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EDITORIAL

Heresy does not darken but enlightens mankind.

A Young Men's Spiritualist Association is now in order.

A recount of tests proves very little towards the spirituality which Spiritualism advocates.

A great many seem to be called as iconoclasts but comparatively few chosen as builders.

The true spirit of Spiritualism can only be understood intuitively. Mortal reasoning simply leads us all the farther away from it. Spiritualism is a soul issue or problem—not a material one.

Dr. F. L. H. Willis, in his very interesting series of articles entitled" Spiritual Facts of the Ages," published in the Hanner of Light says "that primitive Christianity was pure Spiritualism," and proves it historically.

Present the bright side of your philosophy always. The dark side will show itits issue. Then why should we?

dium or agency of communication.

As Emerson, that seer of the soul says,

obligation that must not be overlooked if the individual wishes to be one of the progressive; for eternal or every day progress means the effect of some good accomplished each day-some self-denial or abnegation in favor of the spiritual side of life.

When rightly understood by the possessor, the psychometrist can no more make a mistake in gauging autal condiothers, than can a perfect thermometer not looking at a thermometor closely of such a "spiritual fund." enough to see the figures properly. But with a little care and a knowledge of self, psychometry is infallible.

Would you undertake to teach a child a new course of duties that shall make it unfit for the occupation it has naturally assumed or into which it is being led, without having the self-assurance that you have the ability and power to aid that child in its higher state? No more would the spirit world teach man a higher moral law than he can conveniently carry or without the self-assurance that it can uphold him in its practiceaid him materially or to the extent that a more spiritualized state makes him unfit for the grosser duties of mortal life. Then, would the spirit world foist a new philosophy (or science or theology or religion or whatever the individual desires to term Spiritualism) on mankind if it could not or did not intend to run it themselves, or through its agents, mediums, sensitives, authors, speakers and liberal-minded preachers? Then why should we not listen to the voice of the spirit (intuition) in matters concerning the cause?

The Rev. Dr. Iglehart, pastor of the Sunday, in the strife going on in the first party and in every respect a new Presbyterian and Baptist Churches party.

THE BETTER WAY, After castigating "the backsliders," as their brethren, the reverend gentleman orthodox churches, is sound on the docrine of future punishment. The Meththen the highest motive to a life of puri- miring a fine painting will make us an dissipated as a Jewish fiction, are the in this endeavor we attract additional communion to change even the wording thought, and self-exertion or energy atof her creed, built for her more than a

of the fact, that when they ask Dr. Briggs to stand up and be counted as a heretic, they do not know how large a number of theological professors, clergy and elders, as well as laymen, will insist upon standing up and being counted with him. The great Methodist Episcopal Church divided upon the teachings of the Bible concerning human slavery. Slavery has since died under the blows of an advancself without your aid. What a mess ing civilization, but the division still re-Christianity would make of itself, if it mains. The Presbyterian Church is on presented the ungainly and deformed in the ragged edge of division on the question of the Bible being the sole expres-There is as much insanity in refusing English language, into which the story to accept a spirit message because it is of the parchments is translated, correctsage because it is ticked out at a key- thought and superstition, are joining isboard table. Neither comes from the sue in this contest and we have no win.

"In the instructions of dreams wherein the latest. Father Durin, of Milwaukee, we often see ourselves in masquerade- has a scheme for the saving of souls. the droll disguises only magnifying and The organization is known as "The Deenhancing a real element and forcing it liverance Society." Admission fees 25 an editorial referring to the above that, of progressive ideas. The irate monk it on our distinct notice—we shall catch cents; annual dues 10 cents. The object "If our clairvoyants would work on this announced that it was blasphemy to call nopolies which has held the natural many hints that will broaden and lighten is to use "these contributions in the cel-basis instead of fortune telling, we would the Rev. Dr. Rainsford a "Christian." into knowledge of the secret of nature." ebration of masses for the deliverance of soon have a different movement." De- What this monk means by the terms for centuries and is a practical testimo-Eternal progress is the watchword of "souls in purgatory." There is also to be cidedly, and it would lead to an under- "blasphemy" and "Christian," is a conny to the truth of the statements made Spiritualism. But this involves a moral Spiritualism. But this involves a moral True Spiritualism. dane clime can be prayed out of their beneficial to spirits in darkness, but tions, whether bearing on himself or on to be purchased will prove effectual is spiritual purpose in some way, and not very much to be questioned. However, make an error in gauging temperature, it will probably make some people happy ualism has not come to amuse but to When a mistake is made at all, it is in in knowing that they are members, and benefit mankind spiritually, morally and the interpretation, as might be made in somebody else happy in being treasurer

A new political party in the United States has become a fact, and Cincinnati had the honor of giving it birth. It has been rightly termed the "Peoples' Party" for to the people belong the country and not to the politicians. Old party papers contented." So were the framers of our right. Our original founders did not ble trifle. take any old issues into their new platnot the People's Party now? Whatever of the old is good will not be disturbed. It will simply be a sifting of the chaff garden so that all the nuns might see from the wheat. A small beginning him." often has a grand ending, and may this convention lead to a glorious union of dience to Father Ignatius' authority. human elements aspiring for a higher mental freedom, a purer government and a state of affairs that will make prosperity more general, and prove beneficial to Park Avenue Methodist Episcopal the whole country, industrially, commer- the muddy street door-mat on his head. Cnurch, New York, took a hand, last cially and politically, thus becoming the

Why should we worship higher powhe termed these advanced thinkers who ers further than to evoke their aid in our are at present so harshly crowded by spiritual advancement, when every individual is destined to become one with said: "The Methodist Church, like all the highest ultimately? We cannot reach them without self-exertion nohow. and worship is but a sort of passive adodist Church had its origin in the fear miration which has no more effect in of hell, as its discipline records." Is fear lifting us to sublimer heights than adty? Is it superior to love? We have al- artist. Dependence upon others never ways thought that to a well-balanced exhalts the individual. Though we nature, with a minimum even of natural should crave advice how to elevate or and moral courage, fear was the lowest further the cause, and even ourselves, we of all influences. But suppose hell is must act out that advice practically, and foundations of the Methodist Church power necessary for the effect-human destroyed? There is no power in all her thought assimilating with spiritual tracts or assimilating with like spiritual century ago. When hell is obliterated conditions. A total cessation of craving will the church fall for want of founda- foreign advice or strength leaves us to own resources and often leads to logmatism, the first step to creedism. No The fear which possesses the hearts of should we reject the advice of others. our good Presbyterian brethren is born True Spiritualism gives to all the liberty to express their thoughts, and from which we may collectively and individually garner, sift and digest, leaving the

residue for the creator to recall, amend or reject himself as he becomes cognizant of his errors. And no true Spiritualist will hold to his judividual opinion as the only truth, but continue to unfold himself higher and higher by self-exer tion and more light without end.

In order to elevate man to a position as advantageous to him as that held by a disembodied spirit or a clairvoyant, Prof. sion of deity to man, and whether the Joseph Rodes Buchanan, M. D., has instituted a science called Sarcognomy, which enables the student to read mantipped out at a seance table, as there ly voices that expression. It seems to kind all over. Thus regarded every man would be in refusing a telegraphic mes- us that science and faith, advanced can become a reader of his own character and Sarcognomy becomes a veritable him for fellowshiping gentlemen and philosophy of human life, demonstrating persons direct; both come through a me- doubts as to which will permanently that man's body is simply an instrument of spiritual manifestation. This form of faith had no fears for the liberal-minded self-knowledge is particularly servicea- J. Heber Newton. The last attack of A spiritual life insurance company is ble to magnetic healers, and through this churchly fossil, who was born at too issue of this strife is to be more farwhich they can more correctly and late an age, was upon the Rev. Dr. speedily diagnose and prescribe for Rainsford, pastor of another New York diseases. Medium and Daybreak says in church and well-known as a gentleman works accomplished for the rehef of dis- ualism is not test hunting, character papal document which defined these society already claims a membership of wonderful manifestations by the spirits, Martin Luther was a devout monk. several hundred. A grand idea, truly, if but testing self, as to one's resisting Father Ignatius! You have become the effects would prove themselves ac- power against temptation; self-study as the laughing stock of even the creedists, cordant with the intention; i. e., if souls as to one's weaknesses and how to sub- and the irreverent enjoy the position good that can be done for the cause introubles. Sympathy is undoubtedly stead of combatting dead issues of the which touches the quick of your pretenpast; and, while there is no evil in attendwhether sympathy (or prayers) that have ing seauces, at least, make them serve a regard them as mere pastimes. Spiriteven physically, so far as health and strength is concerned, and those who

MONK OR CRANK?

causes that effectuate them.

Father Ignatius, the Angelican monk, who has been here gathering sheckels tending. Further, these papers are find- used to order the sisters, though delicate ing fault with the new party because it and ill, to walk barefooted in the snow sues or promised to do so. That, too, is for the violation of some rule-a verita-

> "Once he had ordered a young monk put a high hat on and then to hop up and down the center path in the convent

This was intended as a test of obe-

"I have seen a brother, instead of kneeling to receive the holy communion, standing afar off holding up a black kettle, and at grace, in the refectory, with Nothing was too idiotic for Father Ignatius to impose in the name of holy obe dience."

was allowed to move from her knees or

speak until permission was granted. century crank, so-called.

A PROTESTANT "FATHER."

A certain Protestant monk with his gown and rosary sash and a spirit beonging to the fifteenth century, a zealot of zealots, as immoderate and dogmatic of speech as the Jesuit Father, Loyola, took upon himself a mission to the Protestant Episcopal Churches of this country, and seems not to have sense enough to take his sandalled feet back to tile darkest papal corner of Europe.

The bishops of the various diocese of this country, being themselves gentlemen of some modern progressive thought, refused to endorse this most objectionable form of the papal priesthood in the person and office of this Protestant "Father," and he at once, like the old farmer at Gettysburg, commenced to "fight on his own hook." His great gift seems to be denunciation. the calling of hard names, and he uses his "gift" with a vehemence which must excite the visibles of those whom he at-

tacks. Latterly he turned his mouth-howitzer imon the popular pastor of "All Souls Church," New York City, and arraigned clergymen not of the special creedal and rubric fold, but the old inquisition of

Courant furnishes a poetical squib sions. We quote a line to show its aptness and its force:

"He carried a pocket judgment seat In the pocket of his gown."

Go to "Father Ignatius," make confession to some priest in whom you have confidence, if you have confidence in any, be shrived, and then hide yourself wish to reap these fruits must implant from the light of this age. Pax vohis-

TIMELY ADVICE.

Are our brethern of the churches trying to make the cause of Spiritualism and finding fault with the religion of popular? We are not hearing or reading American Episcopal preachers, has been of a continuous fusilade from creedal refer to it as the "delegates of the dis- placed in a somewhat ridiculous light by pulpits, a wordy bombardment, caustic a former nun of his Welch convent. In in temper and bitter in speech, either constitution delegates of the discontent- a book entitled "Numery Life in the against the philosophy of an angel mined, but it led to a glorious union of Church of England: or, Seventeen Years istry or the honesty and devoutness of states - a government for the people and with Father Ignatius" by Miss Mary its discipleship just at present. This not for autocrats to which it is again Povey, she says that this holy gentleman lull in the theological tempest aroused not degrade their manhood by continuour suspicions and awoke enquiries as to its cause. We know that nature plays has not adopted any of the old party is- up and down the garden, in punishment such pranks, and that contending armies have imitated nature in this regard, but we have not given either the leaders their cold, unsympathetic, barbarous paror the rank and file of orthodoxy credit tiality and injustice. The educated form either, and yet succeeded. Why who had come to l'ordham with him to for such a close observance of nature's minds are revolting against the old demethods.

> country with sense enough to learn from book and the creed say "believe or be the pews what a large proportion of the dammed." The reasonable authority for sitters have either found out or are find- the command, as well as the whole ad- the keen analysis of the best thinkers of both phenomena and philosophy has a brought to the bar of enlightened reabasis of truth that is impregnable. But son. It is a new, modern, and most imwe have been mistaken in our conclu- portant departure. sions. The old animosity abides, but it

counted, while the nuns who wished to crowned him the military hero of ancient tion of the book, in his address on asspeak with father Ignatius are required and modern history, said in emphatic suming the chair of his professorship. to prostrat themselves at full length be- tones to the warring elements of the na- The creedists, the churchly fossils, the fore him and kiss the hem of his gar- tion: "Let us have peace!" This is our Calvanistic stalwarts, the timid and the ment. Then they were allowed to rise message to the angry belligerents of the barnacled of age, raised their cry of opto their knees, and while kneeling in an | churches to-day. If you must efferverse | position and their feeble shout of "hereattitude of supplication say what they de- and want something and somebody upon tic!" It was a repetition of the old cry in sired if he gave his permission. No one which to pour your hot words of denun- the streets of Ephesus, by the moneyciation, if it is a necessity of your pardoned, justified, sanctified and redeemed Christ himself did not demand such natures, pray, resume your objurgations John Calvin!" All along the Presbytepenance and servility, and when we hear against Spiritualism and its adherents, rian line, the different local synods, of it in a nineteenth century monk, it They are beyond the pale of the cove- councils, ministers and elders' meetings, reminds us somewhat of a nineteeth nanted mercies of the creeds, and are have sent up their protests against the acks without having their feelings ruflosophy is at present unpopular among fessor. all creedists, and you can exhaust all your forces without danger to your pro- ent writing is this: fessions or reputations. But spare the

> members of your creedal families. An old lesson, taught us by our good the general assembly of the church mother in our early years, out of the held in Detroit, in May, condemning the 'New England Primer," we have cher- position and teachings in the address of ished in our mind until this day, and we offer it in all seriousness and love to the meeting of the presbytery of New York, New York and Cincinnati Presbyteries of which Dr. Briggs is a member, took and their entire memberships and fol- up the discourteous act of the Chester lowing. Get out your old "Primers" presbytery, and made it the basis of an brethren, and wherein our memory is at unseemly wrangle. This naturally led fault, supply the missing lines from the to a review of the action of the New York printed page:

"Let dogs delight to bark and bite, For God hath made them so; But children you should never let Your angry passions rise, Your little hands were never made, To scratch each others' eyes."

It is an old, Calvanistic, orthodox applicable to the "elect" and "non-elect, child and man. "Let us have peace!"

WHAT IS HERESY?

THE BETTER WAY has kept its readers advised of the successive steps of the controversy in the Presbyterian Church, both in this city and in New York, be cause we have foreseen that the ultimate reaching than the public, or even the parties in interest, seem to comprehend. It is only one of numerous indications of the breaking up of old creedal moconscience of the world in their grasp The majority report was, however, adoptly media, that the day of the release of tressed souls" whatever that means. The reading, prophesying or witnessing terms as applied by the church, when the human conscience from its long imprisonment is rapidly approaching.

deemed necessary to worship the Book him?" the father replying to the child as something too sacred for examination that "they would probably have given in "purgatory" or any other supra-mun- side them; looking forward as to the greatly. A writer in the Hartford (Conn.) or criticism; to place it upon a pedestal him a warm reception." of authority not to be questioned but believed in its entirety as the voice and have been more pertinent and forceful if will of God. The conscience of the she had asked; "If Dr. Briggs had lived Presbyterian Church has been so held at the time John Calvin was in influen-Unjust, inhuman, unlovable and horrible tial civil power, would he have been as have been its creed and teachings burned as was Michael Servetus, at the concerning its conceived Jehovah or instigation of Calvin, because he was First Cause, it has demanded their ac heterodox to the faith." ceptance on the ground that the Book so teaches, and the Book is not to be questioned. Whatever outside students tion of the courage of the mau. His senthinkers, logicions and analytical reasoners might do, say or conclude, they are said: "I do not attach divine authority infidels because they do not accept the to any creed, and I refuse to found hu-Book and the creed of John Calvin as man salvation upon any council." And builded upon the teachings of the Book, again to the presbytery: "I want to be and hence are of no possible authority charged with heresy. I want it as quick or consequence.

others have been touched by the divine questions that have been raised and then fire in evolutionary force, and refuse to stultify themselves longer. They will the general assembly and then some of ing to accept those features of the book and the creed which are not only indefensible at the bar of reason, but shock the evoluted moral sense of the world by mand to believ without substantial rea-We have credited the pulpits of the son for the belief, simply because the ing out, to with that Spiritualism in ministration of the universe, are being

Our readers have been kept advised as is being directed against the shepherds, to the status of this conflict, both in our of their own folds. Alas, for the sheep! own city and in New York. Dr. Briggs, Now brethren, the idol of all our mili- of the Union Theological Seminary in tary commanders who waded through the latter city, made his break for reason Abraham Lincoln.

Other such ridiculous tales are re- seas of blood to win the success which and liberalism in criticism and exposimaking silversmiths: "Great is Diana of the Ephesians!" "Great is the creed of philosophical enough to receive your at- address of Dr. Briggs, mingled with the cry of "heresy," and a demand for the fled in the least. And besides the phi- trial and disciplining of the daring pro-

The stage of the case up to the pres-

The presbytery of Chester in Pennsylvania, April 14th, adopted an overture to Dr. Briggs referred to. The monthlypresbytery, at the preceding April meeting, where in a committee had been appointed to consider the address or Dr. Briggs in its relations to the confession of faith of the church. Dr. Briggs read a protest against the action of the presbytery, and carried the war into the rhyme, full of good sense, and equally Presbyterian Africa, by asserting that he 'was prepared to name certain individuals who have rashly, censoriously and maliciously instituted these charges." Calls to order were frequent, but he was allowed to proceed.

> The committee of the New York presoytery made a majority and minority report; the majority recommending that the presbytery enter at once upon the judicial investigation of the case." The minority report seems to us to be tame. An excited discussion arose over the reports, Dr. Briggs participating by stalwart protests against what he deemed the illegal and unjust course pursued. ed by a substantial majority.

During the debate, which was feverish, created a sensation by repeating a ques-Dr. Briggs had lived at the time of the To hold the conscience it has been inquisition, would they have burned

The question of the daughter would

We have no sympathy with Dr. Briggs' orthodoxy, but we confess to an admiratences are sharp, clear, incisive. He as you can get it. I want au adjudica-But the brains of this church and tion of this presbytery on these vital let them go up to the synod and up to us will decide whether we can any longer remain in the Presbyterian Church or not." And again: "I will have justice if. I have to go to the Supreme Court of the country; if I stand alone I will have jus-

> We shall follow this creedal upheaval with great interest and so will our readers. The angel world is becoming an emancipating force. There are creedal tumults all along the churchly line, and the grounds of human faith are under the age. That truth will arise to its full crowning, no Spiritualist can doubt.

Hate makes us vigorous partisana, but

love still more so. It is easiest to be all things to all men, but it is not honest. Self-respect must be sacrificed every hour of the day,-

cowed and superstitious that they rever-

the universe, before whom all intellect

sent life and death, sunshine and rain,

abundance and famine, riches and pov-

tears; he sent everything which happen-

name of God sent men to heaven or

hell. The voice of God heard in a clap

stand and plants it flag inscribed with

In the first century of the Christian

believed in an occasional appearance of

not immediately disappear from Europe

on the triumph of Christianity, but it

hands till Europe contained as much as

would build a navy for the United

States. Lawyers were as anxious to draw

deeds in the tenth century as they are to

take fees now. But hardly in that cen-

tury could a creditable lawyer be found

who would draw a lease or deed which

went beyond the century. The belief

Though religions have the stern power

to impress with fear those who assault

of its most powerful friends fall into

with glory,

slowly lingered till the close of the tenth

viuity; reason destroyed him."

Specially Reported for The Better Way KNOWLEDGE-PROCRESS.

Lecture Delivered by J. Clegg Wright at the Adelphi Hall, New York City, Sunday Morning. (March 16th, 1891. Subject selected by the

Fear is a sentiment or feeling in the

ignorance. The more profound the ignor-

circumstances are of such a nature as to menace the personal safety. Natural as an agent in human progress. phenomena in the form of storms, earth quakes and cataclysms so terrific and unand complicated set of feelings in which terror, awe and petition express themselves. Fear and wonder are the first elements of feeling set in motion in the making of religious emotions, sentiments, aspirations and ideas. It seems possible trace events to their natural cause. The tive man in the measure of his mind was a child and observed with the wonder his eyes a picture which amazed his ignorant mind and filled his imagination with lively ideals and picturesque personalities. His reason lost in the processes of analyzing the operations of nature, solve the dilemmas of the understanding by inventing divine entities, as creating and directing powers. Thus fear, wonder and devotion became the main elements in the creation of religion. these faculties. The lower the grade of intelligence, the more crude and simple the religious thought, and the more developed the rational powers, the more philosophical the religious sentiment tion peopled the heavens with gods. Monotheism, and it became a fruitful as to be distinguished in their field. source of religious practices, ceremonies and ideas. Priests and bards presented class. The tradesman and merchant bethe historical conflicts between the gods, their amours and jealousies: their ambition and envy, and their triumphs and soldier had a rival in the senate in the defeats, which became the substance of quiet and cultivated civilian. The the religious thought of the early people who inhabited the earth. The mythical creations of the early bards whose personalities are lost in the vortex of time, wove into charming ideals their imper fect, crude conceptions of the state and changes in the face of nature. How long Under these conditions religion began ut took to make Oriental Polytheism the student of nature and history cannot say, but under the ardent devotion of ancient children of faith excellent civilizations rose and fell, great empires grew into splendor and then lingeringly disappeared in decay. Nature has been un- early Christians who prided themselves kind even to their relics, hardly a stone remains to tell or a tradition to breathe enveighing against those of the brethren a word of their greatness or shamethey are gone from the face of the earth. fane philosophy. Those princes who they were Polytheists. Man, the Polythe- the didactic discourses of the philosoist, is more cheerful and fanciful than phers, yielded to their ideas and teachman, the Monotheist. In later times ings, and prepared the way for the morals came into religion. The penalties attached to an imperfect life awaited the immortal soul beyond death and the grave. Ethical questions began to arise The Greeks had in the course of seven affecting the nature and constitution of hundred years grown out of the religion the one supreme being creator and man's moral freedom and responsibility from all of which discussions polytheism was free. Metaphysical philosophy has for their teaching, and following anyplayed havoc with religion, human thing like the old system of Polytheism love and joy. Polytheism was widely distributed over the face of Wealth had increased among the people, the earth. History begins with the and knowledge of civil and domestic life Egyptians, East Indians, Persians and Greeks. Archaelogy, no doubt, puts nothing less than the doctrine of Plato back the beginning of history to a still could satisfy those who had entered into more remote antiquity. We have tradi- a spiritual sphere of study. The skeptions of an Atlantis and memorials of a tics denied the existence of any God great Central American civilization, and and the extreme idealist went into the ante-dating any Asiatic civilization, and fascinating depths of Pantheism. Fear from which Asiatic civilization took its slowly fled before the face of metaphyics. wise. Ancient America, too, was Polytheistic. Monotheism is modern. These aleparted nations left great contributions fetish, so that the decline of Polytheof thought and learning to mankind ism was universal and speedy. The rise There is something painful and sad of a new religion at the close of the about their decay and the state of forget- career of Plato was inevitable. At the

and morality. The act of faith itself was These old nations had their great men. Alreir leaders and worthy men. Some counted a moral act, and vice versa ungreat priests amongst them saw truly what the soul of man needed and what not gain anything by the change, for the society required to unfold a higher con- immediate result was to plunge the sects dition of life and happiness. Great men into deadly conflict with each other and are the makers of history and civiliza- bring into the world an age of persecution. What a glory antiquity would wear tion and shedding of blood. In the if the true heroes of progress, education palmy days of Polytheism no man was and liberty could be seen!

plunged.

persecuted for his religious belief. Per-The ambition and power of the priests secution began when the priest said, grew to such an extent that they acted on fear by vivid portrayals and decriptions the weapon by which the priest secured of everlasting punishment to the faith- dominance and power to put the heel less and disobedient. The idea of chains, upon the neck of kings. The rise of the imprisonments and prolonged suffer. Christian order of priests in Europe exings was transferred to the future life, the subtle but cruel doctrines secured ical integrity for one thousand years. Their tyrannical, hierarchial authority-The distribution of every estimable and the religious enslavement of the social and intellectual virtue followed agee-moral responsibility was the lever the sacred triumphs of the church. Fear which made the worshipper a slave to made once again the people willing

the power of the priest.

been the blind or the willing supporters at variance with human justice and liberty, while they wore the robe of holiness and spoke in the sacred name of must bow, and that the priest was the human mind wonderfully stimulated by the God of heaven and earth. Great op- visible expression of God on earth. He portunities have been thrown away or ance and startling the circumstances, the used for the triumph of superstition, and greater tendency the mind will have to the enslavement and betrayal of human erty, victory and defeat, glory and shame, lapse into a state of fear, especially if the reason. This is one side and the dark peace and war; love and joy, smiles and side of the Pagan and Christian church

In the mind of the student nucient nations leave a dim and imperfect outline. controlable in their fury produce upon We have not even a correct skeleton of of thunder has for some ages been getthe mind of superstitious man a mixed history. Weary ages of time are forgot- ting fainter and fainter. God is dying. and left no mark any more than the eagle which cut its way through the the motto, "The God of superstition is clouds ten thousand years ago. They dead. Fears exalted the powers of diare absolutely lost, gone. But the men of to-day have constutionally an inherito conceive man in so low a mental state tauce from these gone, primitive races era people generally were in that intellecas to be unable to make an attempt to of the earth. Our mental powers began tual state and belief in the marvelous in them; necessity created function, and that the incarnation of God in Jesus errors in the mental career of man in all function created faculty. The powers of Christ was accepted with little reluctpassed ages can be traced to this fact the human mind have come by a slow ance. The ancients almost universally No doubt it took thousands of years to process of evolution from simple homoproduce a man capable of correctly trac- geneous beginnings; each point of devel- God amongst mankind. This belief did ing the relation of cause and effect in opment, as it was attained, had its pecuthe simplest operations of nature. Primi- liar and necessary ideas and faith. Reason marched slowly from a belief in many gods to a belief in one. Because century. Christian piety magnified every and enthusiasm of a child. The stars each and every god died hard, supersti- thing said and done by Christ. The have to do only with conduct or man's reshining in heaven above him presented to tion is a weed difficult to kill. The march from many gods to one god covered a period of thousands of years. The development of primitive Christianity out of Polytheism is backed up by the solemn displays of raphsodical orgies and devout enthusiasm, which partly passed into invisibility before a theological revolution, which began with the close of the reign of Alexander. This great revolution was the work of cen-Ill religious alike are the product of turies. It may be placed between the death of the soldier just named and the first Christian emperor, Constantine, a period of about seven hundred years. During this period philosophy was not them, the church never lets the memory neglected, nor did the military arm flag becomes. The early religious imagina- in its course of ambition, but it became as honorable for a prince to excel in in-Polytheism preceded and made way for tellectual pursuits and polite learning

neglect and obscurity, but provides for the perpetuation of their honor and fame. The church canonized the great men who built up her power. She in-Statesmen grew up from the civilian nities she could give, viz., that of saint. The heroes of sacerdotalalism, the came filled with the laudable ambition champions of faith, and the martyrs had to become rulers and statesmen. The from age to age. The pilgrims came to bathe these shrines with their love and thoughtful citizen sought to win immortal fame by promoting liberty and justice. Thus the church had to divide its the saints had power to intercede with political power and honor, began to drop the Father for the removal of their afflicher brightest laurels on the head of him who did most to promote public good. the greater became the fame of the live. saint at whose shrine they were cured to be loved for the good it could do, and Money came abundently to the church, not for what fears it could create. Re-The possession of a saintly relic was of ligion retained, however, its hold by more value to the possessor than a keeping before the mind of the devout dukedom. believer the direful penalty of everlasting punishment for disbelief. Those

A philosophical God as a mere concept

was in conflict with the Polytheistic

ions mind had logically united religion

belief an immoral act. Civilization did

"Believe, or be damned!" Terror was

tinguished liberty, knowledge and polit-

fulness into which all things old are beginning of the Christian era the relig-

upon their ignorance were constantly who were addicted to the study of pro What we do know with certainty is that cultivated polite learning and enjoyed philanthropist. The rise of democracy has liberalized the religious sentiment at the expense of the doctrine of divine sovereignty. When feudalism was at its height, the people lay in the darkest are non-church-goers. chances which came in popular superstition. The mind of Greece contributed ignorance. But the coming of a popular system of education has brought a an enormous force to the movement. better general knowledge of the operations of nature and a fuller understanding of the constitution of man and which was sustained by the priests at society. The old tyranny of priest and dawn of the Homeric age, so that when king is for ever gone from the world-Plato and Aristotle became remarkable A free press is the safe guard of liberty and a barrier against the coming of a darker civilization. It seems that prohad become intellectually impossible. gress is more stable and permanent than had advanced to such an extent that

The religious wars which disgraced the nations of Europe, during the middle ages cannot come again, the lessening of fear in the popular mind, or what a church man would say. The growth of infidelity has produced changes which will be permanent on the side of liberty. The life of America is so ing: much different from the life of Europe country is fast becoming the product of the blood of the world. Religion is free from the stains of darkness which marked it in the middle ages. There is not a Christian living in this country who would justify the church and its work during those ages. The progress of man has improved the spirit of religion. Religion is made more wholesome as man grows. Religion is not the cause of growth, but the effect of it. It changes its form and power as man changes in mental power and quality

The free political institutions of this country are the outcome of the growth of stable popular liberty. The old ideas of Calvin are the only suitable for people with the rudest forms of liberty. Free institutions and theology cannot exist long together.

This is a country with new land and new statesmen. The primeval forest and the sweep of boundless prairies have made a man such as perhaps has never been seen before. Intellectual fear retired the recognition of an international law Damnation." Think of it! In the nineas republican thought advanced with the coming of the free choice of a king by the people. With this came the idea tion that really stands for the modern the interests of mankind in the living that rulers are responsible to the people, ideal of the brotherhood of man. Claimslaves. The fires of hell did more than then there arose a conception in the ing that organization in some form al-

unpunished criminals of our kind have his power from God; the people were so itself to work without law, and then they formed the conception of the reign of of religious systems and orders of ideas ently accepted the iniquitous claim. God universal law. This conception retired was adored as the absolute sovereign of the God of the Roman Catholic Church practically holds, what she has always their time and energies in a hour without a question. God had no more to do with phenomena occuring in nature. God is gone into the obscurity of old age. Theology was lost when Newton was born. The victory was won when the theory of gravity was accepted as true by men of science. It finished the physical dominance of a divine mind ed to man on earth. The priest in the in nature. In the last century as well as later the waves were credited with the sinking of the ship, and the physical force of God had by universal consent become a nonentity. The popular mind ten. Millions of men have lived, died The advance column of science takes its still holds the belief that he is supreme, and that his will and purpose are law in spiritual things just as the same popular mind in the Church of Rome acknowledges the pope to have only spiritual authority and jurisdiction.

The latter part of my question, "Is religion necessary to moral development," we answer it is not. The authority of a complete revelation of God's will to man holding its place in any life, and placing a terror upon thought and life must be, and is partially given up. Morals are distinct from religion; morals the more perfect the civilization, and the more complete the ethical code. Morals wood of the cross was collected by holy lation to his fellow man. Morals have nothing to do with God. Morals-are not theological, God is neither moral nor immoral. He can neither be the subject of right nor wrong. Because the infinite cannot be qualified, or conditioned. Man can stand in no moral relation toward the infinite, therefore morals cannot be in an element in religion. Morals will be being so strong that then the end of science when religion has passed away the world would come, and the son of as unnecessary. Morals are like all man would appear in the clouds crowned science progessive.

Freedom in religious thought, means a free mind to contemplate nature. It means that man is contented to rest upon the breast of nature, to be gu ded by the States, so iconoclasts are ever denounclights of nature, and to read the fact of immortality on the face of nature.

This is the highest water mark in religious history. Spiritualism has the proper remedy for political evils, can attained that mark. It has attained the it be said that the best way to reform the vested them with the most exalted dig- highest religious conception in the world. | church is for all enlightened spirits to Man shall not die physically; death shall leave her for "some new things." For not be feared by him, for man will be blessed with love, with aspiration guided mics, how could be consistently advocostly shrines built for their bodies by higher character and higher destiny. cate socialism, for instance, from his

new religion; to this your work is deditears, to win the favor of God and have cated. To build up a nobler man and form that would be best for mankind! their diseases removed, believing that loftier ideals. It is for this that we fight the conflicts of the world, that man may enjoy the free and grander day in the tion. The more wonderful the cure and world in which he is called upon to

Written for The Better Way. THE CHURCH VS. ATTENDANCE. WALLACE YATES

An Oregon minister, the Rev. W. O. Forbes, has been preaching on the ques-Since the rise of the age of science, tion, "Why so many do not attend of men, critics who inhabit houses of and is stirring society to its very fear has gradually subsided as an ele- church." His church was packed, and their own make, would perhaps do well, infusing a more vital life into 🏴 ment of religion. The aspiration for hundreds could not obtain admission. ere they commence stone-throwing, to and state, and into the social popular liberty has divided the thought During the week previous he had ob- consider how much glass enters into the well. The events of to-bay, 100 of nations. Social progress has become tained answers from a number of citian aim and purpose in the work of the zens setting forth from their standpoint why so many do not attend church. He read these immensely interesting answers to his audience, and then formulated therefrom the reason why these

Very various were the answers, but to generalize them it may be said that the general opinion was that preachers are too abstract and doctrinal in their sermons; that they are not practical enough for the masses; that they do not deal in social and economic questions; that the efforts made to induce people to attend church are more from a desire to fill the church and increase its revenues than from the desire to benefit them; that social distinctions, lack of means to secure suitable clothing, etc., keep many away; that the early training of children does not tend to make them churchgoers when they grow up.

I quote the above as reported in the Portland daily, but one letter from an outsider, given in full, is worth repeat-

In reply to your circular letter, I would say in one respect. The population of this that in my estimation one of the great reasons that keeps people away from the church is that they hear nothing there to interest them. In the present generation people think more of trying to get what there is in this life than of trying the doubtful experiment of trying to obtain a free pass to the hereafter. Still another reason is a constantly growing tendency in the minds of men to conclude that the church, neither by precept nor example, follows the teachings and example of Christ. Also a belief and musty old manuscripts. All valuais growing that the church constantly tondies to ble, and cherished with care upon the the wealthy and allows them to influence all its actions and councils.

In conclusion, any church that will discuss social problems in a broad, philantrophic spirit. would in four weeks find its buildings too small for their congregations. It certainly makes very many men indifferent in church attendance when the minister tells them that whatever evils beset them in this life, they must bear it submissively for their reward in heaven.

In contradistinction to the above an Episcopal minister lectured the other ight in the hall of the People's Free Library in Portland, Oregon, in which, after dealing on ethical evolution as shown in social progress, from the ties recently engaged in a public debate of the primitive family relation up to upon the consoling doctrine of "Infant as we now have it, he set up the claims teenth century! With great questions of the church as being the only organiza- springing up on every hand, concerning

successive steps of social progress, he anything be more painfully along argued that the church, with all her faults, is really the only organization that of public teachers of religion, theoretically held—the reality of the cussion of a damnable dogma to brotherhood of man and the l'atherhood masses of Christendom have unanimous of God. That "societies of ethical cul- ly and joyfully consented to let drop on ture" and agnosticism generally exhaust of sight. their efforts in talk only, while the man who goes down into the slums of big one of-"No salvation for the beatles cities and gives the actual helping hand out of Christ"-lives still in the to the oppressed, the poverty-stricken, the crime-stained, will be found in nine ty-nine cases out of a hundred to be a member of some church organization.

What Spiritualists and others "outside the pale" will think of this presentation of their claims to humanitarianism I do not know, but I present the reverend gentleman's position as fairly as I can doctrines, the restlessness and distribute remember it. At a time when it is the faction so apparent thoughout Christen popular thing to decry "othodoxy" and dom, are all glorious signs that the lay the vast accumulation of existing despotic reign of doctrinal belief evils at the door of the church, it is on- dogmatic authority is approaching ly fair to "hear the other side" and pro- end. ceed at once to self examination to see whether this eloquent champion of the cloth has not some grounds for his assertions. He admitted that the church as modern Spiritualism. A month has make failures, but said these were due to the prevaling status of intelligence, grow. The higher man's organization but the golden thread of connection with the axioms of its founder has never half a century has reached a position of been broken. As to divisions into sects, and varieties of creed, he argreed that he who runs may read that the tendency is towards harmony and consolidation.

men; but that in all ages that ideal of the of civilization is spoken where Spintal. church has been a higher one than that ism has not made its power felt of the state, and that tendencies towards some form of socialism that shall recognize the brotherhood of man are only an awakening of society to the truth of the ideals of the founder of Christianity, held by the church and handed down through obscuring mists of barbarity, ignorance and prejudice to the present day. That just as reformers ridicule the idea that liberty exists in the United ing the church for not carrying out the teachings of Jesus. Now, where as none their servile bondage to creedal beat can reasonably argue that emigration is From that day to this the power himself while deeply interested in econo-On the ruins of the past will be built a pulpit, when even its masters and teachers are not agreed as to the special

> This is a problem mankind must work entire body of the clergy, who have been out for themselves-the office of the church is to keep in their view the on triumphantly, conquering w grand ideal of the fatherhood of God and conquer, despite the bitter anus the brotherhood of man.

> con, on the church question, without in all directions. Adopting the much comment, as food for the thought- views of the Unitarians and Free 1 ful, and perhaps a target for critics to ers, it reaches beyond these, to the fire at. But as institutions are the work of life, to the vital power of all recomposition of their own habitations.

THE SIGNS OF THE TIMES. BY DR. F. L. H. WILLIS.

The signs of the times are many and significant, especially in the direction of religious thought. It cannot but be evident, even to casual

observers, that during the past quarter of a century there have been great modifications of opinion upon matters of belief as regards religious truth.

Our evangelical sects are being compelled to revise their creeds and doctrinal beliefs, or lose their hold upon the living present. One point after another-Total Depravity," "Endless Misery," 'A Hell of Physical Torments," "Vicarious Atonement," "Justification by Faith," "The Infallibility of the Bible"-all these have been so undermined by the progressive tendencies of the age as to have lost to a very great degree their hold upon modern thought.

The Westminster Catechism, although still received nominally by the sects, is almost a dead letter in the pulpit. We therefrom. Within the precinct listen in vain for the old-fashioned state, too, has this power been felldectrinal sermons of our childhood. Intelligent, thoughtful persons-persons by its inspiration to higher will of literary culture or scientific research will not listen to them, and so the are deemed Spiritualists, Were modern pulpit has been compelled to call all who receive it by that name keep pace with the progressive spirit of the age, and relegate its creedal beliefs to the sphere of fossils, aucient ruins, this spiritual influence from on his shelves of our museums, as relics of bygone ages and peoples, but sustaining ence of the angelic sphere, now so little or no vital relation to the living allied with this, the earth is emed

The marked indifference to creeds in the churches, and the ethical character of most of the so-called evangelical preach. The moments are rich as they are ing of the day, are certainly among the most significant signs of the times.

At a recent meeting of the Evangelical clergy of Atlanta, Ga., they pronounced condemnation upon the action of two clergymen of that city, who had been present; with crying evils all about us actly the antithesis of materials that demand the earnest attention of all optimism and pessimism are It must ever remain painful to the just the chains and fagot to enslave the peoand lover of his race that the greatest ple. The priest claimed to have derived mind that nature had not power within ways has and must run parallel with the good ministers, and good men, could antithetic.—Problem of Life.

to see two men, occupying the pour

And yet this dogma, with its kindred though thanks be to the angel world the number is daily increasing who attach far less importance to creeds and dogmas than to character.

This agitation within the church the trials for heresy that are constantly or. curring, these discussions upon the It. vision of creeds, the re-statement of

And to what is this largely dee was unquestionably to the power fluence of that mighty movement bank that has made a mark upon puls opinion unprecedented in the history the world; a movement that in less the power as regards numbers and infine that it took over three hundred year lar Christianity to attain. We challenge the scoffer or sceptic to point to any lari on That churches are only made up of the face of the earth where the language

For forty-three years its informer have been pouring into our atmosphere in one broad stream of energizing mile ing power from the great army of the immortals who had been imprient waiting the time when the progressed conditions of our earth should and a a freer, closer communion.

When at he last that period arrived me of the first announcements made from the upper spheres was: "We have more to emancipate the children of existen dogmatic authority has waned, and al the signs of the times betoken its min

Spiritualism declared at the terms the worthlessness of doctring w dogmas, and the immense important of moral character, thus taking issut once with the assertion of "Justification" by Faith alone." By this declaration arrayed in antagonism with itself fighting it ever since. But it be for of church and state, of pulpit and I have given these arguments, pro and modifying and changing public Spiritualist believes to be under # ance of powers above those of the and hence he knows Spiritus have a most vital relation to the

For forty-three years the conditions the earth have permitted a free ? fuller inflow of spiritual life that world has ever before known. Is tions of wisdom from on high haven all classes of men. They have freely scattered even among those recognize not the truths or powerof influences.

Wherever these noiseless visitors the homes of the hereafter have brain they could impress, a heart could touch, a soul they could is they have not paused to ask of or belief or intellectual attainment, but roused the activity of the mind their inspirations of wisdom have? meated the mental atmosphere of earth, even as the gentle dews of her saturate its physical atmosphere power has been felt within evel church, and vital life is beginning to legislative assemblies have been impe Men who have recognized this !" should number the inhabitants " globe, for no nation, or people, is will The signs of the times are

and full of promise. Through the into a higher and nobler life, and are moved upon by the power of spirit world, whether they will at laden with the growing thought people, and whether the world recogn or not the blessed truths, the redes power of true Spiritualism, we can assured of this-that it has come to and that its mission is to bring in of glad awakening, when the blind see, the deaf hear, and the earth nize as its only savior, the Spir Truth.-Two Worlds.

most cheering. The days are prop-

Pure Spiritualism is simply

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Written for The Better Way, SPIRIT COMMUNION.

In the investigation of spiritual phenomena I have always preferred being alone with the medium from the simple fact that where several parties have a seance together, the different influences coming together do not work harmoniously together, the reason of this is that the spirit friends of those present are all anxious to communicate with their earthly friends, and the latter also having the same anxiety, produces different currents of magnetic aura, and acting upon the medium the intelligence is often times confusing and conflicting. And again, one person holding a series of seances with one medium, becomes more in rapport with the spirits and they with the person; the magnetic chain becomes more inssulted from earthly influences, and communications are, of course, more perfect.

There are several persons of my acquaintance who pursue this course, and the results obtained are wonderful. I will mention an instance-a gentleman who has regularly had a seance with Mrs-L. every Monday morning for the last twelve months. On a Monday morning of recently, he called at his usual hour, and upon being ushered into the sitting room he espied a handsome hoquet of flowers on the mantel. Among the flowers a yellow rosebud attracted his attention; he at once acted upon the thought entering his mind, as Mrs. L. had not made her appearance; he took a leaf of paper from his memorandum and kept it hid from view in his clenched hand. When called to the seance room, and on taking his seat at the table -he on one side and Mrs. L. on the other-the latter remarked: "Mr. your daughter is standing at your side, holding in her hand a beautiful yellow rosebud; do you know what it means?" Mr. --- replied that he did, and, at tention of Mrs. L. he slipped the note he had written under the table, on the floor when Mrs. L. held the slate under the table about three minutes, on withdrawing it found the following written there-

My Own Dear Papa; I have read your note. and will endeavor to do as you wish." Your loving spirit,

Mrs. L. asked the gentleman the meaning of this; he replied that "he hoped the meaning would be demonstrated during the seance." Several kind and loving communications were written on the slates during the hour. Suddenly Mrs. L. went into a trance condition. Our friend took the slates in his own hands! and held them under the table. His surprise was great when he heard the pencil scratching, and still greater when the slates were very strongly pushed towards him, signifying the writing was finished. He opened the following:

Dear Papa: I will now try to comply with your request; hold the slate under the table

Cleaning the slates, he again held them as before. He very soon felt a remarkable strong influence at work on the slates and the pencil writing. When the usual signal, as before, was given, he withdrew the slates, and on opening them imagine his astonishment, kind reader-there he found the yellow rosebud. He arose from his seat and quickly ran downstairs into the sitting-room, and he found that the bud he held in his hand was really the same he first saw and admired in the bouquet on the mantel. Being fully satisfied of the truth of the bud being the same, he again ascended the stairs, and on entering the seance-room found Mrs. L. in the trance state still. Never having seen Mrs. L. in that state before he felt some alarm, but soon after taking his seat Mrs. L. returned to her normal condition. She was greatly surprised when informed of what had taken place.

This was certainly a most exquisite manifestation of spiritual power and love, showing what the spirit can do and showing also in the doing, the angelic love of the angel child for its earthly parent, This manifestation also proves the always nearness of the angelic spirits, who are ever ready to show their love and affection for us if we will but open the doors of our hearts and allow them to enter, and they will lead us to their bright suppy homes in that beautiful summer land of eternal life, joy and blissful happiness. Let us with warm and loving hearts offer up to the Almighty God thanksgiving for the blessed privileges vouchsafed to us in bringing us in such close proximity to our loved ones whom we have heretofore thought so far away beyond our hearing, sight and touch.

A SPIRIT MESSAGE.

The writer was invited to assist at a Lafayette avenue, Brooklyn, on Friday night. There were five of us in all, and expected, because a young lady from writings while in the trance state during the past three years have been phenomenal. The seance, however, amounted to nothing, but there was a good deal of food for reflection in a story that foldelectation of Mercury readers. After was driven on the rocks of the Durham my good luck to meet.

we had withdrawn from the table the coast in a tremendous storm from the had been the medium of a most wonderhad invited certain persons of some intellectual prominence because his niece. Miss Emma, had rapidly and unexpectedtable a very few minutes when all were conscious of the presence of a spirit. Vigorous rappings were used to convey the spirit's wishes, which, when finally spelled out, were; "Let Emma write!" At the moment the announcement became intelligible by the repetition and spelling out of the alphabet, the young lady herself was seen to be in violent agitation. Although she held the pencil in her hand it was some time before she could control it sufficiently to write legibly or at all. When finally she became calmer there appeared in curiously cramped, old-fashioned English handfirst lustrum of the current century, this Bid Sarah Raynor she will find matters to

her advan'age at Corlass, No 16 Parliament ELIZA MORROD. street, Hull, England. None of us could make head or tail out of it and there were no further manbook and hastily wrote a note requesting ifestations. As we were about parting his spirit daughter to bring him the yel- for the night an elderly wealthy friend low rosebud during the seance upstairs, of mine muttered as I was bidding him He folded the note carefully several times, Good night.' 'Sarah Raynor!-Sarah Raynor! Why, Raynor is our Sadie's name! Gad. I must take that piece of paper along with me!' And he did." Now Sadie Raynor was a comely, shapely lass some two and twenty years of age. She had lived in this family since she went there as a nurse-girl at 14. She had won such a warm place in the affections of the family that she was now, in the same time, without attracting the at- 1888, a sort of higher servant with hardly any well-defined duties, and yet having a sort of authority everywhere. With paper in hand the learned gentleman put Sadie through a gentle course of cross-examination. He asked her when her mother married the second time, although he knew to a day. He asked the name of her mother's first husband-her own father, in fact, though one would think he must have known that. Finally, by a series of gradually lessening circuits, like Indians surrounding and closing in upon their foe, he asked her if she ever heard of anybody of the name of "Morrod." "That was my grandfather's name," she answered, straight from the shoulder. "He was drowned at sea when my mother was a a little girl 3 years old." Her mother had not been communicative respecting her ancestry, however, or she may have been in ignorance hereself, for Sadie couldn't tell whether this "Morrod" was a paternal or maternal grandfather, and knew nothing of his given name nor

that of his wife, Sadie's grandmother. The next thing that the retired lawyer street," and he took a shrewd random shot by asking if the "Morrod estate" were in settlement, or how long it had been settled. In due course the Hull lawver sent a letter informing his Boston correspondent that he was anxious to find some heirs of Captain David Morrod who died with his wife in a storm at sea on January 4, 1841, leaving one little girl of about 2 years of age, who was subsequently taken by her maternal aunt to the United States of America. This communication worked the old gentleman up to a great pitch of excitement, Never, probably, in his palmiest days at at the bar had he conducted a case that so tickled and excited him.

In the first place he invited Sadie's mother, now a Mrs. Haynes, to visit her. The husband came himself, and said that his wife was sick. Before the lawyer and Sadie reached the house she was unconscious and beyond hope from pheumonia. So that any or all of the information that they might expect to receive from this poor woman was shut off by her death, which followed in a couple or days, Three weeks after saw Sadie and her enthusiastic employer on the high seas bound for England, and in due course found themselves in the lawyer's office on Parliament street listening to facts which it concerned Sadie and her protector to know.

First of all Captain David Morrod, accompanied by his wife Esther, sailed from Hull for Hamburg on January 2, 1841. It was greatly contrary to his wishes that the good lady had accompanied him, but she sometimes consulted an astrologer, of whom there were then half a dozen in Hull, and this seer small private spiritualistic seance on had recently foretold great danger to her husband, especially around January 4, 1641. He had therefore advised her to some interesting manifestations were invent some excuse to keep her husband at home around that portentous date. Boston was present whose automatic Captain Dave was, however, as stubborn as a mule. "I'll not die till my time would. Being thus obstinate in his way, she was equally obstinate in hers. She insisted on accompanying him.

elderly medical gentleman who had north-east about 90 o'clock on the night while here and gave us quite a number acted as interlocutor remarked that he of January 4. It was his birth-day, and of private seances under strict test conhad enjoyed the high privilege of being at that time Saturn and Mercury were ditions, I am fully convinced of the present at a seance in Boston, or rather in conjunction in his ascendant. The genuineness of the manifestations. He in Cambridge, two years ago, when the bark was a total wreck, and every soul also gave scances at the homes of many young lady who had succeeced so impers on board, except a Newfoundland dog, of our most wealthy and worthy citizens feetly to night with her trance writing perished. The owners of the ill-fated who were all highly pleased with what ful communication. The sitting took Mrs. Captain Morrod, in Boston, U.S. A., Barnett, Mr. Scholl, Mr. Cook, and place in the spring and there were six concerning the little orphaned child, many others. All were well pleased and or seven persons around the table. He where only outlook at that time seemed pronounced the manifestations of a to be the poor-house. Captain Morrod had well-to-do friends in Kent of whom sent at Mr. Cook's the Rev. Moses Hull the owners were unaware, but newsly developed the faculty of automatic papers were scarce in those days and the communications both through the trumwriting. They had only surrounded the mail coach was the rapid transit of the pet and etherialized forms, seen and day. At the owner's expense the aunt heard by all present. As Mr. Moses Hull came from Boston and took away the is the speaker for our society he found child Esther, with about two hundred pleasure in giving Mr. Moore the credit pounds sterling. In gradual instalments of being one of the best mediums he the two deeply-interested visitors learn- had ever meet. What makes the maned all about Sadie's fore-elders on the ifestations so wonderful through the paternal side. They found that "Fliza mediumship of Mr. Moore is that each Morrod" was Captain David's mother, and that it had been her last, dying to twenty minutes before loosing power wish and commands to seek for some to hold the trumpet. There is also sufdescendant of her darling Davie, and endow them with the world's good which were justly theirs. It turned out that there was quite a goodly sum of money, besides a comfortable house and a few writing such as was in vogue during the acres of land, all of which fell into Sadie's possession after the necessary legal papers had been drawn and sworn to on this side of the Atlantic and on the other. And as an additional interesting increment in this story of real life, the young lawyer in Boston who did most of the legal business married Sadie some three months after she was placed in possession of her heritage. "This," said the lawyer, in conclusion, "strikes me, ladies and gentlemen, as being not only an extraordinary example of automatic writing, but that it involved consequences of vast importance to more than one individual." All concurred. "It is my belief," continued the speaker, that the great mass of communicating spirits are those who have died within the past fifty or hundred years. And, as respects ancestors, affection is the predominating cause that attracts them to earth."-N. Y. Mercury.

> SKEPTICS BEWILDERED. To the Editor of The Better Way.

I had the pleasure of attending the seance at Mrs. Tower's house last even ing and I never before witnessed such phenomena produced under strictly test conditions. I have been a Spiritualist for 15 years, but this beats all I have ever seen. This is the 7th seance Mr. Davis has given here, and the probability is that he will have to give as many hundred before we will let up on him for it takes a good while to get enough of a good thing. The phenomena is what we want. Fraternally, FRANK WILSON.

Following is a newspaper clipping concerning this seance: The thirty-five persons who were present at a seance given at the residence of Mrs. Towers, 100 Hanson Place, Brooklyn, will have something to talk about for a long time to come. Mr. Wicks commenced by explaining that they would dispense with unnecessary conditions which are sometimes devised to protect questionable mediums. did was to write a letter of inquiry to the We sat where we wanted to; were allowed address. Corlass, No. 16 Parliament to make examinations at all times, and talking was not prohibited. The cabi net consisted of a piece of black cloth stretched across the corner o the room which was two solid walls. After Mr. Davis, the medium, had been in the cabinet a few minutes a number of faces and hands were seen, bells were rung, musical instruments were well played, brilliant lights of various colors were visible and numerous tests were given. During the entire seance the medium was bound fast with ropes, but this was unnecessary for no three men could have reproduced the manifestations with free use of their hands and feet. While all this was going on a very etherial female figure was formed in our midst. This figure grew more substantial and walked around the room and finally melted out of sight. It did not walk into the cabinet or get away as these mysterious forms sometimes do, but it gradually faded away without moving, and this occured right before our eyes within a foot or more of many persons. How under the beavens these manifestations can be explained, except by the spiritualistic theory is a problem we cannot solve, and the ladies and gentlemen who were present have good resons for their belief. Among those present were Capt. Jacob David, [U. S. Navy], Mr. and Mrs. Dan'l Unger, Dr. A. B. Carman, Mrs. S. B. Bogert, wife of president of the Brooklyn Progressive Spiritualists' Society, Mrs. Monroe and daughter, Mr. Louis Sherk, Mrs. Stroop, Mr. and Mrs. Morris, Rev. Geo. P. Cochian, Mr. William Blair, Mrs. Elizabeth Kurth, Mrs. Lizzie Smith, and many others.

Written for The Better Way. TRUMPET AND ETHERIALIZA-TION.

W. A. LEWIS As Mr. Hugh R. Moore of Dayton, Ohio, has just finished a two weeks engagement in our city, and I having been present at sixteen seances during that time I feel it my duty to give a brief history of what I saw and heard. Mr. comes," he kept saying, and sail he Moore is a young man, twenty years old; everything but death and only three a perfect gentlemen; was developed as a months of your treatment have I used medium about four years; and is now one of the most wonderful trumpet and Do with this as you choose. lowed it, and which is here given for the The bark that bore them to Hamburg etherializing mediums it has ever been

ship communicated with the sister of they saw and heard. Mrs. Woolen, Mrs. most convincing character. We had preand wife, who received many convincing spirit communicating can talk from ten ficient light to see spirit forms and trumpet manifestations. One of the controlls of Mr. Moore discourses at length on the principles of both the philosophy and phenomena of spirit return.

ELECTRICITY AS A MEASURE OF THOUGHT,

It is well known to the medical profession that every mental effort causes a rush of blood to the brain, and that the amount of blood depends on the "intensity" of the thought; but rush of blood means a rise in temperature, and if we could measure this we would be able to determine, in a rough way, the "power" necessary for the generation of any thought or mental effort. I accomplish this object in the following manner: I have a head gear of some, high-conducting (heat) substance. In its middle or any other convenient position I fix a thermo-electric pile, and connect this, by means of flexible wires or otherwise, to a sensitive galvanometer. The extreme sensibility of the thermoelectric pile is well known, and therefore whatever rise in temperature takes place, consequent to the rush of blood, would be instantaneously indicated by the galvanometer. The utility of such an apparatus may not appear at first sight of great importance, but if we consider for an instant the facility or difficulty with which children at school learn their lessons, any doubts we may have entertainas to its practicability will be immediately dispelled. By such a contrivance would we ascertain the "brain power" of boys and girls, nay, even men, and thus be in a position to indicate in what direction their mental efforts ought to tend.-Scientific American.

HOW THEY TESTIFY.

Caleb D. Bradlee, says: I believe that there has been a telephonic, telegraphic, and electric influence, ever since the days of Adam to the present hour, by which all past history is present life, and every nation seemingly dead is living again in Asia, Africa, Europe, and America, so that the races of to-day are but the greatgrandchildren of the races of the past, and you and I have something in our bones and blood of Egypt, Assyria, PSYCHIC SCIENCE, Babylonia, Judæa, Phœnicia, India, and Persia, so that nations never really die, but are changed, transmitted, reorganized, improved, by marriage, by birth, by intermingling of races, by time, by the grace of God, so that, in a certain philosophical sense, I am not only an American, but a Roman, a Grecian, a Persian, a part of everybody and everything that ever has been, and a part, by transmission, century after century, of everybody and everything that ever will he; and thus there is an everlasting unity of flesh, and the unity of God and the unity of humanity are great, and mighty, and twin, realities. Do not forget the prayer of Jesus—that those that were his might be one with him, as he was one with God. Once more, Nature changes all the time. Yes; but Nature never dies. Do those leaves that you tread under your feet on an October or a November day, perish? Are they annihilated? Is their work done, and is our farewell to them a finality, Oh, no! They will go into the hungry earth, and, through many changes, at last will fall into your hands in the shape of a luscious peach or rosy apple or juicy pear, or else as a violet or rosebud or japonica will bless your eyes, cheer your heart, and somehow spiritually say, "We do not die, we have never perished; we are blessing the world forever and ever and, like you, O mortals, we are immor-

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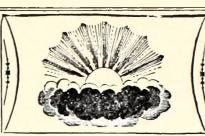
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DR. H. H. BRIGHAM It has been said that there is no scientific evidence of life after death. Now if furnished no such evidence, then might we logically conclude that death ends all, for nature always gives au evidence in

advance of that which is to be. The very lowest formation furnishes the prophesy of the next evolution, and every evolution of the part, has ever been the womb where in the next and higher form became developed, and perfected.

It is not a difficult matter to trace evolution backward, from the perfected form to is embryonic prophesy, and were we to trace it in its forward march, could we but detect the prophesy and follow it out to its fulfillment. The lightning's flash, and the thunder's roar, were prophesies and scientific demonstrations of the power and use of electricity. The song and dance of the teakettle was a prophesy, or scientific demonstration of the power and use of steam.

And so with every potent factor in the universe, in every age and experience, it the purpose for which they were evolved. power and use, whether man is able to read it or not.

Time will unfold his wisdom and knowledge, so he will read them, and then he wonders at his own stupidity, wonders why he did not comprehend such plain demonstrations long ago.

man's stupidity and ignorance, and not the lack of evidences.

Nature never evolved a want or necessity, without furnishing a full supply. Nature tells us there are no results withcorresponding causes neither is there a cause without a purpose.

Nature is ever true to herself in this respect as in all others, and the supply is ever furnished in advance of the

The countless infusoria existing in be visible, reveal this grand characteristic

Each little creature has it needs and nature provides a perfect supply within

Is it reasonable to suppose that nature arrangements and evolutions, from the furnishing and protecting her supply for every demand, should suddenly grow careless and less vigilant with the crowning glory of all her works? That she should become less mindful of man, the ceded him were but a preparation for his evidences to be found in man himself.

necessities, to evolve, and forgotten to there will be no lack of evidences to provide for them?

If so infinite wisdom has become infinite folly, and infinite power and goodness, infinite weakness and maliciousing. It is not even thinkable, for nature's

Nature in her infinite wisdom, power, death. and goodness is the same in man, as in all below him, whether we are able to read and understand her methods or not.

Now what we should seek to discover is the want, the need that resides within, that has become a part of the man himself, and as immortality is our subject we will confine our efforts within its limit. What we need first to ascertain is, whether man wants to live after the death | shall we do? My church is permeated | came gradually and we were elated. Last of the body, and second does he need such an existence, and if we succeed of the members attend circles regularly, in Guding affirmative answers to these and some, not a few, openly avow their two questions we may be sure we have belief in spirit communion as exhibited get her to come she would try to ma 'discovered the embryonic prophesy, or in these 'seances,' as they call them."

scientific evidence, of man's continued existence after the body has crumbled to

Let us return to our first question: viz., does man want immortality? The answer comes thundering over mountain and valley, from island to island, from continent to continent, one prolonged affirmamouth of a Channing, an Emerson or an Ingersoll, or from the North American Indian, or the African Bushman and Hottentot, by what ever word or sound it is conveyed it is still the decided affirmative answer. With this fact before us, with may we not conclude that nature ever is a scientific foundation.

In our second question we enquire if ts service?

Man has an animal nature, and through it he is allied to the animal kingdom bedoes not every want and need of his animal nature find a full and perfect one attribute that the brute does not possess, one want that the animal realm cannot fully satisfy, if such can be found, then you have discovered the first prophesy of another plane of life. As the little wings of the bird in the shell are prophesies of an other life of air, of space, so is this one attribute, if it exists a sure prophesy of another plane of being that assertion were true, and if nature of other and higher realms, of other and rarer atmospheres.

It is not necessary to examine man very closely before we come face to face with principles all unknown and unheard of in the animal kingdom. We discover a desire for knowledge and wisdom, and aspirations for that which is pure and holy, which is a scientific evidence of the strike." capabilities and powers of the soul or ego, which cannot reach perfection upon this animal plane of existence. We find wise enough, it would not be so difficult crude and embryonic to be sure, but their very weakness gives strength to my argument for a life after the death of the

Nature is ever true, it never leaves unfinished the object for which it labors. The wings of the bird perfected performs the office for which they were made, and so must we conclude sometime, somewhere. These five principles in man's nature will attain perfection and fulfil gives a scientific demonstration of its Search where you will, among the wisest that have lived in the past, or are living today, and there cannot be found one perfect justice. Our hope is transitory, everwhere furnishes, there must be furnish a perfect supply for this great need of man's

It is a positive proof of a life after principles may develop and obtain per-

We do not and cannot apprehend a thousandth part of the evidences that today exist in man himself, that make his life after death a necessity. But the every drop of water, so tiny that they time is coming, its dawn is already upon recognized and accepted. Not only have these evidences been constantly pressed upon man's attention, but through all the eyes of the past, has the freed spirit, atom to the man, always anticipating, better strife from a lower mode of life or Plato found sufficient evidence of man's butterfly is born, yet how much superior grand evolution for which all that pre- and how much more convincing are the

Let the scientist and materialist turn Has she allowed wants, desires, and their attention to the man, and soon prove that his nature will never become perfect until it reaches its own natural spirtual element. Let them search for the evidences, and then wisely ness. But this is not scientific reason- give them their true and legitimate interpretation and meaning and the universal

> Written for The Better Way THE PREACHER'S DILEMMA.

DR. S. T. SUDDICK A few months ago some ten or a dozen of the leading clergyman of a prominent eastern city, at an accidental meeting, discussed, among other things, the subject of Spiritualism out of and especially inside of the churches. One said: "What with it-worm-eaten, as it were. Many

why don't you preach a rousing sermon members that attend these seances over the coals?"

."I dare not do it," replied the first. "I

did talk to one of my deacous, whose wife died about a year ago. He is a par- ly visible. We sat in silence for awhile, tive note, whether it proceeds from the ticular friend of long standing, and I felt when all at once the curtains of the openlike I could advise with him confidenti- ing rustled and then parted and a ally. I told him that I had learned that hand protruded. I took hold of it and had attended spiritual seances, but were died many years ago. There could be inviting mediums, so-called, to their no mistake. My father had one crooked houses, and allowing their wives and finger, and on this finger was a ring with this great want facing us on every side, children to sit around the table with a seal on it. The ring was buried with benignant and true, will be equal to this the error, if such it is. Then I asked it could not be removed. I recognized universal demand? Upon this very want him what I ought to do, and what do both the ring and the hand as my so universal has been erected mankind's you suppose he said? He said that I father's. The medium sat near me in hope and belief in a future existence. ought to attend the sittings myself, and plain view and not entranced. She said: And this is philosphical building. This after a thorough investigation of the the owner of the haud is waiting to be matter I would be better prepared to judge of the truth or fallacy of it. Said ring I said. I cannot help but recognize man needs such a life? Does he need an he: "If you were a general, and a troop it. The hand squeezed mine and withexistence after the body has performed of soldiers were approaching you in the drew. In a moment more my wife parted dark, would you open your batteries upon them before you knew whether Both my daughters exclaimed simultanethey were friends or foes? Or if you ously, 'Oh, mother,' and I recognized low him. Within this animal realm, knew an army was approaching for the purpose of attacking your works, and you had a chance to go into their camp supply? Most certainly. But if man is in safety and learn their number and remore than animal, if there can be found sources, wouldn't you be foolish not to go in and learn all you could? Now,' said he, 'if Spiritualism is a friend to Christianity, the church should find it out and use it as an auxiliary, as dynamite is used in many kinds of industries, for they say that it (Spiritualism) breaks divines were all on hand excepting two up those hard old skeptics at a single explosion, and that the church has been pounding on for years and could not move, and they have come out from the so this reduced the whole number down first seance 'all broke up,' and many ad to five. Deacon Brown and his two lovemit with tears the immortality of the ly daughters received the delegates corsoul. If this thing called Spiritualism dially, and they held the seance and is, on the other hand, an enemy, the best they found more truth than they had plan is to explore its works, find out its bargained for, and they have kept up weak points, and if you have to fight it, these sittings for two months, and two you will then know how and where to

This seemed like such good logic I could not help saying I thought he was dilemma. The question they are asking right. So I then asked how he thought one another now, is: "What are we going hope, charity, faith, benevolence and I could safely get within this charmed to do about it?" Shall we continue to justice, existing within the human nature circle, and investigate the matter without being in danger of falling under the ban of the church myself. Even if it were the proper thing to do, it would tion in favor of the "new revelation?" not be expedient to go about it too bold- and be ostracised and called "soft-brained ly at first. He replied, come to my house fools, etc. If we have the strength of to-night and sit with us, and I assure you you will be perfectly safe. His away goes our fat salaries and high words struck me like thunderbolt from sounding titles with a whole train of a clear sky, for I had never once sus- evils coming on behind. We shall be pected that Deacon Brown had been

guilty of tampering with Spiritualism. be frightened, parson; I did not intend other horn our own conscience will conto keep this from you, and only awaited demn us, not because we are preaching a an opportunity to broach the subject to lie, for the Christian religion is founded who comprehends but the smallest frac- you, and now I want to tell you what I on just such phenomena as are exhibited tion of the principles of true charity, or have learned with regard to Sprititual in Spiritualism, but because we are not ism. In the first place, that it contains preaching the whole truth and are with our faith evanescent, and our benevolence a great truth, but differs but little in holding the true "bread of life" from fleet and fickle. It is this crudeness, this some respects from genuine Christianity, thousands of hungry souls who are so If therefore man lives after the death undeveloped condition that never can We, as Christians, believe the human constructed mentally that they cannot of the body, there must be evidences reach perfection on this animal plane of soul is immortal, and Spiritualists know accept the teachings of the Christ on just as plain and conclusive, if some one life, that furnishes a true scientific evilit is. How? you ask. I will tell you. will only discover and read them. The dence of the necessity of a life after death. You know I lost my beloved wife a year trouble is, and always has been with Arguing from the premises which nature ago. We buried her, and you preached this new revelation was given." her funeral sermon, and I and my little such a life where nature ever true will family went to our lonesome house broken down with sorrow, almost be- jury. yond what human nature could endure, and I shall own now that after all your death, where these crude and embryonic eloquence in presenting the consolation of the Christian religion, my heart was filled with despair, and hard, rebellious thoughts welled up in my heart of hearts and struggled desperately for expression in bitter words. Of course time softened this rebellion a little, and I still had a hope, but it was only a hope I admitmust be magnified a thousand times to us, when many of these evidences will be that I should meet my beloved again in some 'far away home of the soul,' and so it went on till about two months ago when one evening just at dusk, as I was the bounderies of the one drop of water. through psychic power revealed itself to my hands clasped behind my back an man, and given him positive proof of his irrepressible impulse seized me to attend and reason as co-ordinate sources of after having been so careful in all her continued existence, and that death was a seance to which a few of my friends, really the spirit's birth into a higher and also members of your church were invited, and before I scarcely knew or reembryonic condition. A Socrates and a alized what I was doing I had procured my hat and cane and was walking briskfuture state, in as slight a thing as the ly towards the home of the medium who, caterpillar's chrysalis, from which the by the way, is the wife of one of our leading merchants. My friends were already there, and soon after the seance commenced. There were no cabinets, dark closets, or anything of the kind. The seance room was sufficiently lighted so that all in the room was perfectly visible. I received a message from my wife telling me that it was she who had prompted me to attend the seance. But I thought anybody could say that. These words were then rapped out; 'Yes, I methods are ever the acme of perfection. testimony will be that man lives after you will sit at home with only Emma vine truth, and that no errors disturb its and Sarah I will come and convince you. I went home and told my daughters, and they stared at me. The next night we sat and got nothing, and the girls said: 'We told you so,' but I would not give it

up; so the next night we sat and got

raps and the words 'have patience,' were

spelled out. The next night we got a

long, loving message, and the girls were

convinced. Then the developments

Thursday evening Mrs .--- , the ma-

terializing medium came to my house.

terialize for us. Mrs. -

"Well," said another eminent divine, with only a small portmanteau in her penitent have no further opportunity of hand. We locked the doors and I dropagainst them, and haul the individual ped the portierres between the two rooms, leaving the back room dark. The gas in the front room was turned low enough to make only a mellow light, but everything in the room was distinctmany of our church members not only recognized it as that of my father, who them, thus drawing their families into him because the finger was so bent that recognized. It is my father's hand and the curtains and stepped out in full view. her fully."

> This was Deacon Brown's story. Now gentlemen, what ought we to do?

After a long discussion pro and con, something to do with this decision.) So no far-off future. Deacon Brown was consulted and a night fixed upon for a seance. The reverend who had "reconsidered the matter," and wisely (?) "concluded not to risk their reputations in anything disreputable," out of the five have obtained mediumship in their own families where fraud would be impossible, and hence the preach the old orthodox religion in the face of light and knowledge, or come out boldly according to our own convicour convictions and admit the truth, ostracised and "all manner of evil will be said against us falsely for the truth's Noticing my surprise he said: "Don't sake." And if we take dilemma by the faith alone, and it is for the sake of these

> And so their decision is being held in abeyance to-day, like that of the Scotch

'doubting Thomases," no doubt, that

SQUARED HIMSELF.

At a recent meeting in New York of the directors of the Union Theological Seminary, a committee of three-Drs. Frazer, Parkhurst and White-was appointed to formulate a series of questions to be presented to Dr. Briggs for his consideration and reply.

The questions were prepared and sent rof. Briggs affixed his answers and returned them to the committee.

At a special meeting of the directors of the Seminary the committee presented walking up and down my library with the list to the members. It is as follows: A Do you consider the Bible, church authority?

> 1. Do you believe the Old and New Testaments as the the only infallible rule of faith and practice?

2. When you exercise reason, do you include conscience and religious feelings?

Yes. 3. Would you accept the following as a satisfactory definition of inspiration: That it is such a divine declaration as to tion in respect to both fact and doctrine? Yes.

4. Do you believe the Bible in respect to all matters of faith and practice, as a know anybody might say that, but if revelation from God, or a vehicle of diinfallability in those matters which it records of historic events and institutions with which it is inseparably connected?

> 5. Do you believe the miracles related in the Scriptures are due to an extraordinary exercise of divine energy, either directly or indirectly through holy men?

6. Do you hold to what is commonly known as the doctrine of future probation: do believe in purgatory?

My wife had promised that if we would this life are final; that men who die im- vania, in June, 1889. - came alone.

salvation?

8. Is your theory of progressive sanctification such as will permit you to say that you believe that when a man dies in the faith he enters the middle state regenerated, justified and sinless?

The list was signed by Prof. Briggs, and, after considering, the board adopted the following resolution:

Resolved, That this board has listened with satisfaction to the categorical replies rendered by Dr. Briggs to the questions submitted to him, and that it trusts that the manner in which he has dealt with the points in dispute will operate to correct the misapprehension memory will be accorded the home widely current and quiet the disturbed condition of mind in which, as a communion; we are so unhappily involved.

From this it appears that the whole affair is to be treated as a misapprehension, and, Dr. Briggs believing self-preservation to be the better part of valor, 'takes it all back;" but fails, like Galileo, to add that "she do move." And the committee, it seems, fearing that Dr. Briggs might stand his ground, in consequence catechized him somewhat mildly. It was a fight in which both parties were afraid of each other, and settled it these minister, (remember they were by arbitration, as it were. But the end above the average,) thought it best to in- is not yet. A man like this is very apt vestigate, (of course their curiosity had to say B after he has said A, and that in

A Royal Curative,

On the fifthh page of this paper will he found the advertisement of Dr. King's Royal Germetuer, a cure for nervous prostration, indigestion, kidney troubles and general indisposition. Testimonials from prominent and reliable people eulogize the medicine very highly, and those suffering with any of the abovenamed and other like diseases would do well to give the Germetuer a trial. I. W. Avery says he was bedridden and had been deserted by physicians, but is now perfectly cured, having used no other medicine but this. Price \$1 per bottle. For sale by all druggists and by Dr. King's Royal Germetuer Company, 14 N. Broad street, Atlanta, Ga.

NEWS ITEMS.

New York was incorporated a city in 1664.

St. Louis will have a \$1,000,000 Cathoic cathedral.

The German parliament has refused medical license to women. Brazil has enacted that civil marriages

precede all religious ones. Russia has ordered three million new

rifles from a French factory.

In five States, imprisoment for life has been established for the death penalty.

The Chilian rebels have organized a government in the eight provinces they

Italy has prohibited taking "the Blessed Sacrament" through the streets

rom Civita Vecchia for the Catholic be on their guard against important University at Washington.

On the ten dollar national bank notes series of 1882, is a picture of a perfectly nude woman. As a law exists against sending such pictures through the mails, it becomes dangerous to even send dium for all that, and operating inden Uncle Sam's own money by post office. Another case of law-making without prevent. But as such public exhibits forethought.

Thomas A. Edison says his idea of prolucing a Shakespearian drama by electricity is practically developed and will be placed on the stage very soon. In the same general line is a new device, upon which he is now working, to throw pictures on a curtain and make them able lecturer, paid our sanctum gesticulate and talk like life. This invention, he says, will do for the eye what the phonograph has done for the ear, and with it will be combined the principles of the phonograph. By this device the electrician will be able to catch the gestures and expression of a man or woman walking along the street, and reproduce him to all Spiritualists who desse

Every fifteen minutes each clock placed in the Vanderbilt tomb is visited by a l'inkerton detective, two of whom are ventist cause and is thus well poste constantly on guard. One of these detectives patrols outside of the tomb through his own medial gifts-sp while the other is locked in and sits behind the bars with a loaded repeating rifle across his knee ready for instant use. It would be next to impossible for genuine Spiritualist, being able to scent an infallible record of Gods reyela- any robber to get away with the remains of William H. Vanderbilt so long as the tomb is protected as it is now. The those who can sense the spiritul Pinkerton men are hired by the year, and there is quite a little colony of them es- category and we are pleased to hart tablished on Staten Island very near the him. mausoleum.—N. Y. Press

Rev. Dr. David McAllister, of Pittsburg, Pa., is one of the two prosecuting attorneys in the cases of the seven young clergyman of the Reformed Presbyterian Church who were suspended for the sin of advocating the right of members to vote at popular elections, despite the fact that all mention of the Deity is omitted from the Constitution of the United States. Later the surprising announcement was made that Dr. McAllister may himself be called to account for the offense he is now vigorously fighting. It is said the Doctor voted at the constitu-7. Do you believe that the issues of tional amendment election in Pennsyl-

No one probably has been more hi ly criticised or more generally ridical than Madam Blavatsky, "Gibberia and "charlatanry" have been the mile. terms applied to her teachings in a every country on earth. The count the N. Y. Tribune, therefore, in public ing an editorial defense and culo this famous woman has occasional great deal of surprise. The Trib exalts both doctor and doctrine, closes with the prophecy that "the work to which Madam Blavatsky put hand will go on with the impulse it received, and some day, if not at on the lostiness and purity of her sime wisdom and scope of her teachings, be recognized more fully and which it is justly entitled."

PERSONALS.

Contributions received: E. G. R. Our friend, Geo. P. Colby, has b ecturing to the New York Ethical ciety during this month. Next Sta closes his engagement.

President Connelly of the Union iety, wishes it said to all who com olate taking in the picnic of this son to purchase their tickets from Mr. Sq tary Starry or the committee, as a such will be of benefit to the son More anon.

Mr. E. O. Hare, Corresponding Sta tary of the Union Society, has reme to 36 Parson street, where he can be dressed by other society secretaria the future.

M. F. N.-Follow your inclinations Mrs. Maud Lord Drake is engaged Grand Rapids, Mich., and under auspices of the Spiritual Phenomena sociation.

An audience of 400 at a dollar a lea was the result of the entertainment plea by the First Spiritualist Society of New York, on last Sunday evening

J. Madison Allen and wife, Mary Allen, are at work in Southernia Mrs. Allen, after finishing for the part her engagement in Atlanta, 🕰 📂 ceeded to Springfield, Mo.; thena 📹 her husband by way of Liberal, Mai Arkansas City, Kas., where they mai addressed at 325 N. B street till 🐚 An enthusiastic social reception was dered Mrs. Allen by the society at friends at Springfield in G. A.R. on their arrival.

We are pleased to notice that he D. Babbitt, of this city, is the denda New York College of Magnetics, and information desired by our reader . cerning this new science will be furnished by the doctor. Address 78 East 10th street, New York, white college is located.

Mr. Theo. Hill of Olney, ILE

that a "Prof. Johnston, claiming in medium has been holding meets various points, and also to box Slade and Eddy with him as assista From the fact of his "claiming" wh medium we may infer that Mel means that the gentleman in question not a medium; and his object in will A statue of Leo XIII. has been shipped is to warn people to strutinize closely flawing hand bill accompanie letter. The latter we should supp was sufficient warning to Spiritule as they are no more attracted by seducing invitations. But he may best dently of Spiritualism. This we can mediumship is distasteful to Spirit ists, we can but deny him the boom being a Spiritualist. And if he medium and his manifestations simulations it will be discovered wall

our aid and he taken care of by the

Mr. Moses Hull, the well-knows visits during his sojourn in Cincin where he was attending the New 17 Convention. Mr. Hull is a fine look middle-aged gentleman; earnest, how and full of zeal for Spfritus He made a good impression on us! we use no hesitancy in recommend have Spiritualism expounded to from a religious, or a biblical standpo Mr. Hull was once a "Rev." in the biblical lore. Having been conve prompting him while in the pulpit which he mistook for the devil at because they corrected him-he and understand the higher needs humanity and which is only possible Spiritualism. Mr. Hull belongs to

Catarrh Can't Be Cured

With Local Applications, as they cannot be have to take internal remedies. Hall's Cure is taken internally, and acts directly the blood and mucous surface. Hall's Cure is no quack medicine. It was proposed of the best physicians in this composed of the best point tonics known, which will be toniced with the best blood purifiers, and directly on the mucous aurfaces. The combination of the two ingredients is produces such wonderful results in cornstatrh. Send for testimonials itee.

I. F. CHENEY & CO., Prop's, Toleda, Bold by Druggists, 75 ceuts.

Mr. Hayseed arriving at city hotel -[47] I kin hear the gong here when it ried dinner, can't I? Clerk-We have no gong. We have break from 6 to 11, dinner from 12 to 6, supper from 10 to 11.

Mr. Hayseed—Howam I to get time to set city?—N. Y. Weekly.

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Correspondence.

Mrs. Adah Sheehan, of Cincinnati, will speak at the grove meeting to be held at Lake Corn, near Paw Paw, Sunday, June 21st. Music by Mrs. Denslow, of South Bend, Ind.

L. S. BURDICK, Pres't.

Santa Cruz, Cal.

From Santa Crus we hear that interesting spiritualistic meetings are being held at Beuish Hall by the Unity Spiritual Society. Dr.W. 6. Eldridge, an earnest worker in the cause, is endeavoring to enlighten the audience with timely lecturers on various topic in Spiritualism, and closes with tests and psychometric

Grand Rapids, Mich.

The morning press says that Mrs. Helen Stuart-Richings, of Boston, delivered her fare-well lecture on May 10th, at Elka' Hall, on "Capital Punishment," to a fair-sized audience. The speaker is evidently physically incapable of sustaining the constant wear of the lecture platform, and terminated her engagement here at the earnest request of her physician.

After expressing her regrets at bidding fareyour passions and bigotry, I appeal to love for human kind. I cannot read the old scriptures but think of the present and the steady march of progress between then and now.

Here followed an interesting discourse con taining the usual objections made by Spiritual ists, and was listened to with much attention, all, however, expressing their sorrow that Mrs Richings was compelled to leave on account of

Mrs. Josselyn writes that Mrs. Richings has returned to Lookout Mountain, Tenn., for a three months' visit. Mrs. Jennestte Crawford spoke two Sundays, and Dr. U.D. Thomas speaks

I visited the People's society at Bricklayers' Hall, corner Peoria and West, Mouroe streets. several Sundays and have lectured several times to them. They are trying to keep up an interest, and I cannot say too much in favor of Brother Jenifer, who is wide awake and zealous. Several of the mediums present often give you tests and are appreciated. It is a good primary school for the science of Spiritualism, or leaving the ism off, the true science of life is being brought to the point and can't help but do

As the meetings are not reported in your paper. I will give you a few items for publication

A few Sabbaths ago, I was interested in slate writing through Mrs. De Wolf. I saw a spirit come up on the aisle, at the far end of the hall, a crown formed on his head and the name Z. Adams Allen in beautiful letters. He said to me, I want to communicate with Dr. Andrews, and think I can do so if he would visit Mrs. De Wolf's seauce, I so announced to the audience Soon after he appeared on the rostrum by the side of Mrs. De Wolf. I stated the facts and said Dr. Allen wants to communicate, and if their minds to the wish for writing by Dr. Allen, the psychic force will help Mrs. De Wolf. she immediately adjusted the state and in less than one-half minute the state being open-

ed this was written on it: I thank you, friend Carpenter, I do want to

communicate with Dr. Andrews. Z. Adams Allen

Dr. Allen died here a few years since and was a professor in Rust medical college.

Dr. Andrew is now a professor in the Chicago

Two Subbaths since Mrs. De Wolf was trying to get slate manifestations and failing was

leaving the rostrum. I arose and said Dr. By ford is on the rostrum and wishes to communicate. She returned and I again requested the help of the audience for psychic force, and by request sat with the medium holding the slates with her, when there came distinct writing agent?" There is a law which gives man the which could be both felt and heard. This was

specialist when living It is as easy to enlist her consent. The moral responsibility con the interests of spirits who have been known if sists in the development of the native spirit, people will only use such as to have those who until he shall love his fellows equal to the love cannot identify themselves. I am hoping that the mediums will seek a

ment. They are doing well but may do much GEO. W. CARPENTER, M. D.

the United States many that have had much ams are doing the work of spirits they are there is none destined to occupy a more prominent pince than this.

camp grounds of 100 acres, which lays close to as a medium. This is erroneous. It would be to the banks and surrounds a fine sheet of like making a bargain, and under such circumwater as exists anywhere in Michigan. It is a stances how would the moral responsibility be take two miles long and one mile wide, filled apparent. Do you not find mediums subject to with clear, fine pring water. On the lake there as many misfortunes as others? If it were posis a fine pleasure steamer that can accommodate 200 persons. Close to the lake on the north away every ill from their charge, just as some there is a line grove of twenty acres upon parents aim to keep all the rough winds from which in the center is a fine auditorium, foxioo children, when, perhaps, sorrow would be the feet, which is well scated. In the rear are the only thing that would make a man or woman committee rooms, 16x16 with a platform 10x30 of them. According to this law mediums suffeet. Also there is a lodging house of some fer like the rest of mankind. forty rooms. Close to this is a fine dining hall. It is expected that soon there will be a firstclass hotel connected. On the grounds is the first Mediums' flome that has ever been built in the United States. It is a beautiful cottage, costing some \$1200. In this are twenty rooms with opportunities for mediums, which is conducive for their success, harmony and happi ness. Adjacent to the grove the land is divided into lots, fifty of which are built upon, and many more cottages will soon be erected. Parties desiring to build cottages here can lease the grounds as they may desire. Half a mile from the grounds is the railroad station and postoffice, called "Haslett Park," which is on the Grand Trunk R. R., uine mlies east of Lansing, the capital of the State. At the end of the Lake Mr. Haslett owns forty-six acres more land and a fine summer resort hotel, which is under the management of H. J. Olney. This hotel is on high ground that overlooks the lake, in the midst of a fine grove.

This coming animer promises to me one of the best camp meetings ever held in the State of Michigan. It begins on the 19th of July and includes the five Sundays in August. The first Sunday the platform will be occupied by Miss Jenuie B. Hugan. The accord Sunday by Howe and Mrs. Adah Shehan. Fourth Sunday,

During the week there will be speeches, tests, literary entertainment, dancing and amuse ments of various forms. Many celebrated me dlums will be on the grounds.

This present camp meeting is under the management of Dr. A. W. Edson; of Lansing, assisted by the trustees, James II. Haslett James H. White of Port Huron, M.J. Matthews of Detroit, M. B. Sheets of Grand Ledge, Dr. Chas. Day of Lansing, A. A. Whitney of Battle

Hoping that the Spiritualiata everywhere will rally to aid the cause, and also bless themselves by coming this year to Haslett Park. Any thing that parties wish to know, address DR. A. W. Roson,

Bec'y and Manager, Lausing, Mich.

Boston, Mass.

The school of the Spiritual Temple meets every Sunday at 12 a. m. On a recent Sabbath the aubjects considered were Silence, Theory and Practice. These lessons are always highly Interesting and instructive to both old and

evening by the entrancing intelligence through the organism of Mrs. H. S. Lake, the subject being "The search for truth." The lecture was well to her friends here she came directly to preceded by the reading of Augusta Cooper the point, and said: "I believe capital punish." Bristol's beautiful poem, "The Web of Life," ment is a detriment to society, and so I read a which was reudered in her usual soulful man-synopsis of a sermon delivered in this city a ner. Many profound thoughts were expressed short time ago by a clergyman, I beg leave to by her guides regarding her search for truth take issue with him. He quoted Moses' law. They stated this fact, that the inability of mar They stated this fact, that the inability of man "An eye for an eye;" I will quote the law of so understand the truth and to appropriate it Jesus, "Love ye one another." He appealed to was the cause of all the lubarmony in the world, and that to perceive is a question o great concern; no person can divorce himself from the necessity of a search for truth.

There are many hidden truths, which are to all persons are for this purpose. To find the truth blindfolded by matter and handicapped by the body. The attainment of truth is the result of the activity of spiritual consciousness. Truth is eternal in duration and infinite in manifestation. Spiritualism vivines man's hope. Hope is a message of peace. If it comes in the form of Spiritualism, what matters it, so that man's consciousness is quickened. A statement must be demonstrated to consciousness before it becomes a truth to any body. The time is coming when you will be able to reorganize your bodily structure, the first evidence of which will be the overcoming of disease. Immortality is nothing more than conscious continued life. We must get growth of spirit from the establishment of justice by efforts put forth in spiritual directions. As soon as man has discovered his right relationship to his fellows, he will understand his relation to the universe. You are receiving a flow of spirit according to your development of consciousness. You are to demonstrate this truth to your satisfaction in this manner: When you absorb truth you are more cheerful and happy. As comrades interior and exterior we are to continue our search for truth.

ELLA BRADLEE. First Spiritual Temple, corner Exeter and Newbury streets, Sunday, May 17.—The school met as usual at 11 a. m. The lecture given in the evening by Mrs. II. S. Lake, was from the subject "Moral responsibility as related to mediumship." Several questions were presented for the consideration of the guides, which were answered in a way that was interesting and instructive to all. The entrancing intelligence of Mrs. Lake said that to speak of any kind of responsibility was a lask. The difference in the minds of men, regarding their relation to each other is so great, that this theme of inquiry is complex at the best. Thought of the interior life has brought you here, to listen to one who has passed through the change, which makes mediumship possible. Mediumship is the basis upon which rest all questions connected with the interior life of man. There is no other way to discover the continuity of life. Were it otherwise you would consider it an illusion, a fantasy, a dream. You would have no weapon with which to oppose the onslaught of materialism. And because it is, what it is, we on the interior side are working to develop it. The fact that the interior life of an instrument does not vibrate to the realm of truth, does not remove the responsibility of the instrument. So I must bring forward my thought upon the opportunity to choose either of two courses, and he selects what he thinks is for his happi I was more of a believer and thought a great ness. Why entrance a medium? Because it is deal on the subject before leaving earth life beyond.

Dr. Byford. Dr. Byford."

Dr. Byford was a well-known author and cumstances will use a medium without his or of himself. The so-called evils or Ills which overtake an individual are the ligitimate rehigher and more noble position in spirit man-ifestations and grow up into a higher endow-find harmoup he must find it by well doing. It is impossible for spirits to make you anything whatever. You act and interact on each other. No spirit can take care of any person unless his own interior life warrants the incoming There are many spiritual camp grounds in benefit as a result of harmony. While medisaid and written about them; yet, to my mind doing the work which their own spiritual state requires. There is an idea prevailing that we can take care of you as mortals: that we can In 1807 James H. Baslett purchased these bring to you what you need if you are to act

> Moral responsibility is resting on a new basis, and the hope of the world is that you shall employ mediumship under strictly test conditions. The love which will prove the savior of the world is to do from the noblest motives, because we love others as we do our selves. MRS. ELLA BRADLEE, Sec'y pro tem.

Brooklyn, N. Y. The Brooklyn Spiritual Conference has es tablished and hold semi-annually in May and November of each year what is termed a menorial service. Saturday evening, May 2d, be Ing the first Saturday evening in May, was de voted to this purpose, the object being commemorative of the lives of the friends who have passed to spirit life during the previous year. The speakers of the evening were Mrs. Renouf, Mrs. Judge Smith and Mrs. Kurth, all speaking eulogistically of friends who have passed ligion of the past. Spiritualism is above that to the beyond, followed by Mrs. Binke with though Spiritualists sometimes forget that in pirit tests, and Mrs. Earl with recitation. The hall was benutifully decorated with flowers by

Mrs. Blake held a memorial service at her parlors on Monday evening, May 3d, her parlors being decorated with flowers. Mrs. Judge Smith gave an opening address, eulogistic of Mrs. Shepard Lillie. Third Sanday Lyman C. the friends of the cause who had passed to spir- to come, we will have it here. The angelic it life, and some interesting experiences, after Angust 23d, Edgar W. Emerson, the great test which Mrs. Blake gave tests, of which there medium, will interest the people. Fifth and last sunday Hou. L. V. Moulton will speak in Mrs. Blake has held her meetings for a year.

the forenoon and Dr. A. B. Spinney in the af- pant at her parlors, My Pranklin avenue, the attendants being mostly church people, and the depended on the state of purification. Home services consisting mostly of tests, awakening are able to tell of their disintegration from the renewed interest at each meeting, consequently ier rooms are always full.

On Sunday morning, May 3d, at Conservatory Hall, Mr. Fletcher's subject was "In Salvation Free!" The controling intelligence being E lieen a worker in the cause, and spoke from that platform while here in the form. The speaker claimed that he now understood what was true and what was false, and that he had put his foot into the future as far as it was possi-Baptist and Methodist friends, what the Lord have been told that the tendency of man is all downward toward sin. This I do not find to be a fact. There is a law of life in the hearts of all mankind, which, if followed out and lived would lead toward perfection. All men are slinners, through their ignorance, and just in proportion to their Ignorance are they sinful The idea of eternal justice and hell is contrary to common sense, and one that cannot be ac cepted by a thinking mind.

Thomas Palue, Robert Ingersolt and many others have been despised, because they could not find reality in a theory. The minds of intelligent thinkers must reason, and where there is no reason there can be no salvation for that mind in that theory. The world requires more education. The Savior should have come on earth when the first man came, and not 100 years ago. The blood of Jesus does not save but knowledge of how to avoid the corners of natural law. Join the church to preserve you business, but seek the sunshine, pure air and plenty of exercise. This will keep your body in good condition and aid you in developing the soul, which means salvation.

The man who discovered the uses of electrici ty is a savior, because he discovered a new truth; he benefitted mankind and thus far he was a savior to mankind, while theology only saves those who belong to their particular

The religion of the future must include a the people of the world. The religion of thinking right, living right, doing right is to be the re-ligion of the world. Within the next two years there will be a seething, writhing theology and the liberal Christians will divide the cler gy. Salvation is not free; you can only obtain it by hard work. You meet intellectual development. Gcd helps those who help themselves Seek and ye shall receive.

The ladies of the Independent Club, instead of a memorial service, held one of their oldfashioned suppers on Friday evening, May 8th It was a real genuine love feast. The table was beautifully decorated with flowers and well provided with that which sustains the physical forces, and there was a jolly good time.

The supper being cleared away, the mem bers were called from refreshments to labor by the President, and Bro. Samuel D. Green gave us several negro character readings, which were applauded and fully enjoyed by all present, Brother Green being an adept at this style of entertainment. Remarks made by Brothers Bogert and Benn, and all hands voted the ladies entertainment a grand success, and expressed wish to have it repeated in the near future.

The club is one of the two regularly incorporated spiritual societies of Brooklyn. It has come to stay, and holds its meetings at Bradbury Hall, 290 Fulton street, every Friday evening. The public are cordially invited.

The following are the officers of the Independent Club of Brooklyn: Daniel Coons, President; Augusta W. Fletcher, Vice-president. Charles H. Nourse, Secretary: John L. Huskinson, Treasurer. Executive Committee: Samuel B. Bogert, Erastus H. Benn, Chas. F. Sweet, Emeline M. Sherwood, Christine B. Richards.

Fraternally, Brooklyn Fraternity Rooms, Sunday, May 17th.—Our speaker, Dr. J. Wyman, of this city took for his subject "Materialistic Agnosticism vs. Spiritualistic Knowledge." The speaker presented facts, plainly showing the difference between materialistic "know-nothing against spiritualistic facts," showing upon evidences given in the time past, and dally occurring in our midst of the possibility of spiritual evidence through the various phases evolved through our media's resurrection or evolution in life and activity of powers which abideth the time for manifestation. Materialism is like a bubble—true, a good appearence upon the surfacebut without a foundation on which to build while Spiritualism, as old as the hills, ever remaineth with beautles within the interior waiting force or growth to give life to the germ. then sustained with firmness it evolves juto beauty and brightness. The two points wer freely discussed; the one like the flowers of the field, the other like the blazing sun at noonday; the one standing supinely still, the other all growth and progression. Should not minds awaken to the realization of the principles embedded in that of which we have been brought to acknowledge, is the steppingstone of the future. It may be through clouds and darkness, through turmoll and strifes, through ostracism and repudiation, but we are as conquerors through all things that assail, for we know our feet stand upon a rock that is immovable; that is as lasting as the hills, therefore seek ve the truth where it may be found; call ye for it while it is near. TELKA.

CINCINNATI, O.

At the Union Society of Spiritualists last Sun-day Mrs. Brigham had for her subjects "What Spiritualism" and "Can a spirit manifest itself four hours after leaving the body.

Spiritualism, said she, is a science, a philosophysical a religion. A science because of its phenomena. A philosophy on account of the logical conclusions that may be reached through its evidences. A religion because it satisfies the heart longing of the individual investigator-i. e., if he seeks such comfort I have used four bottles and find my health And it is such enlightenment or revelation that makes of it a moral philosophy-a moral and spiritual educator. Besides that it is enabled to reach everybody, because it holds the balunce above all other sciences and religious-it being a harmonial philosophy. It is both radi-cal and conservative. Radical is going to the thankfully, root of things-searching for causes; and conservative in holding fast to that which is good It is not iconoclastic, throwing overboard all that which may be made useful because it has something new to deal with. It cannot afford this. It needs all that exists as a slepping stone to its own temple of light, and when safe ly there the convert will length how to distinguish the purer and higher from the grosser and more primitive. In dealing with both sides reciprocally it makes a broader, sweep over the field and extends a broader invitation to the world generally. To lean to either extreme would be equal to narrowing it down to a re their zenl to make the cause serve their individnal purpose—to make Spiritualism out of their understanding of it. (Harmony lies in the central current, and this swerving from the centre is perhaps the cause of our yet unorganized state. But all will bloom to perfection in the end, and instead of praying for "thy kingdom"

Whether spirits can manifest after four hours body a few minutes after the same has been ef feetuated; others cannot manifest for hour

The evening was devoted to memorial ser Prece. The controlling intelligence being Ed vices, the Thomas Post, G. A. R., having been s. Wheeler, who opened by saying that he had invited to participate. On this occasion Mrs. Brigham delivered a veritable oration, begin-ning with the philosophy of human nature and Its bearing on the soul's desire for religious tolerance, leading to the immigration of the puritans to this land of freedom, where a free exercise of their hearts' bellef invited them and thence through a review of the American had done for him. I want to ask first, not if struggle for freedom to the present day, the salvation is free, but what is asivation. We last being now commemorated by the survivors who yet remember it, and who are but waiting to follow their comrades to the beautiful beyoud where all are free, and where such atrugwho are desirous of enjoying the light and the gling for individual freedom, and does right in

Next Sunday is Mrs. Brighsm's last, and those who have not yet heard her should at-

PRYCHIC REBEARCH SOCIETY.

The meeting at Douglass Hall on Sunday last was well attended, not with standing the tempta tion that a sunny day offers to spend the day outside. The meeting was more than usually interesting, the guides of Mrs. Adah Sheehan handling the many questions to the satisfaction and edification of all the strangers in the hall, finding in the philosophy of Spiritual ian, as taught through this instrument, a sel ence of life that is at once practical, and better than all, provable; they declared themselves for truth wherever found, and teaching the necessity of learning how to live, not how to die, asserting and showing by illustration that there is no death, but endless change, the new evolving out of the old, our condition to-day, the effect of yesterday's deeds. Such practical lectures as fall from the lips of this woman are doing a world of good, and to listen is to en joy a "feast of reason and a flow of soul," that fills one with the desire to accomplish now.

Mrs. Sheehan's work and womanly character is appreciated , wherever she goes, and sundry beautiful gifts that hall from St. Louis, the scene of her late labors for the cause go to show this. She is the proud possessor of a beautiful emerald ring, symbolical of the month of May in which she was born, and prescribed by the society at the close of work there, another ring set in the significent design of forget-me-note and composed of torquols and pearls, and the gift of lady of St. Louis bears the emerald company, and last but not least a solid gold chain bracelet and bangle, elegantly engraved on one side with the year 1858 and 1891, with the word Mizpah, the nom de plume of Mrs. Sheehan's poetical control, while on the other side the name of the donor, with St, Louis and May 14th. The bracelet is soldered to the arm of the medium at the request of those presenting the same. We, who have listened to the inpired utterances of Mrs. Sheehan's guides and know of her earnest effort on her part to build up the cause feel that she is deserving all this and more, but it is pleasant to know that good and true medumship brings its reward of love and remembrance from hearts on earth, as well as the promise of reward beyond the grave Would that every true medium and faithful worker may likewise win the love and tender regard of those they are called to minister to.

We are glad to announce that Mrs. Sheehan will be with us until camp work begins. Meetngs Sunday afternoon at 3 o'clock. Admis sion free and all are invited.

EVA SAGMASTER The Ladies' Union Society held their meeting Priday afternoon, the 22d. After the minutes were read by the Secretary, Mrs. Dechant, the final arrangements for their prospective Straw bery Festival were made.

The ladles of the Aid society have labored perseveringly in the cause, and deserved the success which resulted from all their efforts. As co-workers they have been faithful to the society. Their efficient President, Mrs. McCracken, is making timely endeavors to continue the ladies' meeting during the summer season by holding a lawn festival monthly at the different homes of lady members residing in the suburbs. The Spiritualist picnic of June 19th to be given at Coney Island, will be their first outing of the season, and will be attended by many orthodox friends.

Our poetess, G——, and fine clairvoyant, Mrs. A——, have presided at the last meetings, and the absent lady members have been missing a spiritual treat. The future blessings will be held semi-monthly, and the time clanged to Wednesday afternoons. We leave with best wishes for continued success in the spiritual cause.

Respectfully,

Mrs. Dr. Lamon. severingly in the cause, and deserved the suc-

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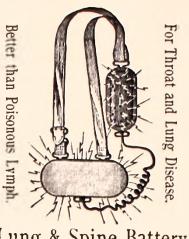
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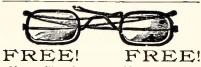
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Ladies' Department.

Written for The Better Way. Memorial Day

March on, ve veterans, life still lingers, While others lie beneath the sod, Your path's bestrewn with roses sweet Whose perfume rises to the God, Who giveth life, and taketh hence The dear ones to that land from whence Tis said no mortal doth return

To those who oft' in auguish yearn, March on, ye true ones, to their graves, Where lie in peace their last remains, There to bestow the rites of love-That honor due him who attains

A place so worthy of regard, Although to all in mem'ry sad, Ye go, 'tis duty-heartfelt love Sent forth to souls that soar above.

THE MONEY QUESTION. To the Editor of The Better Way

Why is it that the people of these United States are petitioning for, or even demanding the manufacture of more money, when the United States treasurer at Washington has stored away in its

vaults \$700,000,000 of the people's money? If it is not the people's money whose is it, and what good is it doing there while the people are suffering for the use of it?

What right has "Uncle Sam" to treat his poor relations in such a manner, and how came they to be poor? How came he to get the power to rob so many of his relations and leave them paupers so that he could boast of being so rich?

That ubiquitous "uncle" of ours evidently believes in a purely paternal government based upon favoritism, and so ignores his better half, our modest aunt the Goddess of Liberty, stationed without leave or consent on Bedloe's Island, and benignly stretching her hand in welcome and in blessing to all who set foot upon the shores of this "land of the free and home of the brave." She seems to have implicit faith still in the honor and justice of her mythical husband, and so bids welcome to all the children that come, expecting him to keep his promise and provide them homes.

Instead of that, Uncle Sam proves traitor, forsakes his own offspring, and also those who come to take up bed and board with him, and adopts, at a distance, the cubs of the British Lion and allows them to become owners of millions of his broad acres, although having no desire for occupancy and utilization, but simply keeping the rightful heirs out of their own freehold, while adding the aliens money to his already plethoric and useless hordes.

The nation is composed of individuals and in a purely democratic government as ours is supposed to be, each individual is a part of the nation (excepting idiots, paupers and women.)

Then why should individuals be in want while the nation is hording up such a surplus and the few politicians who are financiering so beautifully for "the people," are becoming the possessors of millions themselves, and vet the people "want" and "must have" more money, and then immediately from some unknown source comes the howl of "inflation."

I have heard said, several times in my life, that "there is never an effect without a cause," so I suppose there must be one here.

Belonging as I do to one of the three disfranchised classes (and perhaps to all) I trust I shall be excused for my ignorance, and if you, Mr. Editor, or any of your able contributors can solve this problem, I, for one, shall be thankful for light upon this "money question."

These questions and many more came into my mind on reading in a late edition of your paper an extract from the National View, suggesting that the people "want" and "must have" more money. I think most of us can plead guilty to the "want" but-Why?

MYRA F. PAINE.

AN AUTHORESS SPEAKS.

To the Editor of The Better Way. As I am now located in Onset, Mass., I thought a message from this noted place

would be interesting to your readers. I am glad to state that the two contending factions that indulged in lawsuits and fights during the last four years, have laid down their differences and seem now determined to pull together.

Everyone seems smiling and happy at

the present state of affairs. A great deal of work is being done in repairing parks and painting up the association buildings. Some elegant new in the Almighty, and unseen powers of buildings are going up by new comers. Cottages are renting rapidly. With Dr. things were this seed or germ not scat- grade beyond be our final victory. H. B. Storer, our former able and inspir- tered to flourish and grow. Inanimate ational president, at the head, and an would be vegetation, too, for even a weed efficient corps of directors, we expect to possesses that inlaid growth which goes have everything lovely here this sum- to show another sphere of life in vegeta-

hundred owners of neat buildings, are and unfit for pure eyes to behold, it has determined to do all they can to make the same true nature that the better and the camp meeting a success. Some of higher range of vegetation owns, and to the best speakers and mediums are all such superiority can this tigly weed beready engaged. We hope to see many come both in its use as well as in its of the Western people here. Those who looks, its growth, or location as well as live where they cannot snuff the salt wa- in its form. Cultivation then does everyter breezes should by all means have the thing and aids nature in all her refining

ors to be one of the most charming spots and the soul of the seed fallen, and rootin the United States. If all who live ed to the soil upon which it has sprung. here would try to be as lovely as the ings everywhere will be productive of good as well as the bad. But when virtue.

make up their minds to carry nothing but harmony into them.

I have now been a nominal Spiritualist for thirty years, and I still believe that there is no fact of more importance wisdom is controlled by virtue and goodto an individual than to know he has a continued existence after laying aside imal life and in humanity also. the mortal tenement.

The basic idea that is taught by intel-It is only ignorant persons that can obby radicals only what Thomas Paine said they consider this they will not go into spasms, as I have seen some of them at the very mention of the word. Spiritualism at first is a fact.

From the fact a philosophy is soon deduced, after that a science. When all these three are fully understood and heeded, we shall know and be truly religious. There will be no more love for a person that thinks just as we do, than for the most undeveloped of earth's children, therefore we shall not be contented to know we have the truth but will work dilligently to bring others up to the same standpoint. Happiness can only come by knowing the truth and loving it. There was never a time when Spiritualists were more critical and exacting than now. We have learned there is much base metal in our ranks. It is of our spirit friends in the matter. Let us heed their counsel. They say to me: keep away from all mediums whose only object in exercising their gifts is to make money out of it. Such ones will soon learn to manufacture a counterfeit, and will attract to them selfish spirits that will help them. A writer in one of Yes there are some, and if this article should meet the eye of such, we want them to know that all such are well known, and there are good people here that will not hesitate to make an expose of the same.

Let no true medium fear to come, for with truth on their side they can stand any honest investigation. While we are not medium worshippers, we fully understand the super-sensitiveness of those that are genuine mediums, and every good and kindness will be given to them, to make these gifts shine forth more abundantly.

In closing I wish to state that I found good sale for my book, "The Esty Family," in Boston last winter. It has gone into the libraries of liberal churches and the educational institutes of that city where it is eagerly sought for and will be read by thousands of readers. I have just got a letter from the manager of a spiritual lyceum, who writes me that it is one of the best books for youths of our religion that he has ever found. He closes by saying he wishes there were more of the kind. Yours for

SARA E. HERVEY. Decoration Poem. Lay flowers upon their graves

Above each hero's head, With lily and rose as emblems sweet We'll honor our sacred dead. We'll decorate to-day

With evergreens and flowers The sod wherein they lay These noble dead of ours.

No more on tented field 'Mid snow and frost and sleet, No more 'neath burning Southern sun The foe with foe shall meet.

No more the tailsome march O're rough and thorny way, No more the path of blood

Leads on to victory. Silent, peaceful, sleep their dust Free from toil and strife. For they have entered into rest-

Into immortal life. Low lies each head beneath the sod Yet brightly on the page of tame As in each trobbing heart to-day With growing lustre burns each name. No more they listen to the clash of steel Nor listen to the long roll call,

Dreamless and sweet their last repose

With God's love over all.

Written for The Better Way.

RELATION OF SOUL TO BODY.

A. E. S. UNDERHILL. The soul, a seed, a silent unseen thing called life, and growth, and which contains everything in nature, in man, and tion, as well as of humanity. Though The cottagers who now number four this weed may be tortnous, and gross.

The soul and nature then are welded scenery and climate, we shall indeed to each other as twins born at the same notic influence.-Christian Science. have a heaven on earth. Our camp meet- hour, and are co-workers equally in the Disinterestedness is the very soul of

great good, if persons visiting them sprung forth in ignorance and uncultivated how dwarfed, and mean, and ugly doth it thrive and will uproot all good around it; for ignorance is possessed and governed by wickedness as natural as ness, and as it is in vegetation, so in an-

There is one vital force which is alike in all and that is the seed of life, but as ligent Spiritualists that our life in the it is scattered so will it flourish and hereafter is depending upon the manner grow. Consequently the results! Then and use of the time we spend here is is there not a great reason why man, the worthy of itself to be called a religion. nobler of all life-power, should cultivate the seeds of life that there may spring up ject to the word religion being used by a stronger and nobler race of humanity us. Let such ones think that it means in the world. He is more ant to do this down in the animal reign, and is strivit was, viz: "The world is my country, ing for it more and more every year; but and to do good is my religion." When after all he should strive to learn and know more of his own humanity, theu would he look more to the best cultivation and training after the seed has sprung forth for here is he lacking, too. A weed though it may get started upon a bed of roses if not plucked in its growth will become but a vile thing, and the more hideous its sight, and use because of the first start it partook of in its surrounding. So with the soul life within some men and women born on the earth. What are they but hideous and gross mortals mentally and morally, because of lack of the right cultivation and training in the beginning of their growth. They may have been born amidst plenty and upon soft beds of down, yet not because the seed sprung forth under these surroundings will it always grow thus, it could still become very easy to find it, and we have the help as a worthless weed, and of no more use to him or herself than that, and when transplanted beyond where souls are made to see and know their true worth. how far beneath the idle and useless weed are such realized. Then, O, Man! not only scatter the seed but water and pluck 'till 'tis ripe. This is why some souls are great and some are small. 'Tis our spiritual papers speaks of the fakirs in knowing how to feed and cherish, which come every summer to Onset. that they will not fall to perish. To strengthen and enrich that they will not weaken and disgrace the bed from which they sprung, the soil from which they

Thus is the soul of every man and woman king on the earth, and when one does attain to that true and refined grace, and power given it, how beautiful are such natures. The mind then within lives in its truest and noblest sense it possesses, outshining all extravagancies in its simple life principle planted and cherished through all its relations of life and the world.

These are the souls that are great, and this the truest secret of their greatness and goodness.

But few and far between do such souls exist in earth life, showing the greater need of understanding the great mysteries and revelations of the soul power within.

Written for The Better Way. TRUE WOMANHOOD.

The highest ambition of every woman should be to possess true womanhood. There is nothing more lofty and noble for her to attain, and it makes her a queen wielding a mighty sceptre whose power is unlimited. These days in which we live, call on woman for a higher order of character and life that shall be an illumination to the world, and point the way to elevation and honor of her sex. A true life of womanly activity leads into refinement and culture, and places her where she may encourage and counsel a sister woman who is striving to make her life a blessing to humanity. Loyliness of spirit is the crowning of all, and has its influence mighty in power. Life is the grand school in which true womanhood unfolds and our teacher is its every circumstance.

Each day gives us many lessons. A garment for the spirit is woven by every feeling and every thought leaves this impression. In the swift, passing hours great destinies lie enshrouded, and in the passages of everyday life stand great responsibilities. With a desire for all that is truest and best, life becomes noble, even at a cost of unremitting toil, and will lead to heaven's wide-open gate. Let us live for something worthy of true womanhood and its opportunities for doing good and thus do our part to make the world better and lift our fellow mortals to a higher level of thought and life. Taking up cheerfully and bravely what may come, bear it away, and at the end lay it down triumphantly. So shall our God himself. Inanimate would be all passing from the school of life into the

"I don't want any castor oil," said the sick little Boston boy, petulantly. "Why, Horace," expostulated the mother, "don't you know that castor oil is made from beans?" and the little boy, whose faith in his mother is perfect, took the dose and feebly asked for more.-Independent.

A young lady in a Northport (Me.) school compared ill in this manner "Nominative, ill; comparative, worse; superlative, dead." The whole class looked up very much surprised, and the master, with an effort to control the sadness change of climate that Onset gives them. processes to enlarge and beautify even a which he felt, arose and said: "Scholars This place is pronounced by all visit- weed, in showing the tenacity of life, you can have fifteen minutes for the fu-

> When a person is truly individualized he has outgrown susceptibility to hyp-

MEETINGS.

Dwight Hall, 514 Tremont street, opposite Borkeley. Spiritual meetings at 2:30, with developing circle at 11 a. m. Good speakers and mediums Music by Prof. Feek. Mrs. Dr. Heath, conductor. Office Hotel Simonds, 207 Shawmut ave. The Echo Spiritualists Meetings will a lo-30 card. The America Hall, 724 Washington street, at 10:30, 2:30, 7:30 and Thursday at 3 p. m. Unexcelled test and speaking mediums. Mosic. Dr. W. A. Hale. Twillight Hall Spiritual Meetings, 7 and 9 Washington street at 0:30 a. m. and 7:30 p. m. E. Cohl, conductor. BOSTON.

BROOKLYN, N. Y.

The Progressive Spiritualists hold their weekly conference at Everett Hall, corner of Bridge and Willoughly streets, every Saturday evening at 8 o'clock. All invited; seats free. S. Bogart, Pres.
The Helping Hand Conference meet every Tuesday evening at 8 o'clock at Bradbury Hall, No. 290 Fulton st. Good speakers and mediums. No admission and all welcomed. S. S. Gordon, Fres.
Conservatory Hall, Hedford avenue corner of Fulton street. Public meetings are held Sondays at B. K. m. and 8 p. m.

W. J. Hand, Sec.
The Independent Club meets every Tuesday evening at 8 o'clock at Bradbury Hall, 200 Fulton sts, where all are welcomed, Daniel Coons, VicePres.
Meetings overy Simday evening at 8, in parlors of Mrs. Wilson Porter. 300 Livingston street.
Meetings are held every Sunday evening at 8 o'clock in the parlors of Mrs. Dr. Blake at 224 Franklin avenue near De Kalb.
The Woman's Spiritual Conference meet at their parlors 211 St. James Place, corner of Fulton st., every Wednesday evening at 8 o'clock. All in vited; seats free. Mrs. S. A. McCutchen, Pres.
Spiritual Union, Fraternity Rooms, cor. of Bedford avenue and South Second street. Meetings Sunday at 11 a m and 8 p. m. Services by good speakers and mediums under the auspices of the Ladice's Ald Society. Mrs. Mrs. McCutchen, Pres.
Brooklyn new spiritual Conference meets Thursday evenings at 8 o'clock at Rochester Hall, 4836; Fulton street.
Woman's Astral Congress meets Wednesday at a pm at Mrs. Walton's parlors, 430 Carlton sve.
Brooklyn Fraternit, Kocms, Bedford and south 2nd; meeting sunday at 11 a m s p m.
Children's Lyceum, 450 Wilsoughty ave, meets sunday morning at 1020.

· BALTIMORE, MD.

Religio Philosophical Association meets every unday. George Koch, Secretary. CINCINNATI, O.

CINCINNATI, 0.

The Psychic Research Society meets every Sunday afternoon at Doughas Castle Hall, northwest corner Sixth and Wairatt, at 3 o'clock. Admission free. Good speakers. All invited.

The Society of Union Spiritualists meets at G. A. R. Hatt, 13 W. Sixth street, every Sunday morning at 10:30, and in the evening at 7:30. Good apeakers and music. Morning services, free; evening, 15 cents.

apagers and music. Anothing services, tree, evening, 15 cents.

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

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CHICAGO, ILL.

Martine's Hall, 55 South Ada street, Mrs. Cora L.
V. Richmend will lecture at 10:45 a. m. and 7:45, every Sunday.

Mediums Society, Dougias Hall, Thirty-Rith st., near Indiana avenue. Lecture at 2:4 p. m. every Sunday.

People's Society, Bricklayers' Hall, 13 South Peoria street, at 2:30 p. m. every Sunday.

Fifth Avenue Hall, 116 Fifth avenue. Meeting at 2:36 p. m. every Sunday evening at 8 o'clock at Rricklayers' Hall 33 South Peoria street, at 2:30 p. m. every Sunday evening at 8 o'clock at Rricklayers' Hall 33 South Peorla st.

Mrs. S. F. DeWolfe, President,

Metcalf Hall, 133 Twenty-second street. Developing circle in the afternoon and tests and psychometry in the evening.

Progressive Spiritualists, Bricklayers' Hall, 33 South Peoria street on Sunday at 8 p. m.

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

CLEVELAND, O. DAYTON, O.

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

DETROIT, MICH.

The People's progressive spiritual society meet every sunday at and 7:30 p m in Rowe's hall, 253 Michigan ave. Mrs. A. Anscomb, Record, Sec

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

FT. WORTH, TEXAS.

First Spiritualist society has been organ The Ladies' Society meets every Wednesda; oon. W. H. Rollins, 916 East Fifteenth st.

The Progressive Spiritualists Society meet every Sunday at 1020 a.m. and 720 p.m. at Elks Hall, 48 N. Ioula street. Also on Thursday night at 720, Mrs. E. F. Josselyn, Pres.

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

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

LIBEBAL, NO.

The Spiritual Science Association meet every Sunday evening at 7:30 and Wednesday night; Ladies' Aid every Saturday afternoon.

Mrs. A. L. Andrews, secretary.

MINNEAPOLIS, MINN. The First Spiritual Society holds services every Sunday morning and evening at Odd Fellows hall, is and 130 p.m. S. N. Aspinwall, Pres. The Washington Union Spiritual Society hold services sunday morning and execute at 200 2nd exceptions.

and 138 p. m. S. N. Aspinwaii, rres.
The Washington Union Spiritual Society hold services sunday morning and evening at 20 2nd avenue, south. Mrs. C. D. Pruden, Pres.
Minneapoils Progressive Spiritualists meet every Sunday evening at 720, at 824 Hennipin avenue. Lecture and tests. Miss A. A. Judson, Pres. MILWAUKEE, WIS.

The Liberal Club meet every Sunday evening at 218 Grand avenue. Prof. A. B. Severance, Pres.

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SEN YORK, N. Y.

The Progressive Spiritualists hold services every Sunday at 3 and 5 p. m., at Arcanum halt, 57 west. Twenty-fifth street, northeral contents th avenue. G. G. W. Van Horn, Conductor. The People's Spiritual Meeting every Sunday evening at Mrs. Morrell's parlor, 131 Lexington The New York Psychical Society meets every wednesday evening at Mrs. Sixth avenue. Sneakers and medium aslways present. The public invited. J. R. Snipers, president, 28 Broadway.

J. R. Snipers, president, 28 Broadway.

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Architecture of Spiritualists convenes and redulm Mrs. Convenes and sood music morning and evening. Fact meeting in the afternoon. The measurement of ethical Spiritualists meet every sunday at Knickerbocker Conserantory, 44 west lith street, at 1245 a m and 7:45 p.m.

The New Origans Association of Spiritualists meet at the hall of the Army of Northern Virginia, is tamp atreet, every Sonday evening at Walten Freedeni.

ONAHA, NKB.
First society of progressive spiritualists meet at 36th and Cumming street, sunday at 2 p m.

Sth and Cumming atreet, anoday at 2 p m.

The First Association of ppiritualists meet every Sunday at 1020 in the morning and 12 in the evening at the corner of Eighth and Spring Garden.

Keystone Spiritual Conference meets every Sunday at 220 at the northeast corner Tenth and Spring Garden at 220 at the northeast corner Tenth and Spring Garden st. J. S. Rowbotham, Pres.

The Second Association of Spiritualists meet at their church on Thompson street below Front every Sunday 220 p. m. Conference and Lyceum. Wm. Abbott, Secretary.

Fourth Association of Spiritualists meets every Sunday evening at 120 at K. systone Hall, Third and Girard ave.

Mrs. M. Brown, Pres.

The First Spiritualist Church of Pittsburg has lectures every Sunday morning at 1625 and in the evening at 735. Children's Lyceum at 2 p. m. at their hall, 6 sixth attreet. J. H. Lohmeyer, sec.

The Spiritualists of Rochester meet every Sunday evening at Zu Oritock in Gld Fellows Building, North Clinton street. H. T. King, Pres.

The Prosituative Spiritualist Association forest every annday at 3 p m. in 0. A. R. Hall on Saint Louis street and at 0. A. R. Hall on Commercial at., opp. site (tark Hotel, 220 p m. W. J. Black.

RABLATCHOA, N. Y.

The First Society meet every Sunday morning and evening in the Court of Appeals' Room, Town

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Written for The Better Way TIMELY TOPICS.

The monument of Henry Ward Beecher will be unveiled on June 27th on the green plot in front of the City Hall in Brooklyn, N. Y. The statue proper, of bronze, will be nine feet in height. resting on a granite pedestal, which in turn stands on a sub-base, composed of three steps, making a total height of about eighteen feet. Mr. Beecher is shown standing erect, with his head slightly towards the left. The figure is represented wearing a cape overcoat with the familiar Kossuth hat held in the left hand. Against the right side of the pedestal the figure of a negro woman is leaning. The attitude of the figure and expression of the face are said to express faithfully the grief of the colored race over the loss of this benefactor. On the left side are two figures, a boy and a girl, the former lifting the girl in his arms, who is placing a string of flowers at the feet of the statue. The attitude of Mr. Beecher is said to be one of fearlessness, at the same time the bearing being suggestive of a genial character. In selecting an inscription for the same, none could be happier or more appropriate than his own remark: "The philosophy of one century becomes the common sense of the next."

Mr. Reyd has lately edited the "Life and Letters of Richard Monckton Milnes," the first Lord Houghton. Milnes has written some good poetry; was a good wit; connected in and out of Parliament with some of the best meas ures of reformatory work; but the chief merit of these two volumes lies in the heathen worship of these people. presentation of quite a number of letters from correspondents that have figured as strong forces in the intellectual and moral world. Milnes was in an independent position, and with ample funds at his command, no literary man or philanthropic women ever solicited his aid in vain for a worthy cause. It was he who so nobly went to the assistance of D. Gray, the youthful Scotch poet, whose tender utterances, alas! too soon were hushed by consumption, brought on by hard work and privation, that a frail body and sensitive mind could not endure. One of his best and most intimate friends was Mr. McCarty, who afterwards arose to a position of prominence. When in Paris, at one time, Milnes was in receipt of a letter from McCarty, who was in the English service on some island in the East. At this time a "somnambulist"-psychometrist-had created considerable comment in Paris. Milnes most astounding character readings ever conjointly sending the letter from a place successfully reading the character and in their possession is, I think less wonderful than the poetic imagination, accuracy that is marvelous. We might erty. narrate several instances, but the circumstances surrounding the production er's boy soon appeared with a demand for copy. Telling him to be back in fifteen minutes, he seated himself at a pine table, and in twenty minutes read "The thoughts are strange that crowd into my

While I look upward to thee. It would seem As if God poured thee from His hollow hand And hung His bow upon thy awful front; And spoke in that loud voice that seemed to

Who dwelt in Patmos for His Saviour's sake. The sound of many waters; and had bade Thy flood to chronicle the ages back. And notch His cent'ries in the eternal rocks!

The copy was passed into the compositor and told to call for more in half an hour. Before the time had elapsed he had finished and read to his friend the following stanza:

"Deep calleth unto deep. And what are we That hear the question of that voice aublime? Oh! what are all the notes that ever rung From war's vain trumpet by thy thundering side?

Yea, what is all the riot man can make, In his short life, to thy unceasing roar?
And yet, hold babbler, what art thou to Him Who drown da world and heap'd the waters far Above its loftiest mountains? A light wave That breathes and whispers of its Maker

Those who have witnessed the downward, awful, majestic sweep of the torrents of Niagara Falls will realize the truth and fidelity of the poetic power herein displayed in conveying an impression of an object that Brainerd never beheld in his physical life. What is the relationship between the power that can do this and the power that gives a portrait from an object possessed by the person described. Is it a difference of degree or kind?

When William Penn had been sent to tion that he solicited from Charles II, a and upon real estate, with proper limita- intuition,

in payment of a claim against the crown for £16,000 left by his father-Penn-sylliberty was to receive one of its best immake their own laws; to leave himself revenues shall be limited to the necesand his successors no power of doing sary expenses of the government, honmischief; "that the will of no one man hinder the good of a whole community." Having refused to take advantage of the offer made by a company of speculators for the exclusive right to trade between set sail in 1682 with one hundred settlers He landed after a voyage of nine weeks. vice president and U.S. senators shall be It was during the time of this voyage that the proposed settlement of the This comprises, in substance, the plat-Quakers, under the leadership of Penn. excited considerable fear among the Puritans further up the coast. That tions at the convension called for Febru-Cotton Mather shared the feeling fully, the following letter will evidence. The original may be found in a Book of Records, dating from the early part of 1600 to 1749, kept in an old Quaker meeting house, at Greenwich, R. I.:

September 15, 1862 To ye aged and beloved-Mr. John Higginson There be now at sea a ship called the Welcome, which has on board an hundred or more of the heretics and malignants called Quakers with W. Penn, who is the chief scamp, at the

The general court has accordingly given secret orders to Master Malachi Huscott, of the brig Porpoise, to waylay the sald Welcome slyly me near the Cape of Cod as may be, and make captive the said Penn and his ungodly crew, so that the Lord may be glorified and not mocked on the soil of this new country, with the

Much spoil can be made by selling the whole lot to Barbadoes, where slaves fetch good prices in rum and sugar, and we shall not only do the Lord great service by punishing the wicked, but we shall make great good for his ministers and people.

Master Huscott feels hopeful, and I wil se down the news when the ship comes back.

Yours in ye bowels of Christ,

COTTON MATHER. What a contrast between the sentiment of this letter and all the life of Wm. Penn! The courage and justice, the toleration and sympathy, that great Jeffersonian confidence in the people, attest strongly what we urged in some remarks on Gladstone some time since: That a complete democracy of intellect and man is irreconcible with a belief in the conception of the orthodox church of to-day-that the intoleration shown by a belief in creed to a disbelief in the same is an anachronism amid the almost universal toleration existing between adherents of differing political creeds. We took the letter, and received one of the love the sterling spirit of Penn. What has Cotton Mather accomplished? We had. Even the most minute physical do not know. We cannot judge. The appearance was given of two persons, loving spirit of Penn may, in regions supernal, have taught the dogmatic spirit thousands of miles away. This at that of Mather "That the Tower of London day was remarkable. Yet this power of to him is the worst argument in the world; those who use force for religion appearance of persons from objects once can never be in the right." A reply he sent to the king who had sent Stillingfleet, a clergyman, to convince him of heightened to an exalted intensity, giv- his error. Prison and intolerance, batred ing descriptions of natural scenery that and persecution, are weak barriers that it has never seen, yet portrays with an cannot stay the march of justice and lib-

of James G. C. Brainerd's "I'alls of Ni- papal encyclical is an analysis of the social ties. agara" will suffice. Brainerd, who had theories tending to abolish private prop. From thence radiate myriads of magcharge of the Connectiont Mirror, found erty. It condemns the same, declaring netic lines carrying loving intelligence equivalent, in any market sense, for what himself in the office one Friday without the true solution of these questions to to the frontiers of the universe, and they give. The grandest things that having written anything for the paper be found in the Gospel. After a fulsome bearing back to the source of all good have been done in this world have been to be issued next morning. The print- eulogy on the church's actions and lov- transcendent harmonies which thrill done without pay, for this reason, if no ing attitude, he deems it necessary that the great centre soul with happiness. funds, of technical education, and mixed verse—God! syndicates of employers and employes. lated to improve existing social conditious. He praises the good work that other forms suited to its conditions. such institutions have already achieved, an entirely harmless document, contain- struct its own solar system; this will our life in our pursuit, the more surely gestions for an obviation of the difficulties discussed in the same.

ence met, deliberated, debated and de- tre soul as an individuality. cided. On Wednesday, May 20th, the last day of the meeting, Chairman Ignatius Donnelly announced the completion sun of that planetary system, and they the spirit of concession and harmony, pathy, shall illuminate each soul in disgave way to Secretary Schilling, who tress. read the platform. It states, in view of the social and economical revolution system will be under the supervision of now pending, the time has arrived when the reform forces of our country should crystallize into what should be known as the People's Party. It endorses the plat- finds lodgement in all souls. forms adopted at St. Louis, 1889; Ocala, Fla., in 1890; Omaha, Neb., in 1861. It demands the abolition of nationals banks from the centre soul. No one of God's as banks of issue, and that legal tender prison, for his conscience' sake, and treasury notes be issued directly as a ality; the response may not always be threstened with imprisonment for life if substitute for national bank notes. That recognized as such, but mankind knows he failed to recant, he replied: "Then these shall be loaned, when demanded by intuitively that the connection is made the prison shall be my grave!" It was the people, at not more than 2 per cent. whenever a prayer ascends. This knowl-

large tract of land west of the Delaware tions upon the quantity of land and the amount of money. It demands a free and unlimited quantity of silver; the vania, the forests of Penn, where true prohibition of alien ownership of land; no railrouds or corporations to hold laud pulses. It was in his proclamation, to in excess of its actual use; that taxation the people about to embark, that he shall not be used to build up one class or estly and economically administered, A just and equitable system of graduated tax on income; a rigid, just and honest public communication and transportaform, with additional resolutions urging united action of all progressive organizaary 22, 1892, to provide for a time and place to select candidates for the presidency and vice presidency. Universal suffrage is recommended to the states and territories. As eight hours constitute should apply to all trades and occupa- of his innocence. tions. The Attorney-General is instruct ed to hasten the Oklahoma matter now before the U.S. Supreme Court.

When the various and conflicting ele ments, comprising this conference, are taken into consideration, the meeting was notable for the strength of the hope shown, the work accomplished and even, some dramatic scenes, there never, however, was witnessed one that was so soulstirringly patriotic as the enexpected, unpremeditated meeting of a Southern soldier, a Northern one and a negro on the hall platform. An allusion had been made to the dying out of the hatred beber of the Texas delegation, tall and glance at the universe shows how all made his way to the platform, declaring good can spring from the bosom of the day a dawn of principle and a burial of hatred. Just then he was joined by a northern veteran dressed in blue. A colored delegate joined a moment later Amid the momentary silence which had there is a just equivalent; and for every ensued, the Minnesota delegation began "My Country 'tis of Thee." Man after man took up the note, louder and clearer. stronger and mightier, until the hall was filled with the echo of a song such as it never before witnessed. Only one song was ever sung with more emphasis and deeper feeling—the Marseilles little more than one hundred years ago.

Written for The Better Way, DEUS.

The sphere is the perfection of form The human soul is a sphere. God is a sphere. Away, at the center, is that sphere, and from thence emanates those forces which bring together the atoms and molecules into forms in matter, things. Then love, in its supernal power and purity, generates the truths of the universe. Thence also proceed the forces which develop the spiritual. From that distant center come the vibrations The much noised and talked about which move the soul to reject all impuri-

the state should intervene to regulate God is triune-matter, spirit and soul. private property in order to insure pub- The material universe is his physical lic peace and the moral and material form, the spiritual counterpart of every but only commended as a lesson and the following to a friend seated beside welfare of the working people. He ad- globe in space is His spiritual form, and illustration of what is in man, and what vocates the establishment of sick benefit the grand centre is the soul of the uni-

> The state, he declares, ought to coun- material form that it may acquire experi- pursue it, whose hands have found their tenance all such institutions as calcu- ences from its surroundings. When it proper work and do it with their might, has learned these lessons it will take rejoicing as a strong man to run a race

> When it assumes control of a system and calls upon Catholics to assist in of worlds it must needs be at the centre. their formation, urging that all should In the wons of the future each human doings, the greater the returns they will be animated by a Christian spirit. It is soul will be a world builder and con-yield. The more we are willing to lose ing nothing startling or novel; somewhat then be its expression in matter, its we shall find in it the fruit of our works. contradictory; devoid of all practical sug- physical form. The spiritual counterpart of this solar system will be its spiritual form. In the sun centre of this system will dwell that human soul, and During a three days' session at our not until then will the soul realize its city of Cincinnati, the various bodies form as a sphere, and then only will it composing the National Union Confer | have clear perceptions of the great cen-

A magnetic line connects every human soul upon any globe with the central of the labors of the Committee on Plat- are thus in rapport. This line is charged form and Resolutions, and, after a few with sympathy for every sorrowing soul; words strongly urging the necessity for a flash of intelligence, of loving sym-

The building and control of this solar the great centre soul infinite.

power which by attraction seeks and

An aspiration for sympathy, for light, finds an instantaneous response direct creatures is neglected; there is no partiwith this spirit of invincible determins- a year upon non-perishable products, edge is beyond the realm of reason; it is THREE VIEWS OF LIFE.

The first is the childish view. It was the prodigal son in the parable. "Give me the portion of goods that falleth to me." How many young men set out in life with this demand, thinking more of their fancied claims than they do of their conceded the necessity of each people to interest at the expense of another. All real obligations; more of luck than of work; of that which is to fall to them than of what they are to win by their own labor; regarding life as a game of chance instead of a long and laborious task, the world as a house of entertainnational supervision of the means of ment, board and lodging free, or nearly so, and sumptuous at that, everything the Susquehanna and Delaware, on the tion, and if such does not remove the that heart can wish, with very little ground that each had an equal right, he abuses, a national government ownership trouble in the getting of it! Self-induland control of the same. The president, gence, luxurious indolence will form the distinguishing trait in such a character elected by a direct vote of the people. and such a life, and that indolence which, if not the most deadly, is the most incurable of moral diseases, lodging itself in the marrow of the bones, and becoming a component part of the system it attacks. And indolence loves company, Profligate and dissolute life is its natural concomitant. That which is easily got is easily dissipated; and he who begins by living without cost to himself will be a day's labor in the mechanical depart. likely to end with the heaviest cost which ment of the government, the same a man can pay for his living-the price

Another is the manly view of life. It is that view which regards life as an obligation, not as a claim; as a dispensa tion of tasks and duties, and not of gratuitous favors; which regards the world as a seedfield where each must dig and plant for himself, and where personal effort is the just and necessary equivadispassionate temper shown. Noted as lent for every advantage, and not as a our Music Hall is for the occurence of storehouse of goods where all have free access and may help themselves to such things as they like. Man is made and constituted a working being. It is only by labor that he can realize what is in him, the measure of his powers, the measure of his joys, full development, full stature, full satisfaction. He must tween the factions. This brought out work not only to be truly happy and at good-natured "rebel yell" from the peace with himself and the world, but Southern delegates, amid which a mem- he must work to be truly human. A slender, six feet and over, clad in gray, things are conditioned, and how no real Nature or the mind of man without its equivalent outlay of faculty and labor On every good that life offers a price is set. For every advantage that man wins indulgence that man steals there is also a just equivalent, exacted by immutable necessity. You may think to have your portion of wordly goods without paying for it; but pay for it you must, some where and somehow. The well-being of society requires that each individual should contribute his quota to the common stock. Think of the countless blessings of civilized life, from the roof which shelters to the book which enlightens or entertains you, to the religion which elevates and saves you. The unit of your labor, be it never so insignificant. is an integral constituent in the sum of

The third and higher view I term the heroic, the view implied in the saying, "It is more blessed to give than to receive;" the view of those who not only disdain to receive their portion of goods without an equivalent, who not only exother, that the world was never rich enough to pay the doers of them. The heroic view of life is not urged as a duty. may come of him when the spirit obtains complete ascendency over the flesh The human soul is expressed in its Happy they who know their calling and No labor is so productive as that which we give to an object for its own sake. The more we forget ourselves in our -Dr. Hedge, in The Unitarian Review

ORGANIZATION.

To the Editor of The Better Wav Probably no one doubts but that the cause of Spiritualism would be greatly enhanced by securing through a proper organization the united systematic efforts of all workers, but it is apparent that most of the advocates fail to see that there is but one basis of organization that can be available, and that is to organize as a church. To become organized as a philosphical society, would leave us just where we are now-without the pale of the great church-world, and the recognition and protection of legislative bodies. While there is probably not more than one in a hundred of the church members of all religious sects. Divine love is a vital and propelling who is religious, yet the word church, is magical in its power and influence over nine tenths of the people at large.

But Spiritualists as a body, are not ready for this yet, and hardly ever will be; because less than half of all well informed Spiritualists are agreed that it is a religion. E. G. RAIFORD.

Those who can command themselves command others.

Our nature consists in motion; perfect rest is death.

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Mantua Station. O.

To our members and friends everywhere greeting: The next regular meeting of the National Spiritual Camp Association will be held on our beautiful and convenient grounds at this place, Saturday and Sunday, June 6th 7th, and a full attendance is earnestly requested. Saturday will be devoted to the transaction of important and special business; 11 a. m. and 2. p. m. Sunday a regular program of good speaking, music, etc. will be given at 11 a. m. Picnic dinner: conference evening, All from a distance will be provided for during their stay to the best of our ability. If weather should be unfavorable for a grove meeting the same will be held as usual in King's Opera House.

In reply to numerous inquirles will give in brief a synopsis of the coming camp, July 18th to August 10th. A. B. French, of Clyde, O., gives three lectures at the opening, then comes Mrs. Mary C. Lyman, of Fulton, N. Y., five lec-tures; Lyman C. Howe the closing week, five lectures; Mrs. Anna S. Robinson, Lockport, N. Y., the noted platform test medium and rapidly becoming known as a lecturer, present during entire session; also D. M. King, instructor of psychic science and lecturer, Frank G. Wilson, lectures, both of Mantua Station O. For music Prof. Myra Grove, Lordstown, O., violinist and leader of camp orchestra, has no superior in northern Ohio, her talent and skill are of a high order; Prof. Frank Plumb, the able vocal conductor and teacher will provide a fine quartette, always ready to give forth choice and appropriate music; Mrs. Bertha Wilson, as pianist and soprano will ably assist the above talent. Mediums for the various phases will be present, those reliable and true to our cause,

chic science, mediumship, its laws and uses, instruction in music to those desiring it. Evenings to lectures and conferences and refined entertainments, literary or musical. Professor Gleason, the noted actor, with Miss Clair Tuttle, the far-famed actress, assisted by the best local talent will give the latest plays on Friday and Saturday evenings of each week.

Accommodations as ample and convenient as possible will be provided for all who attend. For full information see copy of "National Camp advance," giving particulars of location, programs, railroad rates, etc., FRANK G. WILSON, Sec'y.

Evansville, Ind.

We have been regaled so much by Spiritualism "exposed," that it is refreshing to learn there is one individual "unveiling" it. The public has learned that to explore it the facts and truths must be proven, and so to unveil its mysteries is very attractive.

A person styling himself Prof. J. A. Leroy has loudly heralded as able to paralyze us poor Spiritualists. But he proved himself mistaken, and gathered to his exchequer a quantity of quarter dollars that previously belonged to Spiritualists. That is all he cared for. And the Spiritualists have been the ones to support such fakirs. It pays better now-a-days to expose Spiritualism" than to do a few slightof-hand tricks. People will run after humbugs, while genuine mediums starve,

Such charlatans never duplicate the physical manifestations, nor can they even attempt the mental and spiritual phases. Therefore give this Lerova wide birth when he comes your way. He will likely libel some known mediums. Any name he can get hold of will be subject to his slander.

In Evansville he has publicly charged John Slater with employing helpers to obtain facts from persons and graveyards; even admitting to having been so employed. And he says that Mrs. Seery has similar employees, and that he caught her in a highly disgraceful manner manipulating the trumpet. This is certainly

If John Slater and Mrs. Seery can catch this fellow we have sufficient evidence here of his libel, and he should sweat for it, or prove his

upon the innocent of wrong-doing, to the destruction of character. G. W. KATES.

Willimantic, Conn.

Mrs. H. S. Lake, of Boston, was with the First Spiritual Society during the month of April, and the lectures given us by this brave exponent of truth and reform were filled with wisdom, and excited great interest.

Her last Sunday lecture, "Marriage and divorce," was one of most vital importance, and was handled in such a manner as could not fail to carry conviction to the minds of all who think deeply upon this great question, and all as pure of purpose as is this noble woman. May the good spirits aid and bless her in her

MRS. IDA KINGSLEY, Sec'y.

Watertown, N. Y.

The Literary Club had another treat this month, in having Mr. Bishop A. Beals with us. Mr. Beals delivered some good lectures and his improvised singing and playing, taken together with his excellent tests, which are some of the best ever given here, have gone a great way towards drawing good-sized audiences every Sunday.

Mr. Beals remains with us the remainder of Yours for the truth,

C. H. MATTISON, Sec'y.

Council Bluffs, la.

Mr. and Mrs. Perkins closed a series of meetings conducted during the past month, in Archer and Grand Army halls, giving the Spiritnalists and the investigators of their philosophy ten or more public lectures and platform test meetings and as many more private parlor test circles and developing circles, besides numerous individual life readings.

At the close of the last meeting the earness and attentive andience by a unanimous rising vote passed the following resolution, which was feelingly responded to by Mr. and Mrs

Resolved, That we, the First Spiritualist Society of Council Bluffs and this large audience of citizens of this city and Omaha, who have attended the series of meetings held by Mr. and Mrs. Perkins, of San Francisco, for the past four weeks, take great pleasure in expressing our high appreciation of their labors in this city.

Excursion to Hagerstown, Md., May 20 to June I, via Baltimore & Ohlo Southwestern R.R.

The annual meeting of the German Baptists Dunkards of U.S. will be held at Hagerstown, Maryland, May 25th to June 1st. Excursion tickets will be sold at one lowest limited first class fare for the round trip, from May 20th to June 1st, inclusive, good returning until June

For this occasion the "picturesque B. & O." offers special scenic attractions and train advantages, crossing the Alleghany Mountains mountains, winding along the Potomac River, passing through Harper's Ferry in full view o John Brown's Fort, having two through trains daily from the West and Hagerstown, being located directly on its line; also permitting stop

over in both directions. For further information inquire of ticket agents B. & O. S. W. R. R. and connections, or address O. P. McCarty, G. P. A., Cincinnati O.

seldom without pain, they have all flown; I was sufferer who needs your help. I pray that the good angels will continue their work with you in blessing me. I feel that I would need auyour letter on treatment, for which I remit postoffice order. Yours respectfully,

226 Sandford street, Brooklyn, N. Y.

Disease.

Letter from one of Dr. Campbell's former patients, the noble wife of a New York million.

ELMIRA, N. Y., May 3, 1891. Dear Doctor Campbell:-Though we have not vritten for a long time, yet you are not forgoten, nor the wonderful cures that you have made. Every day we think and talk of you, and of the good that you have done. And we can see plainly that the new sciences that are being advocated and claimed by others, are but a part of the sublime truths that you taught us in your college class many long years ago and now as then there seems to be that halo of The forenoon will be given to lessons in psy- light around you, and it seems so easy for you to push aside the sliding door of mystery and open wide the gates of life, and bring all nature to our view. As your noble teachings have been so uplifting to all, helping so many human brothers and sisters of our land, we rejoice that you have lived, and that you have done and are doing such noble work for humanity, we, with many others, will bless you, and hope that some of your pupils will be able to carry on and perpetuate the great system of Health you have established, and the College you have founded, when you have passed to your great reward.

Your many quick cures seem like miracles. That wonderful cure you have made in twenty minutes, in our presence, of the six-year bedridden Mrs. Crandall; and the eight-year helpless Daniel Corbin, whom you enabled to walk in half an hour, and to go to work the next day; and the case of hopeless, helpless insanity, that after a short treatment, seemingly but a touch of your power, was restored to intelligence and released from a four-years' imprisonment in a lunatic asylum. While the many other remarkable cures that you have made that we KNOW of excites our wouder and grati-

Mr. Clark joins me in this letter, and with me invites you and Mrs. Campbell to make us a visit this summer. Do come!

We ever remain gratefully yours,

P. S .- Dr. Campbell still treats the sick and still teaches his great Vitapathic System at the American Health College, Fairmount, Cincinnati, Ohio; and at his Sanitarium, assisted by skillful male and female physicians, treats all diseases with success. Some treated at their houses. Consultation free.

New Inhaling treatment for Catarrh, and Electric Vapor Baths for Rheumatism and Blood

a beaten path and carry out an independent are the best. An enterprising soap firm in Buffalo sell the products of their large factory direct to families, thus saving all expense of We are willing to have the "exposing" and enables them to offer, in addition to a superior "unveiling," but draw the line at any attacks class of goods, a number of presents for daily, household use. Of course grocers do not like their trade interfered with and find much fault because people recognize it is economy to purchase direct from the manufacturer.

> you will see the offer is most liberal. Our readers are not required to pay in advance falthough special (inducements are offered those who do, and if after thirty days trial the goods are not satisfactory, the box will be taken away. J. D. Larkin & Co. are well known and thoroughly reliable; many families have bought their goods for years and the editor has tried them and knows their great value.

sion of the beautiful Lake Park Hotel at Lake Minnetonka, Minnesota, where the North West Spiritual Camp Meeting is to be held during July of this year. It is a lovely spot; the boating and fishing excellent, and a better place for physical and spiritual culture cannot be found. Frequent trains to and from Minneapolis.

year to make the camp meeting a success, and we hope his earnest efforts will be appreciated. Mediums are not charged any admision fee to the grounds. See ad. in another column.

Inclosed find P. O. order for your Magnetized Respectfully, MRS. MARY A. PISHER. Compound.

Take good care of your heard and keep it

clear of gray hairs so as to retain your young looks by using Buckingham's Dye for the Whiskers.

Communion; Spirit Message; Skeptics Be-wildered; Trumpet and Etherialization; Electricity as 'thought Messurer; How They Testify; Dr. Loucks; Advs.

Testimonial.

Dr. Dobson-Dear Sir: It is now about three weeks since I commenced taking your medicine. At that time I was a great sufferer, and had been for about three years, the cause of which is better known to you and your good spirit guides. But words cannot express my feeling of gratitude to you and your band for the complete change Ilhave experienced. When I commenced your treatment I was weak, now I am strong; I felt old, now I feel young; I was miserable, but thanks to you and your spirit band, I am happy and in search of some other and bless you as you have been instrumental other month's treatment, as you suggested in G. H. MEADOWS.

Vitapathy-Vita, Life, Cures Pathy,

aire, whom he saved from a cancerous death.

MRS. JUDSON H. CLARK.

Successful Men

And firms who have the courage to depart from plan of their own are always critized, yet in the end their plans are adopted, because they traveling salesmen and commission to dealers;

Read carefully their large advertisement and

Lake Park Hotel.

S. N. Aspinwall and wife have taken posses-

Mr. Aspinwall has worked hard for the past

South Deerfield, Mass.

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VON MOLTKE astonished the whole world by the usagacity with which he conducted l paigns; he was criticized by military geniuses all over Europe because he departed fron rules of war and adopted methods of his own. He could well afford to laugh at the crit others because in those campaigns he was uniformly successful.

Our Departure from the usual method of selling Soap astonishes everybody; the prule being that soap must reach families through the different drug and grocery stores the colossal expenses attached thereto. Now we have cut right off from all of this and s from the factory to the family, giving them all the profits and savings which are usual expended in selling through the wholesale and retail stores. We are just as ready to family as we are the grocer, having full confidence in the American people; and our succe the past few years is proof that our method is appreciated and profitable to the consumer.

etc., described below, which we make a present of to all who buy our Box. We want yo our goods for thirty days, and give them a fair inspection-try them, and know they are ter than we describe or you expect. Do it day after day for a month, they pay the bill. unlimited confidence in the judgment and sterling honesty of the subscribers of this pardo not belong to any "Trust" or "Combination," but our business is to supply the vigoods that can possibly be made direct from Factory to Family. We believe the reade paper good value when they see it, and they appreciate the energy and enterprise of a fishows itself capable of doing a service to them, either in saving actual outlay or imprestandard of the goods they want to use. Price for the box is six dollar

OF CONTENTS.



One Hundred Cakes (full size) "SWEET HOME" FAMILY SOAP, enough to last an average family one full year. This soap is made for all household purposes, and has no superior.

Eight Boxes of Boraxine (large size) for cleaning wood-work, washing disbes, dairy utensils, removing grease spots or stains from carpets, etc., or general house-cleaning, has no equal. A NEW and WONDER-FUL DISCOVERY! How to wash cloth without boiling or rubbing by the use of BORANINE. Cannot possibly injure the fabric. A method first invented and used by a practical housekeeper who explained her plan to us. Since then thousands of women have tried the method and speak of it in glowing terms of praise. Simple—Easy—
Efficient. Order a "GREAT COMBINATION BOX" and full information will be sent to you. is a coupon good for 10 cents payable in goods! Thus you receive of these coupons—worth in all so cents, besides the value of the Boraxine.

One-fourth I ozen Modjeska Complexion Soap. An exquisite beautifier. Producing that peculiar delicate transparency and imparting a velvety softness to the skin which is greatly admired. It removes all roughness, redness, blotches, pimples and imperfections from the face. For all toilet purposes it is the luxury of luxuries. Especially adapted for the nursery or children's use, or those skin is delicate. One Bottle Modjeska Perfume. A delicate, refined, delicious perfume for the handker-

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ONE STICK NAPOLEON SHAVING SOAP.

A Special Promise.

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Z

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One Child's Picture Book.
One Horse-shoe Magnet.
One Horse-shoe Magnet.
One Lady's Celluloid Pen Holder.
One Fancy Tidy.
One Glove-Buttoner.
One Package "Steadfast" Pins.
One Spool Black Silk Thread.
One Gentleman's Handkerchief, large.
Fourteen Patent Transfer Patterns for Stamping and Embroidering Table Linen, Toilet Mats, Towels, Tidies, etc.
One Lady's Handkerchief.

One Child's Fancy Haudkerchief.
One illuminated Wall Match Safe can be seen at night.

box ONE ALBUM celebrities.

1. Wm. E. Gladstone,

2. Bismark,

3. Daniel Webster.

4. J. G. Whittier,

5. George Baucroft,

6. Abraham Lincoln,

7. Ulysses S. Grant,

8. Robert E. Lee.

9. Gen. Sherman,

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Send two 2-cent stamps, your name and

age, and a lock of your hair, and I will send

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One Package Assorted Christmas Cards. Two Collar Buttons, patented.

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Some people knowing our firm to be reliable prefer to send the cash with order. In such instances where the person ordering agree ommend our Soap to three or more friends, provided the goods prove satisfactory, we pack in the box, in addition to all articles above, one extra fine and valuable present for the Lady of the House and also all the following, which is called

General Scott, Thomas Edison, Benj. F. Morse, Joseph Jefferson, Benj. Franklin, H. M. Stanley, Oliver Perry. Goethe, Schiller, Alex. Hamilton.

"这个是我们还不被"用来!""你有一个时间。""上手你会把我们的现在分词,我看在"大"的人,我们也不会的一个什么最多。"对我们,

Alex. Hamilton, John H. Payne: Etc., Etc., Etc.

Remember "Sweet Home" Family Soap i fine pure soap, made from refined tallow: table oils. On account of its firmness an each cake will do double the work of the

Box Sweet Home Soap.

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There is no "scheme" behind our offer-we have no "axe to grind" beyond what we have frankly explained-we have extended you a plain, straight, hor

and trast you will accept the proposition in the same good faith in which it was made.

Ha The above List No. 1 describes the contents of the box-everything named in this list is given, and if remittance is sent with order you get both Lists No. 1 and 2. Price Complete \$6.00, Persons remitting in advance can have their money refunded without argument or comment if the box does not prove an they expect. J. D. LARKIN & CO., FACTORIES BUFFALO,

*, PAID UP CAPITAL \$125,000.00.

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House it large rooms, large hall, good cellars, furnace, large laundry, large brick and state barn, oak stalls, bins for grain, carriage room, harness room, coachman's room, cow stable with stalls, wash house, storage rooms, large chicken house, three green houses with hot water pipes, horse-power water works, for sprinkhing lawn, three large and one small cisterns, an abundance of fruit, large lawn filled with beds of toses and perennial flowers, arbors and summer houses, &c. Apply at residence. Take Colerain electric car and stop at Ruffin bridge.

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Testimonial.

B. F. Pool, Clinton, lowa—Dear Sir: Received your Melted Pebble spectacles. They are perfection. Your clairvoyant vision excels every other method.

During the month of July the Northwestern Spiritualist Camp Meeting will special to a most beautifully selected grounds in the immediate vicinity of the hotel. Some of the most prominent speakers and mediums in the country have been engaged. Among them we notice the names of Mr. Moses Hull and Mrs. Mattie E. Hull, inspirational speakers, composers and authors; Mrs. Ada Sheehan inspirational speaker and platform test medium; Mrs. Anna Orvis, inspirational speaker and psychometrist; Mrs. H. S. Slossen, the wonderful test and business medium; F. N. Foster, of Cincinnati, the spirit photographer; A. Willis and Mrs. Enough of the preparation sent by mail to mix with eight ounces of soft water for fifty mediums for full form materialization; Hugh R. Moore, independent voice trumpet and etherializing medium; C. J. Barnes, trumpet; Dr. A. B. Dobson, spirit physician of world-wide fame; and many test, business and healing mediums from St. Paul, Minneapolis and abroad. All will have an opportunity to

My head has not been entirely free from dandruff till now for twenty years. One week's use of the 'Renewer' did it. investigate the peculiar claims of these peculiar people. A rate of one fare for the Lois Waisbrooker. Society, good for sixty days, giving all a chance to visit these beautiful cities and the Northwest, and attend the Christian Endeavor Convention and Spiritualists

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