a most venomous This mighty savior stands to-day be is an electric buoy, so to speak, through form, and the cheek with the roseate man? Is he not a ravenous wolf? And side the ship of state to guide it through which the sentient, conscious soul finds hue of health, all seem the perfection of is not the luxurious man, as the prophet the rough waters of selfishness and idol- harmony and would keep all men on an creative skill. To-morrow, that once expresses it, a neighing horse? Nay, atry into the beautiful harbor of peace equilibrium if they would, instead of supple and graceful form, loathsome there is no wild beast but is found with-

But there is willful disregard of foun- meanings and beauties than aught that hold the helm and we fear not the re- dation principles; a shutting out of the belongs to the physical being. - Colden directing voices of our soul natures. Gate.

There is a soul science to thoroughly inweaves its fadeless wreaths of beauty, vestigate before we shall know what Its living waters have quenched the true liberty is, and thereby learn to relurid fires of hell and liberated the spect each other's rights and find true better and higher. Think you that prej- happiness. Sin and crime are caused by udice and intolerance threaten to en- improperly unfolding man's complex slave this land of liberty? The efforts uature. They become hereditary attrithat blind your eyes are but the flaring butes by improper legislation, which up of the dying embers of the past ere causes human beings to be always strivthey go out forever in eternal darkness ling to outdo each other. Hard necessity amid the mists of the ages. Do you compels many a man to become selfish. seek the sign of coming of this Christ of If some one else's babies starve, his truth? It may come to you in the silent must not, he thinks. But it is proof watches of the night in the form of the that there is a law enacted which is dear mother who cherished you in help- | based on wrong principles, and not folless childhood, who passed from your lowing nature's limitless law of bound-

There are deep, dark causes for all the the eventide, or the soft touch of the misery known to life on earth. We must little child whose outer garb of clay you reconstruct from cause. Cause is not folded away with tears in the tiny white always where effect shows the clearest. casket; but is not the message as preci- There are spirals of growing light in the ous as though a Jesus proclaimed it? cause nature of man, and room must be Though you see not the nail prints or given them to unfold a higher type of thrust your hand in the wounded side, humanity. Thought must expand to you will recognize the bearer of the live in accord with the highest and glory to light your pathway forevermore, illumine these bodies of ours; then O, my friends, standing in the glow of defects in human lives will pass away.

> In the good time coming there shall be neither imbecile nor demon, master and wisdom they have engendered earth. By dislodging selfishness from our hearts we shall become as clavin the hands of the potter, and moulded by the Living Law that tints the flowers, we shall shine, transparent, with the inner light of the soul.

THE SENSUOUS IN PERSONAL ADORNMENT.

Perhaps we tread on dangerous ground. We shall see. A woman of the world-a wife, perhaps a mother-virtuous as the world goes-an "ornament to society." Well, she gives or goes to a fashionable party, to a society reception of some kind, perhaps to a "full dress' ball. (A full dress, by the way, means with society women, a very large measure of unfuliness.)

Now, what mean all these gaudy adoruments of the physical body—the diamonds and laces, the bare arms and busts, the powdered cheeks, the pen-Everyone who has a thought beyond ciled eyebrows and rouge-tinted lipsattention and admiration of men on the Progressive minded men and women sensuous (if not sensual) plane of life? physical attractions are her stock in ing their forces as never before in the

How many women are there in soof spiritual or mental adornment. Alas! merit and worth are anything but an it is for spirits to do so, and the work honor to even the women they profess now demanding to be done can only be

We would not be understood as questioning the right or duty of women to make themselves beautiful by their arts, provided it is done for the love of the finite good, in the power of spirit, and beautiful in their own spirits, and not for the base purpose of attracting attention to their physical charms. Such adornment of the body should always be more lasting beauty of the spirit. Simplicity in the adornment of the person -artistic simplicity, if you please-is

What man of sense, that holds a half hour's agreeable conversation with a refined, intelligent, cultured, spiritual woman, could describe, a half an hour afterwards, her apparel or bedeckings? lowship, the more power spirits can conitizing infintesimal atoms into form He couldn't tell whether she wore checkered gingham, made a la princess, with a pompadour corsage, or yellow surah silk cut on the bias with a giascutus hippodromo en train.

But, seriously, this question is one of grave importance to the sex, indeed to of their higher natures, and their adornon their personal attractions.

surge around it, and the rocks of tempta- | narrow, bigotted rules, study broadly | ing thereon in very gluttony! Ab friends life has infinitely deeper

> A SPIRIT MESSAGE. To the Editor of The Better Way.

We are glad to come and commune with mortals, for we know that the re demption of humanity depends upon our fidelity to the truth that we preach, Love of good or God, and fervent love for all mortals and all spirits are neccessary to individual and universal salvation. No soul can be fully perfected while another soul lacks aught that a progressed spirit can supply, therefore we who know the divine law, work unceasingly for the uplifting of all undeveloped spirits, whether in or out of the mortal Foutheast Corner 8th & Race Sta., form. We would have you lay this lesson to heart, and work as well as love. even as we do. Be brave, be faithful, be meek in spirit, tender and forgiving; and the spirit of truth shall reveal the deep things of God unto you. Be glad in the truth for the day is at hand for the outpouring of God's spirit upon chosen mortal instruments who shall perform the work of the Lord. Work in hope ful anticipation of baptismal showers of divine grace, that will bring the new Pentecostal Day of peace unto all who will receive and live the truth.

"Ask, and ye shall receive; seek, and ye shall find, knock, and it shall be opened unto you." Be strong in faith, in the unseen and eternal, for verily I say unto you, "according to your faith so shall it be unto you." Justice crieth aloud in the ears of the Almighty, and the fiat hath gone forth [whereby all the world shall know that God punishes wickedness in high places. The oppressions of the poor shall themselves be oppressed, until they turn from their evil ways and love and serve the truth Evil shall be overcome with good, and the surrowing hearts of humanity shall rejoice in peace, and plenty, for so hath God commanded, and we, His ministering spirits, seek but to do his will. Be glad, therefore, and work with zealous endeavor to aid us in our good purposes. We rely upon you, even as you do on us. We often come into your homes, and if your eyes could be opened, you would recognize many whom you know and love. Present, therefore, your petitions, but let it be done with a perfect concentration of earnest, lofty and just desire, laying aside all worldliness, emptying yourselves, that each may be filled and replenished with the divine power so absolutely necessary for success.

The time is near at hand when the influences or powers represented by indinuences or powers represented by individual mediums must combine their vidual mediums must combine their mortal instruments in a united body, which shall become so solid a phalanx no mortal opposition can, by any possibility prevent the carrying out of their purposes. Long enough have we fought our spiritual battles single-hauded, but now the enemies of truth are combining their forces as never before in the history of your planet, therefore it is both a duty and a necessity for our chosen ones to unite themselves together for self-protection. United we stand, isolated, singly or alone, we fall. It is just as great a necessity for mortals to combine in harmony of purpose to acvidual mediums must combine their successfully carried out by a strong harmonious organization-not necessarily strong in the large number of members, but strong in faith in the inin the united power of human will and

Love the work and all the workers, for each one has his or her duty to perform. made subservient and secondary to the and no one is wholy insignificant, though his part may not seem as important as what others may do; therefore be sure to encourage the lowly workers in order purposes. Hold up the hands of Moses (or mediums), by this we mean, give all encouragement possible to chosen spirit instruments, for the more strongly all are united in the spirit of fraternal felcentrate upon their representatives, both individually and collectively. We need all the true and faithful, ones who are responsive to our call, to aim toward greater harmony and more united effort. When this is brought about then will there be the grandest outpouring of men as well as women. We should spirit power ever before known. Take

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written for The Better Way. TIMELY TOPICS.

On January 27th Mrs. Mary Sprague, at Wilmington, Del., dropped dead. She had been frugal and industrious, and er, was suddenly taken ill. Always during her thirty-nine years of married strong and healthy, her sudden, mystelife her husband weekly gave a certain rious, agonizing pains were totally unacsum 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 could be made known, she was suddenly asylums in this state. Statistics show that 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.

L. BUCKSHORN.

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 were found a bag of gold and a roll of greenbacks, which, being counted, amounted to \$10,000.

Robert Buchanan, the Scotch poet, uovelist 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

Wait by the bed of the Dying, wait till the last

sharp breath. Then sit in the silence, watching the eyelids closed in Death.

Thinkest thou all is o'er, now thy heart stands still for fear?

Nay, something stirs in the silence!-listen, thou mayst hear! Coed around by the glamour, its darkness cov

ers thy head, Something walks in the chamber; looks in the face of the Dead!

Walt for a little season-be patient yet for a Before the breath of thy going the veil shall

Thou, too, shall 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 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 woid." 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 large extent is the succumbing of the from her or his children since. endeavor of good to the overpowering influences of evil. This is true reformation, the old method, deformation.

Our good friend, Anthony Comstock, 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 mana 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 accomas no gentleman would do, in order to ry on these outrages: 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 Anthe sergeant had been giving some evihave a law passed by the Legislature compelhave a law passed by the Le

In 1879 Miss Clarissa Caldwell-1,athrop, of Rochester, N. Y., a school-teach- distribution of writing materials and the mailcountable. Suspecting poison, she submitted some food to a chemist for analysis. Before the result of the analysis drugged and carried off to the Utica In- scarcely one in twenty is ever cured or resane Asylum. This was done without leased. Is it really possible that many of those any investigation by duly authorized remaining, as the Society declares, are sane physicians or order of court which constitutional guarantees require. Here she was immured for two years, vainly endeavoring to established a communication with friends. She was denied aged 67 years. She leaves a husband and pen, paper, in fact anything by which knowledge of her whereabouts and pres- and realize their loss is her gain. ence might be made. To her friends it was told she had left for New York City. with James B. Silkman, a lawyer of New lie Baade, Capac, Mich. York, who had been kidnapped and confined in the same asylum. He had been to work to secure her release. It was granted by Judge Barnard of the Suing 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 a 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 for got 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. Mean while she was trying to form a National organ ization 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 l'nion. Is it not a gruesome name? Yes: are punishable to that extent, are shown but not as hideous as the shameful necessity which called it into action. The organization now numbers among its members, names that guarantee strong He reviewed the achievements of chemistry, and effective work in its field. Miss physics, astronomy, microscopy and its other 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 in vain. The work of Victor Hugo, had been shut up while sick and unconthough apparently futile at his day, is scious without any order from a court now slowly maturing to that fruition for and without any legal authority whatwhich he strove so hard. This great ever. He had, so he said, been kept inman knew, as every good man and wo- carcerated for years and could not get plant, but can be tell how that plant came into harmony that prevailed, as well as the soul-inman does, that in every Jean Valjean lies out of his prison. When he was hidden the possibility of an M. Madeleine; and away he had just obtained a divorce from that not by blunting and dulling the la- his wife on statutory grounds. The tent power for good in man lies the path worry and excitement of it all had made of reforming, but in appealing, fostering him ill. During his illness he was se and encouraging in him that, which to a creted and had never been able to hear

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 received a deserved scoring from Justice 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 and pencils. 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 negoplish his end. He has beliberately lied, tiations. The World says in its summa-

All that is necessary to land a sane man in these prisons is the certificate of two phys! cians and a commitment order from a judge. Not only this, but the statement is also made that a sane man is often deliberately made insaue to serve an end. And to stamp out all thony left the court room he threatened this cruel practice and to render any chance a sergeant with his dismissal, because of such abuses impossible is the work of the

office, which Comstock did not want de- ink, postage stamps, and every facility to the from him that would offend the most delicate lumates of asylums for correspondence with the outside world, and to see that all letters, outgoing and incoming, are properly disposed The officers of the Society say that now the ing 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 bably ten thousand persons confined in the persons restrained against their will'

Mrs. Martha Cooley passed to the higher life at her home in Kimball, Mich., Feb. 18th, 1891, cal, but the whole family are all Spiritualists,

From an Intimate acquaintance with Sister joy her spiritual mansion in the summerland She finally managed to communicate of the soul. Services conducted by Mrs. Nel-

Mr. Lawrence Robinson, of 111 Spring Grove venue, this city, who passed to the higher life at last released by court on a writ of on Sunday, the 22d of March, 1891, was not only habeas corpus, and he immediately set an efficient and well-known butcher, but a man whose word was as good as his bond. For thirty-five years be faithfully stood at his post in Lower Market, and many are the friends preme Court at Poughkeepsie. The New who will miss his kindly smile and houest York World tells of her thus after have 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 acquaint ances and the esteem he was held in by his friends.

With these good qualifications, Mr. Robinson vas also a kind-hearted and loving husband whose home was the dearest and most sacred all his heart.

He leaves a wife and son to mourn his

Such is the course of man. Born, toil, dienay, not death, but transition. It is but the remain in mortal life, the expense of which reaking 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 thetworld beyond this. And the inspired poets

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. successes. Many of these grand achieve ments, 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 at the basis of true scientific investigation. Sci ence can mold the material, but she can't look behind the veil of the spiritual. Science can formulate a law for crystalizing a rock, but can she tell us by what power those atoms arranged themselves? The botanist can give all the natural phenomena which gives life to the

"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 paychic 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 bas attended a score of meetings under his meship. He is a modest, noble man, devoted to his work, pursuing it at a great sacrifice, tax-

ing 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 alr, but until last Wednesday have never succeeded in coaxing him to Lima. We spent a day among the wonders of our oil and gas fields quite profitably. With us was a friend from a neighboring town, manager of a rail-

way that crosses Ohio. Though so busy a man he eagerly took time for a day with Mr. Willis, so interested is he in the aubject of spirit return.

About 9 p. m. we returned to the writer's home, where an impromptu scance 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

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

Mr. Morris is always grave, tender and dig nified. If questioned about the past, people worlds, 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 beauti

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 satisfac tory 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 ecasion 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, Tenu .. 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 ly decorated with flowers for the anniversary services on Sunday evening, the 29th. The ser vices were opened by Mr. S. B. Bogert, conthe 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 instrumentallty 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 undermay 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. Today Margaret Fox is suffering in poverty and loss, but who have the sympathy of a host of distress, which is all wrong. A home should friends in the hour of their bereavement. her for the short time she may be required to 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 her self 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 vas 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 17th, to Germany. While the facts were that he had never mentioned the business or letter to auyone, 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 meetngs 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 souvenir she has dedicated to her many friends. Fra:ernally 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 spiring strains of music which filled the air with sweet melody, its sound re-echoing through the atmosphere. Angels and arch angels held aloft the aura that was sent forth from numerous hearts, created by the welcoming return of that day, which proclaimed savior was born, not only to the church, but to the world in general-the savior in the tiny inp-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 im-

Truly the rap was a savior to the world, and forty-three years ago having its visible birth. although known long ages before, still com ing 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-dentals; life worthy to be reached after, even at the of fering of that which we all hold dear-life it

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 scorcheth 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 anew, awakel 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 hap; y hunting grounds?

There are no Indian agents there.-Puck. Hoolihan-Youse nagura hev no St. Pathrick o cilibrate.

# SUMMERLAND, The Press

New Spiritualist Colony

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#### CINCINNATI, O.

Prof. W. M. Lockwood, of Ripon, Wis., made his debut in this city on Sunday last, before the Union Society of Spiritualists. The indications for a successful month were propicious to judge by the generous attendance, both morning and evening.

The orchestra opened with one of its happist overtures, followed by "Happy Greeting" from the audience, thus inciting the Professor to a happy mood in the offset.

After the introduction by President Conelly, Mr. Lockwood exposed his plans of procedure, which promises an interesting and instructive feast for attendants, his aim being to prove that Spiritualism has a scientific basis. In place of an invocation he used an original poem.entitled an "Invocation to Reason," which proved an acceptable substitute to many.

The subject for the lecture was "The Philosophy of Spiritualism a Modern Doctrine." It would be difficult to attempt to give a synopsis of it, from the fact that it contained too great a variety of interesting facts with appropriate comment. Much of the lecture inculcated comparisons and object lessons, might be said, by way of helping the neophyte to become interested in Spiritualism as a science, and which was generally commended. Philosophy, chemistry, religion, history,-all found place in the professor's illustrations, and not a hearer could assert that he did not learn something worth knowing.

Rejecting the one-cause idea of theology and the sixty-five primitive element-theory of scieuce, he advances the thought that there are as many causes in nature as there are effects notable. One cause, he thinks, would produce one universal effect, while analysis proves every effect to have a different cause. Mind he makes a contribution of thoughts, and which has no existence until investigation begins. On this topic, however, he promises a special lecture on some other occasion. But, like many other intuitive teachers, he, too, admonishes to self-study to obtain an understanding of the individual's true position in nature.

The evening discourse was "The Molecular Hypothesis and its Application to the Claims of Spiritualism." In this he assumes that if molecular motion holds good in physical and mental action in this world it also connects the invisible with the visible realms of nature: i. e., the spiritual with the material world-especially in thought transference from spirit to mortal and making inspiration a fixed fact. And as the phenomena of Spiritualism proves the existence of spirits, materialism, so-called may be made to prove the intercommunion of man with the spirit world.

Next Sunday morning Prof. Lockwood will lecture on "The So-called Five Senses of Man." and in the evening. "Does our civilization demand a new system of political economy."

Being a K. of L., and knowing their needs, this lecture will be of special interest to the brethren of that order.

From the above the reader can obtain au idea of the spiritual food dispensed by this gentleman, and besides being instructive and entertaining, he is brief and unceremonious in his delivery. All his discourses, too, are extempo-We can assure you that you will be pleased and enjoy something manifestly differing from all that which we have had in the past.

#### THE PSYCHIC RESEARCH SOCIETY.

The large and intelligent audience that attended the meeting of last Sunday to listen to the first lecture given by Mrs. Ricker was highly pleased with the able manner in which the guides of this lady controlled her for the first time. She lectured on subjects handed up by the audience, and handled the same very skillfully. We feel confident that this lady will, in time, as she unfolds, become a worker that will be a credit to the cause.

This society takes great pleasure in encour aging new beginners, and its officers and members are looking forward to the time when they can bring out before the public several others whom the spirits are endeavoring to develop for public work.

Next Sunday the officers and members shall offer for sale chances on the beautiful motto, "God Bless Our Home," which was presented to the society for that purpose by Mrs. Seisinger, the same to be drawn for at our next reception and social on April 15th. This is not an ordinary motto, but a piece of art, hand painted on glass, and very beautifully framed

Mrs. Stewart, of Piqua, Ohio, gave a number of readings, all of which were pronounced as very fine and correct.

The solo rendered by the young lady was very fine.

Mrs. Ricker will occupy the rostrum of this society during the month of April. Investigators, Spiritualists and the public should not fail to hear her. All are welcome. Seats free.

#### TRE LADIES' AID.

The ladies of the Union Society held their meeting on Friday p. m., April 3d. The interest still increases, new members continually joining the Auxillary.

Reports of the success of the anniversary supper-financially and otherwise-was the principal topic. Praises are due the persevering, generous and industrious ladies who proved one of the most social occasions.

Their next social dance will occur Wednesday night, April 15th, and the ladies hope for a similar large assembly, as there will be but a

few more before the season closes. At the close of the ladles' meeting triple circles were formed, at which the spirit Indian maidens presided, to the gratification of those

assembled.

The ladies desire to send many thanks to persons who so kindly donated. Their endeavors were crowned with success. Everything was made to "hum," as Mr. Sidney Dean wished it, creating another "boom" for the new society, as the Indian spirit maidens had prophecied. MRS. DR. LAMON.

# Brooklyn, N. Y.

At Conservatory Hall Sunday morning, March 19th, the hall was decorated with flowers for the anniversary services, Mr. Pletcher being the only speaker in the morning, aided by a trio of the Jubilee singers, whose music was appreciated by the audience. Mr. J. W. Fletcher, the speaker, took for his subject, "The triumph of Modern Spiritualism," the speaker claiming it is true that the philosopher, the poet and the scientist, all have acknowledged its suprem acy. Through intense longing of the soul, man has come to understand some of the possibilities of life in the spirit. Bowed down by ignorance in the past, the religious of the world have ever been regarded as the mysterious, and although overawed by this ignorance, doubt and fear, man naturally began to feel a necesaity for some preparation, and through this ignorance, doubt, fear and uncertainty, man was led along to think, to investigate for themselves, and men are no more compelled to think, to feel, to act, according to the opinions of some other mind. It was not possible for us and tamborines are laid aside, and the philosoto understand how God, being a God of justice, phy and phenomena are understood, or when purity and love, could at the same time be a Spiritualism, like Mesmerism, receives a new God of vengeance. Tell your child that God is name, which may not be so objectionable to all love, justice and purity, and yet a God of popular taste, everybody will be Spiritualists. vengeance that upon the slightest disobedience to laws of which not one in ten thousand can thought, saying: If we think at all, we are con- younger.

understand, properly this same God would stantly changing. We do not believe to-day punish them forever and ever, and then tell your child to love such a God, how much love would go out from the heart of the child for such a God. Love and fear never travel hand in hand, loving a monster, even as a God, being

utterly impossible. Ask your religious teachers what is the meaning of Easter day, and he will tell you that the world was full of darkness and woe, and God himself took upon himself the semblance of man and came to earth that man he was God's Son; and he was the Holy Ghost, three in one, and possessing all power in heaven and earth, and yet it was necessary that he should be villified, traitorously betraved, and die an ignominious death at the hands of man whom he had created, in order that man might live, might be saved. If this story, as taught, be true, and Jesus was really rection of a God, does not in any way prove

Jesus said, "I come to bring life and immortality to light." All people, according to Bible tradition, from Adam to Jesus, were marked by spirituality. When Jesus came he brought with him a stronger spirituality than man enjoyed previous to his time. In the coming to earth he demonstrated the fact of immortality and Spiritualism confirms it.

You can do nothing that will destroy you but you may do yourself harm. You are individually responsible for your acts. You are privileged to-day to think for yourself on all matters pertaining to your future welfare, and express your thoughts, and for this privilege you may thank those through whose martyr dom this right has been granted to you. You must have the brains to understand the law of spirituality the same as your physical existence. The circulation of the blood was one of the grandest discoveries of the age, and for which grand truth you have much to be thankful for. and yet you must not condemn those who are teaching you spiritually. Theology teaches that you must pray for what you want. Pray without ceasing. The prayers of the righteous availeth much. It is to be regretted that there are not more righteous, or that they might be induced to pray for more, as we should strive to harmonize ourselves to bless humanity. If you outgrow the law of truth as laid down

by the churches, the creeds, you are a heretic and must be condemned. If you do not fit the rules, the creeds of the churches, you must change, conform to the creeds. The creed cannot err. It was good enough for my father, my mother, my grandfather or grandmother, and it is good enough for me, and I must accept the creed without change or be damned. Is it possible that any of you are wearing the coat or dress of your grandfather or grandmother? Their coats and their dresses were good enough in their time, but you would be considered a laughing stock if dressed in the same style today. If you wish to travel from one part of your country to another, or to cross the ocean, do you go by the limited express of to-day or raneous, which many like for a change, and the ocean steamer crossing the continent or thus it is hoped that none will fail to hear him. the ocean within five or six days, or do you travel by the old-fashioned stage coach or sail boat that would require from one to three months to accomplish the same distance. This would be as sensible as would the holding on to the old churchianic creeds of the long-forgotten past. The ministers in the different churches are fast coming to understand the necessity for progress. The thinking minds of the age are compelling them to think, hence the liberal thought that is seen cropping out everywhere. Some of the more prominent of the ministers, the less bigotted, have even lent a shoulder to the wheel of the cart of Spirituallatterly, in order to find the enemies of Spiritualism you are compelled to look within its own ranks.

Let us conbine the phenomena with the phiosophy of Spiritnalism. We have some who, having climbed to the summit of some lofty peak of their own imagination, are looking down, with remarks something like this: "Spirtualism! Oh, no! I hold myself aloof from them. They fight and quarrel among themselves. I have nothing to do with them." Now, what is required is this: If you have a light and knowledge that will benefit humanrebuffs, but if you have a truth, such rebuffs will only add to your zeal for the cause you are sustaining.

Are you ready to die? The church asks you if your robes are ready, if you are prepared for the next world. Now, what is required of each and everyone is to do the very best possible thing to-day. And tc-morrow, and the to-morrow of life, will take care of itself. Those who follow this line of duty, this thought, are nearer the real work necessary than are all the ministers in existence who do not follow this

When the first spirit rap was heard at Hydesville, the wise men of the church came together and said there was nothing in it. Oh! it is electricity: It is the devil. The triumph of Modern Spiritualism has left all such wise men and such teachers to their own doctrines, and gone forward to enlighten the world, irrespecmade such a splendid success of the affair. It live of their expression of opposition to that which they are unable, through their ignorance and bigotry, to understand.

On Sunday evening the services were conducted by both Mr. and Mrs. Fletcher, assisted by the Jublice singers, whose songs were appro priate and enjoyed by an audience that crowded the hall, filling the galleries.

Mr. Fletcher opened the services without a given subject, the speaker saying: It is not possible to fill the place of another, try as we may; others rise up to do the work, but it must be done their way. No man knows what Spir itualism can or may do to-morrow. Some claim it will never do any good. Spiritualism has brought to the world all it will ever do. When you are compelled to look down upon those you have loved, when their forms are laid away and the voice of your friend is hushed in dea h and your heart in its anguish cries aloud for your loved one, and the church, and science has no response ready, you then seek for com fort, for consolation, for knowledge, of your friends through the only gate open to you-Modern Spiritualism. It is and has been rec ognized as the only comforter in all ages. Some y, What good does Spiritualism do? We are all immortal, and all are saved, then why culti vate or trouble yourself in regard to the future If you are going to Europe, or to visit a foreign nation, is it best to understand the language of the nation or country you are visiting? Intmortality is not an extra gift, but a truth of nature, the only proof of which is alone to be

The ship of Spiritualism, like many others that serve the cause of humanity, has a lot of barnacles attached to the bottom and sides, which retard its progress, and when we arrive at a point where ropes, handkerchiefs, bells

its various manifestations.

what we did yesterday or last week; as our minds are constantly expanding, new thoughts arise, new duties are constantly before us, and we are forced to change our opinions as new facts are presented to us. Porty-three years ago an empty cradle was before us, and this cradle was surrounded by the world-the great family of God. The world has had too much religion, and this poor child was not clothed; there was no creed to fit it, hence it was compelled to travel onward in a state of nature. Your theological student had to be measured on the bed of a creed, and if too long or too short, he must be lengthened or shortened to fit that creed. This creed could not be cut nor stretched, but all must be made to fit its folds, egardless of their opinions or thoughts. That is religion that makes men and women good. that adds to the comfort and happiness of humanity. We are to-day celebrating everything God, then his death being the death and resur- in thought, in religion, that is liberal, that is Olive street. St. Louis, Mo. good. We are celebrating the death of hypothe possible immortality of man, and it is crisy, and yet, when I say hypocrisy, I do say hard to understand wherein man profits by his that every human being is a hypocrite, and I am glad of it. I claim that every human being is born less than he really is, and we grow up to our real self.

The services closed with sough by the Jubilee singers, to the mutual enjoyment of the large Fraternally.

#### PERSONALS.

Contributions received: J. G. G., B. F. W. A. F .- Thanks for design.

B. F .- The scalping declined with thanks, but the contribution accepted.

A. F .- You must now send your true name. Sidney Dean is missing in the mortal, but

THE BETTER WAY, his medium of inspiration Mrs. R. H. Kneeshaw gives evidence of quite remarkable powers, and may become prominent in the near future. Some of the tests are striking and unique, writes Bro. L. C. Howe.

Mrs. Moss, the materializing medium, will please send her address to this office.

We regret to say that Mr. C. II. Murray, too, has lest us. During his stay in Cincinnati he won many affections, and among them, ours. But he has promised to contribute to THE BET-TER WAY during his absence. He takes up his abode in Clay City, Ill., where he owns some farm property.

Next Wednesday, April 15th, the Ladies' Aid announce a social to take place at the G. A. R. Hall, to which all the friends are invited. Mrs. McCracken also wishes it known that the Friday afternoon meetings are to be continued indefinitely.

Prof. W. M. Lockwood and wife are being en tertained by Mrs. Dechant at at 1431/2 Richmond street, during their stay in the city, and would be pleased to have the friends to call on them socially. Both, the Professor and his good lady are exceedingly agreeable and spiritual minded, and thus make an impression that Is pleasing in every respect.

LawyerJohn G Gray sent us an interesting article on "Formation of Communities, the Reme dy" for earthly unhappiness, which we will publish shortly.

Interesting communications from New York, Minneapolis, Iudianopolis, Newark and other points have been omitted for want of space; and being too good to curtail, our correspondents must excuse us for having had to postpone

Mrs. Helen Stuart-Richings has been compelled, on account of a case of La Grippe, to cancel her last Sunday's engagement with the First Spiritual Church of Pittsburg; that of April with the Spiritual Union of Norwich, Conn., and all week night engagements up to ism, and aided it materially in its progress, and May 1st. She is now recuperating at Lookout Mountain, Tenn.

> Mr. A. Willis, materializing medium, took up his journey to New Orleans, La., last week. where he will give seances. Friends of THE BETTER WAY may entrust him with commissions in our interest.

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sive, yet light and graceful in its perfect Moor ish architecture: with colonnades porches, and balconies looking out through too beautiful arches upon as many pictures, minarests, ity, take the best you have and go out into the domes and pinnacles, rising 150 feet above the world and help humanity to understand just lawns that gently slope away in front and fail, what new truth you have. You will meet with with green terraces to the water's edge. Sheltered promenades among the towers that overlook a park of 150 acres of groves, avenues, gardens, fountains, bridges and waterways, with mineral springs of famous qualities; floats and pavillion for boats and launches; drives, walks, and bathing beaches, and the town beyond, and the coming and going of trains. Supplied with baths, electric lights, and luxury everywhere, the whole interior being fitted with the very latest improvements that science and art can contribute.

Yet withal this magnificent spot is so recent y sought out from its natural sourroundings, that within a stroll, a drive, a row, or a sail of the grounds, the true sportsman can find his highest enjoyment-deer in the pines, and quail in the meadows, make busy work for dog and gun; while the tarpon, the great silver king of fishes puts his best rod and skill to test in the bay, and lesser fish furnish rare sport along the streams.

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## A Marvelous Cure by Dr. Dobson.

Dr. A. B. Dobson-Dear Sir:-One of the great est cures has been performed by you in my perior system of practice, with its Library, family that medicine has ever done. My Copyrights, Vital Inhalers, Batteries, Baths, daughter, Emma, was sick for months with a complication of diseases, and was attended by three physicians until she became so low she could not turn in bed or scarcely swallow, and all hopes gone for recovery. At this critical period we sent for your remedies and commenced giving them to her. In a few ours we could see a change for the better, and in three days she was up, and after taking the remedies for a few months she is as well as any erson in the country. No one could think that she had ever been so near the grave. The ost remarkable thing about this case is this After she could get around the house she at too many oysters, which made her very sick The next day I wrote to Dr. Dobson, stating the case; but before putting it in the office I re ceived one from him answering every question in the letter that I had not sent; he also sending more remedies, which soon completed her cure This showed me that he could answer ques tions by some power outside of himself. I wis I could let every body know the great power lemonstrated by our beautiful philosophy and earnestly ask you to write to me in regard to this case, for I am willing to give testimony under oath to the above facts. If. B. HUNT. Hanover, Itt.

The above story was told a short time ago by Mr. Hunt, to Calvin E. Northrop, a highly respected citizen of Maquoketa. - Maquoketa

See ad, in another column.

Go and do likewise. If your whiskers are popular taste, everybody will be Spiritualists.

Mrs. Fletcher took up the same line of Dye, and they will look as when you were

MOVEMENTS OF MEDIUMS. Lyman C. Howe Speaks at Watertown, N. V. iext Sunday.

Bishop A Beals may be addressed at 1137 St. Clair street, Cleveland, O. Willard J. Hull may be addressed for lectures

at 250 Dewit street, Buffalo, N. Y. G. W. Kates and wife may be addressed during April at Greenville, Dark County, O.

Mrs. A. H. Luther may be addressed for the emainder of the season at Crown Point, Ind. Mrs. Ada Poye remains in Denver, Colo., for the present, and may be addressed at 1519 Curtis strect.

Maretta F. Cross may be addressed at Bradford, Mass., for lecture engagements. Will attend camp meetings.

Adah Sheehan, trance speaker, can be ad dressed during the month of April at 35612 Frank T. Ripley may be engaged for fall of

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

healers in this country, can be addressed at 250

Cass Street, Omaha, Neb., for a while, Mrs. Lena Bible, inspirational speaker and platform test medium, can be addressed for engagements at 103 South Ave., Battle Creek,

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

Moses Hull speaks in Indianapol's the Sundays of April and May. He would like an opportunity to deliver week-day evening lectures in that vicinity.

our readers will hear from him often through R. H. Kueeshaw, of Montreal Canada, has some vacant dates for lectures, for which he invites correspondence. Address 79 White street. Saratoga Springs, N. Y.

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

Prof. W. M. Lockwood may be engaged for HYDESVILLE CHROMOED 24x34. ectures on scientific Spiritualism or the labor question. Address: 143/2 Richmond street, Cin cinnati, O., during April.

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

Mrs. Carrie E. S. Twing, of Westfield, N. Y. speaks for the Progressive Spiritualists Society; will give seances on Thursday evening at 8 p m., in Elk's Hall, 38 N. Ionia street. Grand Rapids, Mich. Dr. F. Shermerhorn has accepted an engage-

ment in Denver, Col., to lecture for the Society of Progressive Spiritualists, beginning Sunday, April 5th. Henry H. Warner would like engagements

for the season of 1891 for societies or camp meeting associations to lecture and give tests Address, 9 Bosworth street, Boston, Mass. Jennie S. Johnson is ready to make lecture engagements for season of 1891; also to give in

formation and assist in organizing the Medi ums' Order of Beneficence. Address, 33 Merrimac street, Haverhill, Mass. J. Madison Allen has returned to Springfield

Mo., under engagement with the society of that city. Address for summer and autumn engagements, Station A. Springfield, Mo., or 400 West Hunter street, Atlanta, Ga. Mrs. Mand Lord Drake, the noted California

medium is expected in Grand Rapids, Mich.

She comes under the auspices of the Spiritual Phenomena Association, whose hall and home have been located at 30 Sinclair street, near Bridge. Edgar W. Emerson will be in Pittsburg, Pa. the month of April. For May has the follow-

ing: Worcester, Mass., May 3d; Plymouth, N. H., May 5th; Haverhill, Mass., May 10th; New Bedford, Mass., May 17th and 24th; Fitchburgh, Mass., May 31st. Mrs. Mary C. Lyman would be glad to open

correspondence with leaders of different camp meetings (for engagements as a speaker. She is engaged at the Mantua, Ohio, camp for July 26th, 25th, 29th, 30th and August 2nd. Address, Fulton, N. Y., Box 420. W. F. Peck's engagements are as follows:

During the month of April at Worcester; May at Saratoga Springs; June at Somerville, Conu.; July 26th and 25th at Onset, and August at Clinton lows camp meeting. Excepting the first two Sundays of July, his Sundays are all engaged till December 1st.

Mr. J. Frank Baxter's lectures as follows: April 5 and 12, in Springfield, Mass.; April 19, in Salem, Mass.; April 26, in Hillsborough, N. H.; May 3, in Salem. Mass.; May 10, Worcester, Mass.; May 17. in Brockton, Mass.; May 24 and 3t, in Lowell, Mass.; and all the Sundays of June, in St. Louis, Mo. Mr. Baxter can be addressed for week evening work no private sittings or seances given, at 181 Walnut street, Chelsea, Mass.

L. C. Howe speaks for the Society in Water town, N. Y., the first two Sundays of April; in St. Louis, Mo., the five Sundays of May; at Cassadaga camp meeting July 28th and August 1st; Mantua, Ohio, camp, August 5th to 9th; at Haslett Park, Mich., August 12th to 18th; at Clinton Iows. August 24th to 31st; and at Liberal, Mo., 704 Sacra the first two weeks of September. He is yet free for June and most of July, and for October and November, and last two Sundays of Sep-

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### Testimonial.

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

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