

THE BETTER WAY

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

VOLUME 8.

CINCINNATI, JUNE 20, 1891.

NUMBER 25.

THE BETTER WAY.

ISSUED EVERY SATURDAY BY
THE WAY PUBLISHING CO.,
Southwest Cor. Plum & McFarland Streets.

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EDITORIAL.

Unselfishness is the natural accompaniment of gentility.

Every age commits errors for which its successor has to apologize.

Speak well of your neighbor; for in comparison as the reverse is done, the compliment will be returned—like attracting like, whether in thought, action or emotion.

Spiritualists are organized on an immutable law, intelligible to the individual in comparison to his knowledge of self. So far the spirit world rules the destiny of Spiritualism as a cause. As man comes nearer to a spiritual comprehension of this law through self-culture he will become cognizant of the means necessary to effectuate a national organization.

Of the many congratulatory letters received in consequence of our reduction the following is a sample:

"Success to you! At \$1 per year THE BETTER should be taken by every Spiritualist. Our people have been complaining that spiritual publications are too high priced. Let them now show that they will sustain low prices. You will need a hundred thousand subscribers to justify such a low price for such an excellent and large paper."

Heresy is still rampant. Five young and liberal ministers of the Reformed Presbyterians were expelled by the synod in session at Pittsburg, Pa., last week. Several unaccused colleagues voluntarily followed and expressed their intention of leaving the church. As the rising generation of church-goers are mostly of the same liberal element, old orthodoxy will have to soon vacate or preach to empty benches—perhaps to orthodox "spirits in prison."

A New York daily thinks it "queer" that Spiritualists should use flowers in their memorial services, as recently held in Brooklyn at one of the Spiritualist meetings. There is nothing more queer in this than using flowers at the Christian memorial services. The only difference is that the latter dedicate their flowers to dead bodies while the former dedicate them to living souls, or spirits so-called. But some people are so short-sighted it is a wonder they do not take themselves for donkeys when looking into a mirror.

S. B. Brittan once said: "The spirit gradually absorbs the vitality of the earthly body. It is a fact wherever we witness a superior internal growth—as in children who exhibit a precocious development—it is usually accompanied with increasing physical debility and emaciation. Thus it is philosophically true that 'if the outward man perish, the inward man is renewed.'" To strengthen this proposition we now have the fact that in many persons the spiritual senses are developed as the physical senses are on the decline.

When a certain class of people fall out, it is alleged that a certain other class obtain their just dues. We hope the present dissent among Christian mediums (preachers) will result in justice due Spiritualist mediums. When early advocates of Christianity were persecuted—then emissaries of the spirit world as mediums are to-day—the spirit world came to their rescue by bringing calamities to their persecutors. Thus the calamities that befall the preachers to-day, "Vengeance is mine, saith the Lord!" History repeats itself.

Wealthy Spiritualists who have bequests to make do so while still in the physical body in order to enjoy it with the recipient. Christians leave testaments to be wrangled over and often regret not having attended to these bequests while it was in their power to do so in person. Like every reform this too, meets with opposition, and secular papers record such acts as phenomenal ones, or else regard the donor as lacking in reason and the recipient as one who has wrongly become possessed of property. Were all people to imitate such

apportioning of that which they have to bestow, it would be a wiser plan than the present one and do worlds of good to suffering humanity.

Spiritualism proves the immortality of the human soul; destroys the fear of death; allays superstition through the teachings of the spirits; makes man an individuality dependent on himself for happiness (salvation); annihilates dogma of all kinds by its higher revelations concerning man's spiritual welfare; analyzes past revelations and sifts the chaff from the wheat, thereby guiding man into the paths of a higher wisdom and knowledge; proves itself the true friend of the downtrodden and oppressed and points the way out of their difficulties. If this is not sufficient cause for embracing it, many other reasons may be cited. But let the investigator and novice digest this first—more will follow in the course of his research.

Ex-Rev. Hugh O. Pentecost, editor of *Twentieth Century* thinks it just as much an encroachment on a man's liberty to prevent him from drinking as it would be to force a temperance man to indulge against his will. Of course, he does not sanction intemperance by any means, but to the contrary, denounces it. His object is to show that mere drinking or selling spirituous beverages is not interfering with the peace and order of social life, but that its abuse is what does the injury; and that a removal of causes will do more to subside an evil than combating the effects. It is like giving medicine to relieve a patient and letting him die in the end, instead of operating on the cause of the disease and saving his life.

By upholding the phenomena of Spiritualism we are in no wise antagonistic to the philosophy or its teachers. By teaching the philosophy or devoting a larger share to the same than to the phenomena in our columns is not an indication of an unfavorable attitude towards the latter. We simply have more of one than of the other at our command, and perhaps have more readers desiring to know the meaning of the phenomena than of the phenomena *per se*. But we are antagonistic to those who desire to alienate the two, whether they be in favor of all philosophy or all phenomena. The two must not be separated if we wish to remain true Spiritualists and not drift into a sort of theosophical transcendentalism or a materialistic occultism. The two together hold each other in an even balance and makes of Spiritualism a practical every-day religion—just what the world most needs at present.

Concerning the medium's bill now before the Illinois legislature which has passed the state senate and is pending in the house, the *N. Y. Sun*, under the caption of "Unnecessary Special Legislation" says:

It will be observed that the purpose of this bill is to prevent or punish fraudulent practices by Spiritualist mediums. That such practices are carried on by such persons for gain there is abundant evidence. But there is in Illinois, as in every other state of the Union, a statute which provides that the obtaining of money by false pretenses shall be regarded as a criminal offense, and shall be punished accordingly. Under the law swindling mediums are liable to arrest, prosecution, and conviction, the same as other swindlers who obtain money by false pretenses. All that is needed under the law for the conviction of any offender against it is the evidence of guilt. This Illinois bill, if enacted, would be special legislation of an unnecessary kind.

Exactly, and what every Spiritualist considers sufficient to meet the demand. But could some legislator be prevailed upon to attach a "rider" to bills of this nature when presented, to prohibit circumcision as well, it would have a healthy effect in killing such bills, for the former is even more senseless and ridiculous than the latter.

A lecturer contends that all which is not rational or reasonable must be irrational or unreasonable; and while reasonableness and sanity are synonymous in meaning, their antitheses must relate with insanity. That is, a human being who acts unreasonable or irrational in any way may be regarded as being affected with insanity, if but in a measure so slight as to remain unnoticed. A monomaniac for example, is one already very much affected, while one who has a hobby so-called—a notion or an idea carried to a somewhat unreasonable extent

—is also classed as one outside the pale of rational beings. According to this finely spun logic all persons having an evil passion or a bad habit or an uncontrollable one must be classed among the irrational or unreasonable beings; for if reason is synonymous with truth, purity or divinity (love) or something in accord with the spiritual of nature, their opposites must be in discord with it. Thus selfishness or hatred, malice, envy, jealousy, conceit, vanity, arrogance or pride are also relatives of insanity, and we may carry this logic so far as to class all unspiritual minded people with the unreasonable or insane and regard only the spiritual minded as sane or rational people. Probably there is truth in this, and probably it is only an individual mode of reasoning. However, it might furnish food for thought and lead to something that is rational, even if this is not. We have always regarded human passions or weaknesses as undeveloped spirituality—the animal nature not yet outgrown. But whether it be termed insanity or animalism is perhaps "six of one and half-a-dozen of the other" to some people, while some may dislike either term and adopt one of their own making.

\$100 FOR A TEST.

H. Wettstein of Marengo, Ill., offers \$100 for a spirit test after either one of these three modes: 1) Slate writing, for which five trials will be given, and the slates not to go out of his sight. 2) To be permitted to discharge a loaded pistol at a materialized spirit. 3) To hold the hands of a materialized spirit until dematerialized in his grasp. The first and third offer might be acceptable to a medium, but spirits do not give tests on such offers. The second mode is objectionable because a materialized spirit is so closely allied to the medium, that, though ten feet apart and both in sight, the least injury done to the spirit affects the medium—it being known that on an occasion where a spirit took a sip of water it was immediately ejected by the medium in another part of the room. Thus the shooting test is an unreasonable one. But Mr. Wettstein may obtain tests for less money than that if he will visit a few mediums and go in the spirit of an honest and earnest investigator. Spirits can be only importuned by love to give tests, not by money; for it is they who give the tests—not the medium.

MILLERISM REDIVIVUS.

We are to have a revival of what was once termed "Millerism," or the specific data of the second coming of the philosopher of Nazareth who lived nineteen hundred years ago.

There are some who remember the craze of "Millerism" which culminated in 1843; the disciples of William Miller and his biblical chronology and mathematical demonstration of the end of the world, numbering at that time from forty to sixty thousand in the United States. The collapse of the mathematical theory did not wholly disband the disciples, for new dates were assigned, errors were found in the calculations, and the remnant at last crystallized into a "second advent" denomination.

Another prophetic calculator has arisen, this time a devout army officer, no less a person than First Lieut. C. A. L. Totten, of the fourth artillery, United States Army, at present detailed as a military instructor in the Sheffield Scientific School at Yale College, New Haven, Conn. He recently gave a public lecture upon his chosen theme, before the Brooklyn Baptist Union, the topic being "The Infinite Accuracy of Prophecy," a theme in itself startling enough to call together a goodly number of learned ecclesiastics.

The Lieutenant is an author of some repute upon biblical subjects, notably Jewish records, chronology, feasts and prophecies. His lecture, with such a sounding title, was devoted chiefly to "the cracking of the chronological nut," or riddle found in the fourteenth chapter of the 14th Book of Esdras, verses 10-12, which read:

"The world hath lost its youth, and the times begin to wax old.

"For the world is divided into twelve parts, and ten parts of it are gone already, and half of a tenth part; and there remaineth that which is after half of the tenth part."

Why Lieut. Totten, a firm believer in the Bible as the only inspired word of

God, should base his data upon what is confessed by all Christendom to be uninspired, to wit: the 14th Book of Esdras, surpasses our comprehension. We have before us an old but pretty sound authority, published before the Millerist craze of 1843, which says under the title *Esdras*:

"The name of two apocryphal books which were always excluded from the Jewish canon, and are too absurd to be admitted as canonical by the papists themselves. They were supposed to have been originally written in Greek by some Hellenistical Jews; though some imagine they were first written in Chaldee and afterwards translated into Greek. It is uncertain when they were composed, though it is generally agreed that the author wrote before Josephus."

Thomas Hartwell Horne, D. D., in his learned work, so long standard authority among biblical students, entitled "An introduction to the critical study and knowledge of the Holy Scriptures," says of this 14th Book of Esdras:

And the fourth book which has been attributed to him Esdras is a manifest forgery, in which the marks of falsehood are plainly discernible, and which was never unanimously received as canonical either by the Greek or Latin Church, although some of the fathers have cited it, and the Latin Church has borrowed some words out of it. It is not now extant in Greek, and never was extant in Hebrew.

We have neither the time nor the patience to follow the Lieutenant through the "time, times and half a time," characteristic of the old Millerite arguments. That the present cycle is closing and the new, progressing cycle is opening for the race and the world, is conceded, because the signs of the times predict it and our intelligent decarnated friends proclaim it from the spirit side of life. The embodiment of the Nazarene in his old or in a new body, is not taught. The new cycle will be marked by a spiritual influx, taught by the Nazarene himself and already manifesting itself in spirit power. The credal selfaces deny the palpable fact, and insist that their views and their faith shall govern the universe. They demand a thousand years of millenium, to be preceded by the figurative horrors found in the apocalypse of John, and they will be satisfied with nothing else. But to be consistent they should not fly to an apocryphal book, pronounced to be a forgery and a falsehood by their best scholars, as the basis of their calculations.

THE ENGLISH CRISIS.

The legal trial just closed in England involving the moral status of Albert Edward, prince of Wales, and immediate heir-expected of the throne of his illustrious mother, disclosed some disgraceful features of social life in court circles. It has been generally understood that the personal character of the heir-apparent to the throne has been far from savory on the lines of chastity and sobriety, among those who seek the elevation of human society, but few were knowing to the fact that the Prince was a confirmed gambler, or that the enormous sums furnished by the subjects of the crown were largely drawn upon to gratify his passion for that most hazardous of chance games known as baccarat. The disclosure in open court of these facts and the personal, pungent, defiant attack upon the Prince and his habits made by the solicitor-general, caused a sensation such as the English people have not experienced during the reign of Victoria, at least.

The evidence that the English people still look upon royalty as something sacred, and the belief of Albert Edward that future sovereigns while waiting for the vacating of their expected thrones by death—and while anticipating their crowning, may enact roles of personal life belonging to a dead age and past centuries, was painfully exhibited by the presence of this future head of the English Christian Church in the court room, and his occupancy of a conspicuous seat by the side of the judge trying the case. It was, manifestly, a brazen attempt to overawe judge, jury and listening public, and it succeeded with the two former.

In this country the exhibition would have been called toadyism. That a venerable and learned judge should so far forget his position, the spirit of the age, the laws of his country and his own judicial oath, as to apologize for, or seek to be little such a crime against well-ordered society as gambling or the cool robbery of others by games of hazard, simply because the unsavory heir to the crown owned the gambling instruments and was master of the ceremonies, pol-

lutes his ermine and degrades his court. His charge to the jury covered every gambling den in London and throughout the empire with the shield of respectability. And yet no sensible reader of this charge of the judge but believes that if some gambling den in London had been raided and the chief gambler with his baccarat tools had been before that same court and jury, that no honied words of apology would have fallen from the lips of the judge, and no verdict of acquittal would have been pronounced by the jury. What was needed upon that bench was the spirit of Sir Matthew Hale to utter a stirring rebuke to profligacy.

It is useless to seek covert in a technicality and say that the Prince of Wales was not upon trial himself; his character and his acts were upon trial before the nation and the world. His illustrious mother so understood it: and while little is said by the English press concerning her, yet that little shows that it has prostrated her with grief and shame. He was upon trial, for the English press generally do not mince their speech concerning him and his leading share in the scandal. He was upon trial, for the churches, other than the government church of which he is the prospective head—through their pulpits, in their assemblies and through their presses, are pouring forth their denunciations, indicating not only moral courage but a higher moral tone than is found in the corrupt court circles managed by Albert Edward. The voice of the real England is fast beginning to be heard. This will be reinforced in power by the moral and religious Scot and the Protestant Celt. One sturdy English divine has already publicly demanded that this royal gambler shall either give up gambling or the throne. When the masses, through whose sweat and toil the House of Commons is enabled to provide this spendthrift with his millions per annum, shall speak, the world will witness a political cyclone of wrath.

Is revolution imminent in England? Smaller matters than these have overturned thrones and reconstructed empires. The masses of Great Britain have long been in ferment. Ireland has been and still is volcanic. The spirit of enquiry and comparison is abroad as never before. There are fungi attached to old antiquated forms of government which to even loyalists of this age seem useless. They exist only to burden and oppress. A monarchy even of greatly modified form and sensitive to the will of the people, a State Church, an irresponsible House of Lords with power to check or negate any legislation demanded by the people, a system of primogeniture which holds the best part of the soil sacred to entailment, forbidding its purchase or use by the people; these and other features of the English monarchical system belonging to a dead past of civilization and not in harmony with the spirit of this age, are burdening the people upon whom alone the governmental structure really rests.

There is social dynamite under the English governmental system. Will the gambler, Albert Edward, precipitate the explosion at the end of the long and successful reign of his honored mother, Victoria? To us the clouds appear to lower ominously.

DIVORCE NOT LAWFUL.

If the breaking of a marriage vow has been made the subject of legislation, why not that of a confirmation vow—both being church promises? Or does the state disregard the church so far as its membership is concerned? If so, is it not inconsistent on part of the state to protect the church, as it were, in one respect and ignore it in another? A man, too, may take on an *alias*—which is also breaking a church law in a measure—without being molested or punished for so doing. Why not make it unlawful for the changing of one's name? Probably the state considers the first-named a serious affair. So it is. But the state grants divorces. Is this not neutralizing a good law by one far worse? Nature does not grant divorces where issue has resulted from a marriage union. It cannot, for in spirit such will be naturally held together by the progeny that belongs to both parents. And where no issue results, it is frequently the effect of a spiritual harmony as it will exist in spirit where generation ceases—perfect

affinity putting an end to parturition—and explaining what is meant by "no marriage nor given in marriage."

Thus the state commits an error against nature by the passage of a divorce-law in either case. But the state may consider it necessary in instances. If so, it can be but a transitory law, which will become obsolete as the higher truths of Spiritualism become known—as mankind becomes elevated, spiritually and morally. But this does not prevent the more spiritually progressed from abiding by nature's law and adjusting their comparatively petty differences here. No better opportunity for controlling ones self-love—for in ninety-nine cases out of a hundred personal disagreements are based on self-love—exists than in mortal life. And there can be no harmony with what might be termed the spiritual of nature (God or law) until all forms of self-love have been allayed or overcome. It is this harmony which constitutes happiness, so-called—the intuitive aim of every human soul. Marriage is a means of attaining it here, and hundreds of thousands do attain it through this agency to one perhaps whose self-love is too strong to make the union a happy one. It is claimed that mistakes are sometimes made. Yes, when based on speculation, and one of the contracting parties fails of his or her motive. Otherwise there can be no mistake. Even a so-called fancy or a passion is not a fault. The original attraction must have had something spiritual—something in harmony with nature—in it, otherwise the union could not have been effectuated. Antipathy did not marry them, that is certain. Therefore it must have been the opposite—some kind of affection, sympathy, or love, however fleeting it proved in the end. But spirit has no end. Every act committed in which nature had the least semblance of an influence, has a soul—is an eternally created fact—is immortal—if immortality is a fact, at all; and which we have no reasons to doubt.

But if all live are we not destined to meet again? Do not all the higher philosophies teach of a universal brotherhood—a spiritual union of all souls—a higher affinity? And if there has already been an affinity in this dense material life, how can it possibly be annulled or divorced in spirit where all is said to be harmony? Marriage is therefore as much an indestructible union or fact as life is; for it is life, or its material agent—every such union of mortals, whether sanctioned by priest or state or nobody, is a sacred pledge to serve nature (God) and recognized by nature as an immutable contract or entity which can never be again severed by priest, state or nature itself. Let every individual therefore reason well before entering its holy mission, and stop reasoning after he or she has entered it how to get out of it again. Be true to it, and let love instead of self-love govern it. Such is the spiritual view of marriage.

Dr. Briggs stood in Henry Ward Beecher's pulpit recently at the Plymouth Church, Brooklyn, and explained to a large audience of delegates to the State meeting of the Congregational General Association his views on Bible study. His appearance was the signal for prolonged applause. He spoke with a feeble voice and frequent interruptions were made in the address by the applause of the delegates. After referring to the position in which he had been placed by the adverse action of the Presbytery, he gave a review of his ideas on Biblical study. He compared the Bible to a lantern that held the light of God's revelation, and said he considered that the time had come for studying it in a scientific way. He grouped his remarks about the objects of this scientific study of the Bible. To determine what are the canonical writings? What right some books over others have to a place in the Bible? What is the text? What is the literature? Who was its author? When was it written? What is its style? What is its theology? This was to be determined by a diligent study of the substance in each book and by comparing and contrasting the whole.

True glory consists in doing what deserves to be written, in writing what deserves to be read, and in so living as to make the world happier and better for our life.—Pliny.

THE QUAKERS AND THEIR INFLUENCE IN AMERICA.

ROBERT C. FRYE. The people of this generation in America enjoy such perfect and secure freedom of person and conscience that there is danger we shall cease to realize its value, and so fail in that eternal vigilance which is the price of liberty. The tendency is to look upon our present condition as the natural one, as if liberty were inherent in our climate and free institutions indigenous to our soil. The truth is that every right we enjoy and all the free institutions by which we are surrounded and protected are the product of somebody's toil, the achievement of somebody's wisdom and heroism. Liberty is not attained by chance. Free institutions are not wild plants growing in every forest and blooming in every neglected field. But they are the result of cultivation and careful development, extending over long periods and costing somebody care, weariness, and sacrifice. Our personal and political liberty is embodied in and secured by our free institutions. It is important, therefore, that we study them, become acquainted with their beginnings and the influences which have been potent in their formation, and learn something of the people who have been influential in bringing them to their present condition.

In attempting to do this, it can scarcely escape our observation that one of the potent influences in forming our free institutions was the religion of our ancestors. They, more sharply than we of the present day, were divided into sects and denominations, each having its peculiar beliefs and customs growing into fixed forms, and so contributing something to the structure of society and the general texture of public opinion. From the blending of these came whatever results have been attained. None of them perhaps made a more marked impression than the sect known as Friends, or Quakers. No religious sect ever presented more striking characteristics. Though at no time as numerous as some of the other denominations, yet their doctrines and methods were so peculiar that they exerted an influence far in excess of their numerical strength. In many things they were so far in advance of the age in which they lived, and differed so radically from the people with whom they came in contact, that wherever their opinions were promulgated there at once became a conflict of ideas.

The sect originated in England about the year 1648. Its founder, George Fox, the son of a weaver of Drayton in Leicestershire, was without previous preparation and had very little education. He did not attempt to promulgate any new theology, but simply placed emphasis upon what he conceived to be the plain teaching of scripture. His chief discourse was upon the sufficiency of the light of God's Spirit to direct the minds of men. And he professed to speak as directed by the Spirit.

The movement soon made rapid progress, so that in 1654, it is said, he had a very large following among the masses, and there were as many as seventy-three itinerant preachers traveling through England, Scotland, Ireland and Wales and preaching in barns, market-places, at cross-roads, and private houses, in groves and woods, and sometimes in churches,—wherever they could assemble a congregation or get a hearing. They refused to submit to any authority except the Bible as construed by themselves, and their interpretation of Scripture was in many instances exceedingly eccentric. They gave a metaphorical meaning to all that relates to forms and ceremonies, and insisted upon a literal construction of all that relates to personal conduct. They refused to take oaths, because it is said, "Swear not at all." They refused to defend themselves when attacked, because it is written, "Resist not evil." They refused to bear arms, because it is written, "Thou shalt not kill," and because they believed war to be contrary to the spirit of Christianity. So through all that pertains to personal conduct or social life they construed the Scriptures literally and followed them as literally by their conduct. But they refused to submit to the ordinance of baptism or partake of the sacrament or any forms of worship, because they saw in these things only metaphors and symbols having spiritual significance and not requiring a constant physical illustration. Of course their conduct and preaching aroused the most bitter antagonism and provoked the most acrimonious controversy. They came upon the scene at a time when religious toleration was not known and scarcely dreamed of by the leading religious denominations,—when Episcopalian and Puritan and Presbyterian and Roman Catholic were all contending for the supremacy, and each, whenever successful, persecuting the others. They attacked all and were attacked and persecuted by all, so that to them it made little difference whether the reins of government fell into the hands of Cavalier or Roundhead. Whether it was King Charles or the Long Parliament, or the Protector, or James II., they got about the same treatment. Being non-combatants and avoiding politics, they did not even have the advantage of being captives of usefulness to any party, and were therefore hated and despised and abused by all. The persecution and opposition, however, to which they were subjected on

every hand and which they were not at liberty to oppose by physical force, roused them to the highest pitch of religious enthusiasm, which, while it caused them to run into some excesses and eccentricities, yet gave them a force and power they never would have otherwise attained.

They were a remarkable and interesting people, no matter from what standpoint we view them. To the student of ecclesiastical history they present the phenomenon of a large body of Christians existing for over two centuries without priesthood or liturgy or creed or sacrament.

The student of social science cannot fail to become interested in their efforts to do away with war and litigation, in their method of speech, their plainness of dress and living, the simplicity and directness of their social forms and intercourse, their abstinence from amusements, their opposition to gaming of all kinds, and their admission of women to an equal share and place in such church organization as they had. To the student of political science their history is still more curious and interesting. They always from the very beginning studiously avoided interference with politics. They never had any organization or combination for purposes of political influence. Under the constitution of Great Britain and of most of the colonies their peculiar methods and belief excluded them from public life, and yet at no time in the history of the English people did an equal number of citizens exert such an influence upon the customs and institutions of the country as did the Quakers during the years immediately preceding the American Revolution. By sheer force of passive personal resistance they obtained from the legislative and judicial authorities a recognition of personal and political rights never before obtained by the people, which, being once accorded to them, were forever after secure to all citizens. But it is not their general history or general influence we are to consider at this time, but their influence upon American institutions and society; premising, however, that American institutions are very largely the result of what was effected in the mother country. To leave that out would be to omit a large part of our subject.

The whole number of friends, or Quakers, in America at the present day does not probably exceed 100,000, and many estimates put it at about half that number. They have not increased rapidly since the American Revolution. The best estimates I have been able to find, place their number at the time of our War for Independence at less than 50,000. They were mostly located in Pennsylvania, New Jersey, New York, Maryland and Rhode Island, though scattered to some extent throughout all the colonies.

In England and America the Quakers were among the first to promulgate and insist upon the idea of perfect human equality. As early as 1677 they incorporated into the fundamental law of West New Jersey, a Quaker colony, a declaration of democratic equality as well as the most perfect freedom of conscience. We of our day can hardly appreciate the very advanced ground taken by them upon this vital question.

Their position was radical and went to the very foundation of all established usages and social organizations. They asserted the universal brotherhood of man, and logically concluded that being brothers made them equal in the sight of God and man; and, with that consistency which was a part of their intensely practical religion, they insisted upon treating all men as equals. No matter how high in authority or how surrounded with the insignia and appliances of power, they simply recognized all as equals. So intense was their earnestness in asserting this opinion and so practical their application of it that they considered it a sin to use the terms or employ the titles commonly used to express superiority. The Quaker therefore refused to remove his hat or bow his head in presence of magistrate, prince or king. Because the plural pronoun "you" had been used as an appellation of superiority in addressing a single person, the Quaker refused to use it, and addressed kings and nobles with plain "thee" and "thou"; and from this assertion of equality he would not recede a hair's-breadth to save his life. There was nothing of the sycophant about him. His assertion of equality was open, aggressive, persistent and always strikingly practical. With him it was not a theory to be speculated over or insisted upon in argument, but an actual fact to be acted upon and maintained to the last extremity. It was simply a part of his religion, and as sacred to him as any truth of the gospel or act of worship. We of the present time wonder at the obduracy of men who preferred to go to prison rather than take off their hats in a court of justice or in the presence of a king. But, before we condemn them too severely, let us remember that to them it meant the yielding of an idea,—the idea of human equality, which has since become the chief corner-stone of our institutions,—and that just such devotion to that great idea and just such obstinacy in asserting it was probably necessary to create the public opinion upon that subject that made our free government possible.

Before that time and at that time the whole fabric of society in Great Britain and throughout the civilized world was built upon the aristocratic idea. Society was divided into grades and classes and governments based upon a supposed superiority of certain nobles and titled lords, to whom the common people, being inferior, were expected to show the reverence and respect due to their rank, and who by this assumed superiority were denying the common people their God-given rights. The Quakers fearlessly by word and action declared that this assumption was a pernicious falsehood and ought not to be tolerated, and they met it by the declaration that all laws and customs based upon it were impious and void and ought not to be obeyed. This struck at the very heart of aristocracy; and, being everywhere proclaimed, it found a ready response from the masses of the people. In England, where the government was fortified by centuries of successful administration, the idea produced only small results. After years of agitation, persecution and disturbance, some of the forms were sacrificed to preserve the substance of the aristocratic idea. The Quaker was allowed to wear his hat and use his own form of speech, but the nobles retained their possessions and their power. But in America, where the aristocracy had not entrenched itself, the idea of human equality took a deeper root and produced greater results. In fact, so grew into the life of the people as to become a controlling influence in the formation of our government, and was so prevalent that signers of our Declaration of Independence announced, as a self-evident fact, that all men are created free and equal.

We do not say that the Quakers alone can claim the credit of such great results. Other agencies were at work, other people were inspired with the same idea; but the Quakers were among the first of the English-speaking people to adopt the idea and the most persistent in asserting and promulgating it, and it is largely due to their influence that it so prevailed as to become the foundation principle of our government.

The Quakers were from the very outset apostles and propagators of religious liberty. Their founder and his followers always preached and protested against the union of Church and State, and repudiated and denied the right of civil or ecclesiastical authorities to interfere in the least degree with their freedom of conscience; and they, unlike many others who claimed the right to worship God in their own way, freely accorded to every man the same liberty which they claimed for themselves. It was a part of their religion, and like every other part of it was carefully and persistently reduced to practice. To such an extent did they carry their assertion of religious freedom and their opposition to the union of Church and State that they would scarcely enter for worship a church built by the State. They would not even call it a church, but called it a "steep-house" or meeting-house. They would rather suffer confiscation of goods or imprisonment than pay tithes to the priest or clergyman of the Church of England or in any way recognize his authority. The Quaker believed himself responsible to God alone, and recognized the right of no man in any way to interfere between him and his Maker. His belief was that the Spirit of God instructed the hearts and minds of men and directed them in their religious belief; and he looked upon every attempt to coerce men in their religion as sacrilege. This naturally put the Quaker in the very forefront of the contest for religious liberty which was going on at the time in England and America. They brought with them to America these advanced ideas, and fearlessly proclaimed them everywhere. Many of the people had fled from religious persecution, and were naturally ready to accept extreme views upon that subject. The remarkable prosperity of the colony founded by Penn., in which the utmost freedom of worship was allowed, afforded a living illustration of the safety and expediency of entire religious freedom and the entire separation of Church and State.

Religious liberty was one of the essentials in the organization of American institutions. The American people were composed largely of several widely differing denominations. There came to these shores the Puritans, the Episcopalians, the Presbyterians, the Roman Catholics, the Lutherans, the Quakers, and members of all denominations in not only England but the other countries of Europe; and to these were added the free thinkers from every country who had fled from religious persecution. When these were to be blended together the result was of necessity religious toleration or anarchy. The influence and example of the Quakers, always in favor of toleration and the largest liberty, the fact that their effort at government with the entire separation of Church and State was so successful, undoubtedly entered as a potent factor into the solution of the problem thus presented to the American people. In fact, the problem had already been solved, and religious liberty was already firmly and forever established in America before political liberty was secured.

The poet has sung in praise of the Pilgrims of Plymouth Rock,— "They left unstained what there they found,— Freedom to worship God."

In view of their subsequent history, that was perhaps permissible poetic license. It might have been sung without exaggeration of the Quakers who settled in Pennsylvania. The truth of history compels us to say that religious liberty was not planted in America by the Pilgrim Fathers of New England, but found its first home on this continent, if not in the world, among the Quakers of Pennsylvania and New Jersey. The Catholic founders of Maryland, it is true, proclaimed religious tolerance; but it was toleration in word, and not in deed. They simply avoided that by so framing and construing their laws as to arrest, punish and imprison as vagrants Quakers and others whose religious teachings they did not approve, and by refusing to give them a settlement in the colony.

The Quakers were pioneers in the promulgation of anti-slavery sentiments in this country. No genuine Quaker in any age or country was ever in favor of human slavery. Their opposition to it was rooted in their very deepest religious convictions. In that respect, they were way in advance of nearly every other religious denomination of their time. From the very first they never had but one opinion upon that subject, and they did not waver. In their opposition to slavery, as in everything else, their habit took the form of action as well as of discussion. They refused to hold slaves, and no pressure of public opinion or legislative enactment could induce them to become a party to it. They would neither restore the fugitive nor assist the master to find him; nor would they refrain from expressing their opinion upon the question in presence of the slave or his master. The slave, even when a fugitive, was sure to find in them friends, and sure to receive from them such help as they were able to give him. They would not refuse him food nor shelter nor assistance on his way to liberty, because they recognized him as a brother. With such people the force of legal enactments, the compromises of the constitution, and all the arguments of expediency were of no avail against their own conviction that slavery was wrong. Without going into politics, without the noise and excitement of public debate, without any organized effort or leadership, they arrayed themselves in solid phalanx against slavery; and whenever occasion occurred, whether it came to them as individuals or as communities, they exerted their whole influence against it. They were patient in argument, explicit in declaration, persistent and consistent in conduct, and they therefore were sure to make their influence felt; and they did make it felt all over this country against slavery, through all the long years which preceded final emancipation. As the contest went on, their homes became stations; and many of their active men—yes, and women, too—became conductors upon the underground railroad which led to Canada and freedom. If a runaway slave could reach Philadelphia, he was reasonably safe from recapture. Not there alone, but in New England and the West, wherever the fugitive could find a Quaker settlement, he was sure of a hiding place and friends. Their great influence, however, was not in their efforts to free the individual slave, but in starting the discussion and giving the first impulse to the natural feeling of a free people against the great wrong. This they did; and during all the long years of agitation which were found necessary to convince the people, many of the staunchest friends and advocates of freedom were found among them and their descendants.

Another respect in which the Quakers were far in advance of the age in which they lived, and in which their advanced opinions have been productive of much good, was in regard to the treatment and position of woman. Their advanced idea of equality led them to give to woman her true position as the equal and companion of man. At an early day we find their women speaking freely in their meetings and having a voice and influence in the deliberations of their societies and in the conduct of their affairs. The first preacher after George Fox was a woman. Women among them acquired an independence and an influence which they possessed in no other denomination at that time. Their modesty of attire, their freedom from the restraints, impediments and weaknesses of fashion, and their practical piety and plainness of speech rendered them competent to do many things which other women dare not attempt to do. They became preachers, lecturers, public speakers. Many of them engaged in business, carried on shops, kept stores, and in many ways did things surprising to the people of their generation. The Quaker lady was usually modest, retiring and quiet; and yet she held the same ideas of human equality as her father, brothers, or husband, and would no more submit to any infringement of her personal rights or her liberty of conscience than they would of theirs. Whatever her conscience and judgment, the voice within her, told her was for to do, she did with as much quiet resolution and pertinacity as her male companion. Not flauntingly or boisterously, but quietly and even modestly, she could even rebuke magistrates, withstand oppression, and refuse obedience to bad customs and bad laws; and for her opinion's sake she could defy authority and suffer, if need

be as heroically as the members of the sterner sex. To the Quaker woman as well as to the Quaker man life was a stern reality, filled with responsibilities and presenting duties on every hand to be met and performed; and her sense of these duties naturally developed individuality and brought out the capabilities of her nature. While other women were busy with the frivolities of fashion and fashionable life, she was meeting the world of men and women around her upon the plane of duty which knows no inferiority of sex, but simply demands of each individual what he or she can do. It was not by talking of her rights, but by performing her duty as it came to her hand and conscience, that she secured her true position, and demonstrated her fitness to occupy it.

These are some of the most obvious points of Quaker influence in America. We might mention many others; for instance, their treatment of the Indians. But who shall attempt to describe or define that subtle and yet pervasive influence of the earnest and correct lives, the fair-dealing honesty, the unobtrusive thrift and industry, the Christian charity, forbearance and generosity, the justice and mercy of these people, which were felt wherever they were known, and which all people of our day and generation must acknowledge?

Finally, in attempting to estimate correctly the influence of this remarkable sect, we must not forget they dealt very largely in fundamental principles. They were concerned in the beginnings of movements. They took the initiatory, and results were not always immediate, nor were they always obvious when they did come. Like true pioneers, they pointed the way and cleared the ground for the great army to achieve the victory. We must not forget that they came upon the scene at a time when men were groping after and finding the great ideas which have since become the common possession of the American people; when American institutions were in a formative and plastic condition; when new States with new forms of government were being constructed; when men were trying experiments in political affairs, and were open to receive suggestion and anxious to adopt whatever was truest and best; that their teaching was among people who acknowledged the authority of Holy Writ and were ready to adopt whatever they were convinced was contained therein; and that the Quakers emphasized the practical part of the Bible, in which are embodied the fundamental principles of free institutions and governments.

The Quakers in our day have become a very inconspicuous people. Save for the little eccentricities, which we hardly notice, of speech, dress and manners, they are scarcely distinguishable from the common masses of American citizens. The antagonisms which they at first generally excited are not now apparent. The consternation they once created attend them no longer. Their presence and their preaching do not now shake the pillars of society, and they are not looked upon as a menace to the Church and State. And this is not because they have receded from their original ideas or deserted the principles for which they contended, not because they have lost their courage or their faith has failed, but because their best ideas have prevailed, because the world has advanced along the lines in which they led, and the people have risen to the highest plane of civil and religious liberty which the early Quakers were determined at once to attain.

With the fruits of their glorious achievements all around us, secure in the perfect equality and religious liberty for which they made so many sacrifices and so brave a struggle, well may we exclaim: All honor to their heroic religion which has stood the surest of all tests! Its tendency and its results have been the uplifting of our race. And all honor to the heroic men and women who, amidst contumely, persecution and disgrace, so kept the faith and so proclaimed the truth as to give to all succeeding generations a broader liberty, a better religion, and a more exalted life.—Unitarian.

Written for The Better Way.— INFANT DAMNATION.

HENSON TUTTLE. Six hundred delegates met on May 22, in Detroit at the general assembly of the Presbyterian Church, together with hundreds of spectators.

The assembly had important work before it. There were heretics like Dr. Briggs to be throttled, and their evision of the time honored creed, which had come down from the days of Jonathan Edwards, with almost equal sanctity as the Bible itself. The human mind had grown, had escaped the cruel dogmas, and while six Presbyteries, desired the old creed to remain, one hundred and twenty-one demanded a change. Of course such an almost unanimous petition could not be set aside, and the revision marks an era in the Presbyterian Church. The sacredness and implied infallibility of the creed is gone. One change will lead to another. The most conservative of protestant churches has after generations of stereotyped belief broken through the crust of its creed and set itself in line with the advancement of the age.

What has done this? Why do the members wish to sponge from the slate these old beliefs? The Bible is the

same. They have learned nothing new therefrom. Is it not incontrovertible that the light of science has broken their fetters and made the belief so readily given by their fathers, impossible for the sons?

The most conspicuous revision is that relating to "infant damnation."

Clause 3 of chapter xii. is changed to read as follows: All infants dying in infancy, and all other persons who, from birth to death, are incapable of being outwardly called by the ministry to the word, are redeemed by Christ, and regenerated by the spirit who worketh when and where and how he pleaseth.

The great expounder of Presbyterianism taught that hell was paved with infant skulls not a span long. Mothers have wailed in despair over the thought that the child snatched from them by death was suffering the eternal fires of hell! The heathen were alike condemned and "lost."

By the creeds all persons "incapable of being outwardly called by the ministry, will be saved." Under this aspect, is it not better to be born a heathen so far removed from civilization that no missionary can reach you, than in a christian country? In the latter case, you do not have more than one chance in ten of being "saved" while according to the above all heathen who do not know of the "ministry" are "redeemed by Christ." Do not the missionaries do a very wrong act when they go to the heathen who are sure of redemption, by the grace of Jesus and their ignorance, for after their preaching and the means of salvation being thus finished, all who do not receive the word are lost?

Before the "revision" did this section of the creed condemning infants and heathen to hell, really force them there, and will the new, remove the awful doom? Or was it a mistake, and if so who can say that the remainder of the creed is not a mistake? Church membership has been made to depend on an emphatic yes being said in response to the question of belief in this infamous assertion. Supposing there had been a majority of one in favor of the old creed, would it have changed the ways of the Almighty? Would infants have continued to be damned for "innate depravity?" And now that the majority is on the other side has it moved God to pardon all who have not had a chance to hear a preacher?

What a sad commentary on the superstition of the past, that a council of several hundred preachers should consider it necessary to express their disavowal of a doctrine which is more atrocious than any belief of the most savage race.

It has passed; a horrible chimera, never more to return. Voted out! Sad pitiable, too pitiable to be laughable, this solemn conclave of preachers, with the millions of the laity deciding God's eternal decrees by vote.

P. S.—The charge of the 600 D. D.'s. ended in a run for coward's castle, leaving the demonic outpost, by armistice for a year. The "assembly" dared not act on it, and laid it on the table for future action. There is no doubt in regard to how the future will deal with such questions, or as to the pity of that future for the hypocrisy, cant and cowardice of the "moral leaders" of the present.

ORGANIZATION.

To the Editor of The Better Way. I notice numerous writers in the Spiritualist journals are advocating an organization of those who have been converted to the spiritual faith.

Now whether we organize into associations or not, I consider it very essential that we should devise some scheme for the propagation of our creed and the phenomena that support it. No method occurs to me more practical than the circulation of our spiritual papers.

All the orthodox christian churches have numerous auxiliaries that are working in every avenue to extend their dominion over the entire country and their ultimate object is to crush out all phases of infidelity to the creed of the sectarian churches.

I presume there are in the city of Cincinnati and its vicinity more than one hundred believers in the spiritual phenomena who will willingly contribute \$5 per annum for the purpose of sending THE BETTER WAY for three months to liberal minded persons who would thus be made acquainted with the varied phenomena that establish spirit communion and the philosophy and moral principles taught by the so called spirits of the dead. It will enlighten readers who secure it and create a demand for lecturers and mediums in sections where darkness now reigns.

I propose to be one of the hundred and as soon as the requisite number has agreed to the proposition to pay my subscription, and may be addressed at Harrodsburg, Ky. for the same.

A committee in Cincinnati can be appointed to direct to whom the papers are to be sent when the subscription is completed. Yours fraternally and cordially, O. S. POSTON.

THE BETTER WAY, combining cheapness and excellence is now the best Spiritualist paper in the world for the price. Just see, too, what a feast is furnished each week for only a little over a cent. The paper is sent on trial three months for 25 cents.

Parson—Did you ever experience a revival of religion, sir? Traveling Man—Yes, once, on board ship, in a storm. It looked as if we might go down to the bottom any minute. Even the cook prayed.—Puck.

RAPS HEARD: AT A SPIRITUAL SEANCE.

I am asked to give a few incidents of my experience in the investigation of Spiritualism.

For twenty-seven years I have looked for its truths, and among heaps of rubbish that would discourage weak-hearted people have found some things which suggest serious thoughts, and which seem to me true beyond all peradventure. I will transcribe a few.

At a public seance held in this city, in the fall of 1888, every body was invited to furnish slates for spirit writing, and it occurred to me that I would carry some securely closed.

I bought two new slates, double, and fastened the parts of each with copper rivets. Upon a strip of paper I wrote a question for each and placed it inside.

At the meeting there were scores of slates—probably 150—piled upon the tables and marked with the names of the owners. I did not see my slates handled at all by the medium, and think she did not touch them; but all the slates were more or less in contact.

At the close of the seance I told her I felt disappointed because my slates had not been reached, and received the reply that she would give me a sitting at an hour mentioned next day, free of charge.

Next morning I thought I would change the question, and took out the rivets for this purpose. As plainly as could be written, and signed by the persons to whom the questions were addressed, were most satisfactory answers to my queries, but the answer to each was upon the slate other than that in which it was inclosed.

According to appointment, I visited the medium next day, and the other questions, both of a domestic nature, were answered fairly well. Then came this message:

Dear Sir: You were specially blessed last night by messages from your mother and sister, but your satisfaction is as nothing compared with theirs at finding themselves able to write to you. We are happy in each other's society and content in our condition; you will soon be prosperous.

I had not addressed him at all. The next month I entered into a business which before the end of the year gave me a profit of \$6,000, and it has correspondingly profitable ever since. So much for my father's prophecy, but he has never favored me with another message in writing. Sometimes, when I am undecided upon a business matter, I hear a whisper, either affirmative or negative, which I think is from him, and its decision is usually so fortunate that I am always glad to follow its counsel.

One of my early experiences was startling. In '67 I joined a private circle of investigators who called themselves "scientists." A gentleman medium was employed for two sittings weekly, and by his advice we sat around a deal table to obtain "raps." This was continued about two months with no satisfactory outcome, when one evening, after we had been sitting probably an hour, the medium complained of indisposition and went into an adjoining room to lie down. The gas had been turned low, and he left directions for us to proceed without his personal co-operation. Directly there seemed to be a weirdness in the very atmosphere, and whispered remarks were few and cautious.

Some twenty minutes after the medium had withdrawn the monotony of the sitting was rudely shattered by a loud scream from a lady sitter, and at the same moment we saw in the chair the medium had vacated the form of a handsome young gentleman in evening dress. He smiled upon the company, and order was soon restored, but none of our "scientists" were fully self-possessed. One went to the medium's bed, and found him in what was thought a heavy slumber, but doubtless he was entranced. Then it was decided that we had an angel visitant, indeed, but we could not engage him in conversation. To some queries he either bowed "Yes" or shook his head in the negative, but to such as could not be answered categorically he attempted no reply.

In this way he informed us that he was in spirit life; that his condition was pleasant, and that he would come again. We were much disposed to prolong the interview, but at its most interesting point he started toward the room occupied by the medium, but did not reach it. In the words of one of the sitters, "He seemed to be blown out like extinguishing the blaze of a candle."

Almost simultaneously with this phenomenon the medium appeared at the door in a dazed condition and asked what had happened. We informed him. "Thank God!" said he, "for that is better than my hopes. It has been a great strain upon me, and my physical strength is exhausted. I must be sent home."

and more frightful to nervous persons than a well-behaved apparition.

At the second attempt the form of a young lady, not in full dress, fitted into the apartment and stayed only a few seconds. Then came the young gentleman who first honored us, with dress and general appearance the same as before, but there was a shadowy effect, a suggestion of immateriality, not observed at his first visit. He greeted us with smiles and bows, and answered our questions by motions of the head only. He appeared incapable of articulation, and in five or six minutes faded to invisibility. This was all for that night, but our medium was in a sorry plight when aroused from his sleep. He said he had seen every thing repulsive and damnable that the human brain could conjure in thought, and would never go into another trance.

But this was vain talk. In two or three weeks more greenbacks overcame his scruples, and we had a memorable seance. First came a semi-shadowy young lady, leading another still more unsubstantial. They waltzed around the room several times with apparent enjoyment and simply twinkled out of sight. Almost immediately a matronly apparition was visible at the point where they disappeared. She bowed, waved a graceful adieu and vanished. Then came our favorite young gentleman. His dress was of the same pattern as before, but the whole make-up, clothing and person, had the appearance of light brown vapor or smoke. He was remarkably courteous, and the changes of countenance from grave to gay when he smiled were as distinct as ever, although the appearance gave a ghostly idea that had not previously impressed us.

By questioning we learned that the matron was his mother, but regarding the waltzers he would give no information, and perhaps knew nothing. He was not aware of the changed appearance he presented, and seemed annoyed when told of it, but soon resumed a smiling demeanor. His exit was sudden and unexpected, and simultaneously with it we heard a sound like the tearing of strong cloth, and the chair upon which he had been sitting—a heavy cherry chair—fell to the floor in splinters. The uphoisting was torn into strips and the springs twisted and fractured. We hastened to the medium's room and found him in a fit, frothing at the mouth and sputtering mere jargon. Physicians were summoned, who pronounced his state remarkably serious, and for several days he had slight hopes of his recovery. Our "scientists" were terribly frightened, and the class was broken up. The majority could never be induced to attend another seance, and the medium engaged in something more congenial than calling spirits from "the vasty." Nothing could induce him to again risk entrancement. An enterprising lady medium purchased the remains of the fated chair and sold its shreds and splinters for amulets. The subscriber was "skeered" for three or four months, and then resumed his quest for truth, but has never found any thing more marvelous than the phenomena above described. There was in it no possibility of fraud, and no one could have had an object in defrauding that circle.

So far experience has impressed upon me the notion that apparitions do not speak. Spiritualists of my acquaintance held this view, and it was several years before I learned the contrary. One night in the summer of '75 or '76 I sat in my parlor alone, without light except that of vivid lightning which came in frequent flashes. A particularly startling flash appeared to leave in a corner of the room a palpable residuum of electricity, which enlarged and assumed shape before my eyes, and almost immediately addressed me.

"Have no fear. I am friendly toward all people and seek to do good. At the sack of Magdeburg in 1601 I was murdered by villainous Croats after being compelled to see the murder of my wife, who was still holding her murdered infant in her arms when a rapier cleaved her head for the amusement of our conquerors. You are opposed to war and to life-taking of every kind, and I come to say that your position meets the full approval of the spirit world. Let me take your hand."

turned in another thunder-storm and related the spirit plan for the prevention of carnage between nations. It involved such a revision of internal law as would lead to the settlement of all disputes among nations by friendly arbitration. He gave his name as Vach Schultz, a member of Christian Schmidt's company in one of the regiments led by Falkenberg in the defense of Magdeburg, and beyond all question was an intelligent ghost and good adviser. His plan is feasible and at some time will be adopted by the civilized world. Why such a peaceful spirit can return only "in thunder, lightning and in rain" seems paradoxical, but here are the facts.

A communication which came through slate writing to an intimate friend of the writer in Cincinnati contains some strange statements: "You know my body is buried at Spring Grove, but I am not dead. My business goes on as usual, and I am giving it every attention, having full direction of all its details. It goes just as I direct, and I visit New York and Philadelphia precisely as I used to, and see all my old friends and customers. Then how can I be dead, and why is my body put away? It troubles me when I speak to people and bow to them without eliciting a response, but I have learned that I am invisible. What an idea! I eat and sleep at home as usual, ride out with my wife and children just the same as ever, talk, laugh and read the newspapers as was ever my wont, and yet nobody seems to understand that I am around at all. Last week Jessie (his widow) received a proposal of marriage, and she wanted to accept, but was afraid I might find it out and haunt her! Bless you! I haunt her all the time, and will extend the same attention to her second husband, only less affectionately. She is going to take him on the second or third application, and I have nominated myself for groomsmen. And I will be there if only for the joke of the thing."

The lady was married a few months afterward, fainting during the ceremony, and suffered a long spell of sickness. Her health was not fully recovered, and she lives a sad and always preoccupied existence. The ghost that brings such unhappiness is a scoundrel at heart, and should be denounced by every good Spiritualist, and no doubt he will be.—Cincinnati Enquirer.

MESSAGE FROM R. HARE.

To the Editor of The Better Way.

The following message is from the celebrated Professor Robert Hare to the wife of a scientist, through the medium Mrs. Lizzie S. Green, given the 17th of April, 1889, in Cincinnati, O. Good morning dear instruments of the spirit world, with admiration I greet you, I will endeavor to give you something instructive. You do not overestimate the value of the contribution science has made in your time. In the past quarter of a century the discoveries in the realm of scientific research have been remarkable, but those which are to come in the not far distant future will greatly exceed them. The discoveries of the telescope in discovering and locating the heavenly material bodies, and in the observation of their respective revolutions, and the mathematical and philosophical deductions therefrom have been extraordinary and wonderful. The revelations made by the microscope, especially under the keen observation of Prof. Koch of Vienna have been equally marvellous, but the greatest of all will soon be given to the world, and will settle the great ecclesiastical and theological problem.

While the industrious scientists of your world have been delving into the mysteries of the material world, the savans of the spirit world have not been idle. An instrument has about been completed by them that will startle the world when it is given. The discovery and invention will of course be credited to your world and the fortunate one who may be chosen to be the instrument to reveal it to you will be lionized and go down in history as the foremost scientist of the ages. We call it here the Micro-telescopio. It will reveal the spirit world with its marvellous landscapes, rivers and lakes, and its teeming myriads of happy spirits. This instrument will also enable you to watch the process of dying in detail, and the birth of the spirit into the spiritual world, and to see the attending spirit guardians, guides and loved ones. I give you this information in advance of others, and I know you will appreciate the partiality shown you. There will then be no further debate on the subject of "where is heaven located" and "what shall I do to be saved." I will come again. Thanks for the excellent conditions offered me this morning. ROBERT HARE.

NOTABLE MANIFESTATIONS OF SPIRIT POWER. ROBERT COOPER. The movement of tables, when the hands of those sitting round it are placed thereon, in one of the commonest phases of spiritual phenomena; but movement without contact is very rare and only occurs in the presence of strong physical mediums. In my early investigations of Spiritualism I used to get very extraordinary movements in a large lot table, sometimes when only touched by a finger of the medium. On one occasion we were using a smaller table—a round, three legged table about three feet in diameter. Observing a good deal of force manifested, I suggested trying whether it would move without contact. Accordingly we all drew our chairs back until quite clear of the table, which, at my request, at once came up to me. I then drew back as far as I could get and requested the spirits to bring the table a little farther, which request was immediately complied with. A friend coming into the room just after, we told him what had taken place, and he said he should like to have seen it, and I proposed trying again for his satisfaction, when the experiment was repeated with perfect success. Professor Faraday having just propounded his theory of involuntary muscular action as an explanation of table movements, I wrote to him, giving an account of the experiment in question. He wrote me a courteous letter in reply, finishing by saying that he "gave me credit for sincerity, but believed I was deceived."

When in Boston, U. S. A., I had a still more remarkable experience of the kind. In that city resided a Mrs. Youngs, who was known as the "piano medium" on account of her employing a piano to exhibit her extraordinary mediumistic powers. The instruments in general use in America are the old-fashioned squares, very heavily constructed, weighing about eight hundredweight. Directly Mrs. Youngs sat down to play an instrument of this kind it would commence lifting up and beat time with its front legs. It did the same when I played it, the medium simply placing her hand on my head. To lift the instrument at one end required considerable strength and was as much as I could accomplish, but on the medium placing her hand underneath one of mine, without any pressure on her part, it came up without my making the slightest effort. On one occasion Mrs. Youngs stood in front of the instrument, and holding her hands over it, about a foot above, it rose at the word of command, and then went down with a bump. "Now," said she, "get up again and go down quietly," which was done, scarcely a sound being heard when it reached the floor. President Lincoln, it is said, took considerable interest in these manifestations, and was accustomed to lie at length on the piano for the spirits to rock him.

One of the best proofs I ever had of the identity of a materialized spirit is the following: At a seance, with the same medium and under the same conditions as that alluded to in my former communication, when an Indian scarf was dematerialized, a form appeared close by the medium, who lay on a sofa covered with a shawl. The company, eight in number, sat across the room at a distance from the medium. It was intimated by beckoning that I was to approach the form, which was arrayed in white drapery. I did so, and at once recognized it as that of a young English military officer with whom I was well acquainted, whose obsequies I attended at Eastbourne just before leaving that town. "Why," I said, "it is Graham Hewett." The figure looked pleased, and nodded acquiescence, stretched out its hand and touched me on my head and disappeared. A few days before, at a sitting with Mr. C. Watkins, a communication was made in independent writing signed by the name of Graham Hewett.

During the greater part of the time I was in Boston I resided with Mr. Henry C. Lull, a psychic of repute. His wife lost a sister, to whom she was much attached. Some weeks after the death Mrs. Lull complained of a soreness in her arm, which became very red and apparently inflamed. On examining it on one occasion they were surprised to find letters in white, about an inch in height, forming the word "Libbie," the name by which the sister was familiarly called. Writing on the arm was a phase of mediumship of the late C. H. Foster. In his case the letters were red on a white ground.—London Light.

HOW THEY TESTIFY. J. H. FICHTE, the German philosopher and author, says: "Notwithstanding my age and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

PROFESSOR HARE, Emeritus Professor of Chemistry in the University of Pennsylvania, says: "Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, of the manifestations of which I have given an account in my work, I have within the last nine months" (this was written in 1859), "had more striking evidences of that agency than those given in the work in question."

IT PAYS Religion of Man And Ethics of Science, By Hudson Tuttle. The past has been the Age of the Gods and the Religion of Pain; the present is the Age of Man and the Religion of Joy. Not servile trust to the Gods, but knowledge of the laws of the world, belief in the divinity of man and his eternal progress toward perfection is the foundation of the RELIGION OF MAN and the system of ETHICS as treated in this work. The following are the titles of the chapters: Part first—RELIGION AND SCIENCE. Introduction; Religion; Fatalism; Polytheism; Monotheism; Phallic Worship; Man's Moral Progress Depends on His Intellectual Growth; The Great Theological Problems—the Origin of Evil, the Nature of God, the Future State; Fall of Man and the Christian Scheme of Redemption; Man's Position, Fate, Free Will, Free Agency, Necessity, Responsibility; Duties and Obligations of Man to God and Himself. Part second—THE ETHICS OF SCIENCE. The Individual; Genesis and Evolution of Spirit; The Law of Moral Government; The Appetites; selfish Propensity; Love; Wisdom; Conscience; Accountability; Change of Heart; What is Good? What is Wrong? Happiness; The Path of Advance; The Will; is Man Free? Culture and Development of the Will; The Character of Human Rights; Liberty; Duties and Obligations; Self-Fulfillment—Present and Future; Duty of Prayer; Duty to Children; to Parents; to Society; Duty as a Source of Strength; Obligations to Society; Rights of the Individual; of Government; Duty of Self-Culture; Marriage. 820 pages, finely bound in small, sent, postage free, for \$1.50. Address THE WAY PUBLISHING CO., Cincinnati, O.

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Written for The Better Way. TIMELY TOPICS. L. BUCKENHORN.

The present stir in creedal matters is of deeper moment and with further-reaching influence than a superficial view would suggest. It is not alone arousing people of the church to sense the monstrosity of some parts of their creeds, but also awakening them to a realization of the inadequacy of their colleges and seminaries in the quality and quantity of mental food furnished.

The time has come for our theological seminaries to take a step forward. Theological education at present is a generation behind the time. It is disproportionately abstract, linguistic and antiquarian. It teaches what God's will was for Israel rather than what is the duty to the American Republic.

He strongly accented the demands for professorships of sociology in all seminaries, showing by statistics how well attended these lectures are in the institutions which have established them. He closed with a life-like picture of the old style of clergymen, pointed out his unfitness for the work of to-day, and then described the type of the clergyman demanded.

The new minister who has caught the new spirit knows less about the date of creation and more about the laws of development. He dwells less on the damnation of the sinner and more on the death and destruction of all that is pure and noble in the character of the man who lets soul-destroying vices prey upon his life.

Among a large crowd of people thronging up from one of our down-town depots was a woman. She was a plain, unpretentious woman. Each arm was heavily laden with bundles of various sizes. The right hand clasped a cluster of beautiful moss roses. She was in a hurry. Everybody realized it as she nimbly dodged through the space opening here and there in the crowd.

Chauncey Depew spoke at Pike's Opera House, in Cincinnati, O., last week, on "Higher Education," to which we had the pleasure of listening. It was the first public meeting of the University Alumni Association. The affairs of our University should be a warning finger to men leaving endowments to educational institutions.

twenty-five years as attorney and business associate to become intimately acquainted with hundreds of men who had amassed millions of dollars without a strong mental equipment. Yet among these there was not one who did not profoundly regret that he had not received an education through the lamentable neglect of his parents or lack of opportunity. Not one but would sacrifice his whole fortune that his boy should not have that misfortune.

No language has ever been strong enough to embody the condemnation of those persons who willfully and persistently misrepresent purposely misunderstood men and principles. It is on the battle field between the contending forces of progression and conservatism that these unworthy tactics of a prejudiced mind are oftenest displayed. Being unable to successfully refute the claims of new discoveries, it finds temporary safety in the vilification of the man and the misrepresentation of his claims.

One of the most used and best abused weapons has been the cry of atheism and materialism. Herbert Spencer has suffered wrongly by frequent endeavors of malice and misunderstanding to represent him as a cruel monstrosity. Whatever the opinion of Spencer's philosophy may be, it cannot be denied that he and his labors have proved to be of immense service.

In olden times persecuting priests would content if a so-called heretic would recant and say he agreed with them—whether he did or not. It is impossible to give more emphatic denial or assign more conclusive proof than I have repeatedly done as you know. My antagonists must continue to vitify me as they please—I cannot prevent them. Practically they say, "It is convenient to us to call you a materialist, and you shall be a materialist whether you like it or not."

The results attending the opening of the Metropolitan Museum were highly gratifying. There were over 14,000 visitors from one o'clock until they closed at six, fully 10,000 of the visitors belonging to families of manual laborers. A great number had brought lunch baskets spending the morning in the Park, yet no ill-feeling was displayed when compelled to abandon their baskets.

PROGRESSION RULES DESTINY. BY WILLIAM J. DUFF.

"Be not content; contentment means inaction. The growing soul aches on its upward quest; Satiety is twin to inaction; All great achievements spring from life's unrest."

Henry M. Stanley is authority for the declaration that the pygmies of Central Africa are identical to-day in their characteristics, modes of life, desires, and knowledge of the laws of intelligent being, with their ancestors in the time of Herodotus. More than 3,000 years ago these people looked out upon the eternal stars and contemplated the marvels of nature with the ignorance that marks their degradation now, and in all probability it would require the same process and as much time to change the spots on a leopard, or quench a cat's thirst for the blood of mice, as to change the mental condition of these people and make them anything but savages.

The North American Indian has many times given to his white civilized persecutors the soundest ethical precepts, and has received bullets in return. The history of civilization is alike the history of reformation and inequality. It is a veneer that glosses over the hideous stains and vices of man, and requires perpetual vigilance to keep it polished and the hyena behind it chained. Well may it be asked: How far removed are the pygmies of Africa from the slavish superstition and ignorance which marks dominating religious and social thought of the 19th century?

Victor Hugo said: I feel in myself the future life. I am like a forest that has been more than once cut down. The new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is over my head; the earth gives me the generous sap, but heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the resultant of bodily powers. Why then is my soul luminous when my bodily powers begin to fail? Winter is on my head and eternal spring is in my heart. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which unite me. It is marvelous, yet simple. It is a fairy tale and it is history.

Ingersoll says: Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry. From the voiceless lips of the unrepenting dead there comes no word. Whether in mid sea or among the breakers of the farther shore, a wreck must mark at last the end of each and all. Here we have in the thought of these two representative men of modern times, the extremes eloquently and pathetically set forth, bounding the realms of affirmation and negation. Neither of them religionists, they arrive, through intellectual processes, at diametrically opposite standpoints concerning the essentials and ends of religion.

No harmonious mind ever contemplates finality. Therefore, Ingersoll, even in his abject despair, breathes the prayer that in the "night of death hope may see a star and listening love hear the rustle of a wing." I hold that the organization of man enfolds the elements which make or unmake his destiny. Admitted that under the present industrial and social regime circumstances are oftentimes stronger

than man's power of overcoming them; still there is no circumstance that can crush man's power over himself if he chooses to exercise it. He is structurally capacitated to rule and reign over every form of organic life, including the magnificent temple he occupies. There are no extraneous bestowments in the economy of self government. What man is, individually and collectively, results inevitably from the use he makes of his own powers. Stagnation and mental decrepitude are the spoils of reason when surrendered to the behests of authority. He who holds up a placard in this iconoclastic and constructive age announcing finality or perfectibility in human thought is an enemy of mankind, and we meet them on every hand and at all times. It remains to-day, as in the past, for the heroes and the explorers in the realms of free thought to keep the beacon fires burning and light up the bogs and marshes where those who, by reason of their enslavement, are content to live, apprehending nothing above the noisome deposits left by a receding tide.

They cannot see that progress is the end and aim of life, because it fails to run in straight and undeviating lines. They do not perceive that civilizations, like the ocean tides, have their ebb and flow, but in their recoil upon the sands of time always rise above the mark of former periods. Hence to exist merely, and follow the worms, is the purpose of life to myriads of the human race. This is the "war in heaven" in that it deprives men and women of the glory they are in reality fitted to participate in.

The abolition of every idea that debases man in the sight of the duty he worships, every prayer that pleads the everlasting God not to lead him into temptation, every worshiped right which gives one man the power to use his fellow-beings for his own profit and advancement must be wiped away from the scroll of human life e'er that destiny, which is the rightful ultimatum of progress, can be the portion of all mankind.

I believe the Spiritualist is the only being who can, of right, maintain that filial and fraternal love, based upon the inalienable right of man to the use of the earth and the natural economy of the human family, because he knows that the spirit world, toward which we are all journeying, is governed and maintained through and by these prerogatives and attributes. When man learns, universally, that no service can be acceptable to a just God that does not minister to the needs of his fellows, the priest's occupation will be gone and the churches will take their first great lesson in true religion. Upon and within the idea revolves every progressive thought of the day. It burns the cowl, the tiara and the stole, and puts the kindergarten, the crucible and the telescope in their places. It calls down the aristocracy of the skies into the democracy of man. It destroys charity in any other sense than that which gives thoughts and ideas instead of dollars. Under a true democracy there will be no mortgages, either upon homes or minds. The religion of man kills the tiger nature which makes men think the survival of the fittest the ultima thule of life and selfishness its master motive.

So long as men and women think from motives of self-aggrandizement, bullets, prisons, gibbets and prostitution will be concomitants of civilization. The cynic will exclaim: Yes, and so it will continue. But the cynic is twin thinker of him who, reeking with uncleanness, tells us it is impossible for man to overcome bad habits. If the broad gauge religious sociology advocated by the advanced minds of this country be a chimera, then I say: Alas for mankind.

I believe that every ennobling aspiration, be it for self-purification or the betterment of humanity at large, shall in time be fulfilled. This is the natural sequence of progressive intelligence. It is the basis upon which alone a rational spiritual cosmogony can be predicated. And into this field the warm heart of humanity is eternally drawn and the plodding toilers in the struggle are ever working with a patience which only comes through faith in ultimate success. He is building wiser than he knows who bath a mind untrammelled by fear, and links his destiny to the inherent virtue and integrity of humanity. By substituting the nobility of man for the myths of the gods, we rear an impregnable foundation for the coming temple of justice. Its columns and capitals are rising and glistening with the best of human thought, and from the walls we view the grandeur of the horizon bounding the utmost needs of humanity, and engulfing the wars, and cruelties, and passions, and ignorance entailed upon us from a musty past in one common everlasting oblivion.—Cassadagan.

What only a year? Yes, sir. THE BETTER WAY is on a boom, and can afford to give the best paper for the least money. Try a three months' subscription and convince yourself of that fact.

I have some times met so-called egoists who, in a way, have admitted that man's actions have selfishness for their root, but they one and all insisted that there are two kinds: one the vulgar kind, that you bear so much abused by priest, lecturer, essayist, editor, and in fact every would-be teacher, one and all must have a slap at that kind of poor selfishness, the other they call Altruism, or enlightened selfishness, and which they insist to be quite another thing. They might in my opinion, as well distinguish between the cause that makes South American Indians eat earth, and your well fed fat at Belmont's. It's hunger. Is it not?—A. Dodge.

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CINCINNATI, O.

The services at the G. A. R. Hall, where the Union Society meets, were opened last Sunday morning with melodies from "Il Traviatore" by the orchestra, composed of piano, violin and cornet.

Following the musical part Mrs. Lena Bible spoke on "Influences." She said this term signified directing or moving power, whether sent out or sensed in others, and in this proposition built her subject, which proved interesting and instructive throughout.

The evening subject was on "The beauty of true living." "He who is born of true love is of immaculate conception and he who loves his neighbor in the true sense may become another Christ," were her opening words.

Among the questions propounded were "What is individualization, spiritually considered?" "Is selfishness an effect of the animalism in man, or is it perverted love?" and "The philosophy of healing?"

To the first question she replied that it involved too much metaphysical reasoning to bring the answer to a proper focus or to a general understanding of the audience; that it was a question rather to be studied by the individual and a solution found to his or her satisfaction, and that through it all would comprehend their own natures.

The picnic of the Union Society at Coney Island last Saturday was a magnificent affair. All the friends had gathered in nature's temple to enjoy themselves.

Two meetings here to-night for the first time as a society. In a social capacity, reminds me of the little infant whom you have all noticed when for the first time he recognizes the fact that he has feet and toes—hands with fingers on them—the look of interest on the little face at this wonderful discovery is made, is one of the funnest and one of the sweetest things in the world.

The National, Spiritual and Religious Camp Association.

The meeting held by the N. S. and R. C. A. in King's Opera House at Mantua Station, O., June 6th and 7th, for the consideration and completion of arrangements for the coming session here, July 15th to August 10th, was well attended, and the purposes of the same successfully and satisfactorily arranged.

I think the Giver of all gracious gifts, Full well must loved when unto you he gave The power divine that strengthens and uplifts, And makes the faltering staunch, the timid strong and brave.

I listen while from out the impatient violin Obedient to your touch, sweet liquid measures flow That puls to merry rout the harp and mandolin, Or organ's blissful swell or murmuring and low.

I listen, and I hear the birds within the trees I'll note on life, and bury song with song, I see them sail away with wanton argosies On seas of melody and visions 'round me throng.

I see the angry clouds hide moon and wandering star, I hear the maddened wind snarl at the gates of earth,

I see the sleet and hail and snow and furious war, I see the winter travail and give birth To suffering gaunt, to care and wasting ways, When lo! 'tis summer time; the player no more plays.

I see the whispering stream glide through the lily beds, I see the alder leaves throw shadows on the brook,

I hear the vibrant call of the distant flying rook, Ah! 'tis but a dream, that music's spell hath spun 'Tis over, now, alas! the enchanter's task is done.

Who can but vaguely guess the good that you, my friend, shall do for us who listen while you play, And make us feel life hitherto a noxious end, To find and finish in this earthly day, I've well the gift God loved you to give, Live your best, thus help us best to live.

and appreciative hearer from earth, and these portray the harmonies from higher spheres. Thus cultivating the spiritual and moral sense toward the higher realms of life, thereby through the medium of his marvelous eremona and a refined cultured, spiritual mind, he ministers to the soul an evange of music to mankind.

There are promises of another water scarcity in this city. If criminal carelessness is the cause a mass meeting of the citizens should be called and the matter settled beyond further accidents of this nature.

Mrs. Lena Bible addresses the Union Society of Spiritualists at Cincinnati, O., during June.

Prof. W. M. Lockwood may be addressed at Ripon, Wis., for engagements to lecture for the present season.

Bishop A. Beals will speak at Londonderry, Vt., during June, where he may also be addressed for future engagements.

Lyman C. Howe may be engaged to lecture for the months of October and November, his address to the 23d inst. will be in Orion, Mich.

F. G. Wilson is open for engagements. Address Box 36, Mantua Station, O. Mrs. Wilson will furnish appropriate poems, vocal and instrumental music.

R. H. Kneeshaw invites correspondence with societies or others in the district of Watertown, N. Y., for evening lectures or circles during the month of June.

Geo. H. Brooks may be addressed for lecture engagements at 124 Charter street, Madison, Wis. Will also attend funerals or weddings within a radius of 200 miles.

Mrs. Mary C. Lyman would be glad to open a correspondence with leaders of different camp meetings for engagements as a speaker.

G. W. Kates and wife will lecture at Montpelier, Ind., Sunday, June 17th, at the annual grove meeting to be held there.

Edgar W. Emerson engagements for June are: West Winstead, Conn., June 14th; Compounce Lake, Conn., June 17th.

J. Frank Baxter is lecturing this month in St. Louis, Mo., Sundays. In July he will lecture on the first Sunday, afternoon in West Duburgh, Mass., evening in North Plympton, Mass.

Testimonial. B. F. Pool, Clinton, Iowa—Dear Sir: Received your Malted Pepple spectacles. They are perfection. Your clairvoyant vision excels every other method.

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PERSONALS. P. G. W.—Will use when space permits. Contributions received: A. L. L., L. B. W. Y. F. N. Foster is at present located at 22 St. John's place, Chicago, Mrs. Foster attending to the Cincinnati branch.

Mrs. E. Ruffin-Brown and husband have returned to their home at Santa Barbara, Cal., via Niagara Falls and Cascaida, having enjoyed their visit in this city very much and were highly appreciated by their many friends.

The Methodist Book Concern in this city is selling "Drummond's Book on Natural Law in the Spiritual World" and John's steel engraving, "Guardian Spirits."

The Society of Union Spiritualists offer their hall at a reasonable rent all day Sunday and Wednesday evenings during the month of July and August. Apply to the janitor or address E. O. Hare, 34 Parson street, this city.

Table of Contents. FIRST PAGE—Editorial. SECOND PAGE—The Quakers and their Influence in America. Robert C. Frey, Infant Damation, Hudson Tuttle, Organization, O. S. Poston.

Mr. A. Willis, Cincinnati's materializing medium, leaves here on or about the 23d inst., stopping a day or two at Washington, Indiana, Mattoon and Chicago, Ill., St. Paul, Duluth and Minneapolis, Minn.

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Edgar W. Emerson engagements for June are: West Winstead, Conn., June 14th; Compounce Lake, Conn., June 17th.

J. Frank Baxter is lecturing this month in St. Louis, Mo., Sundays. In July he will lecture on the first Sunday, afternoon in West Duburgh, Mass., evening in North Plympton, Mass.

Testimonial. B. F. Pool, Clinton, Iowa—Dear Sir: Received your Malted Pepple spectacles. They are perfection. Your clairvoyant vision excels every other method.

PUNGENT PARAGRAPHS. Advertising has caused the success of many business men, but lying the majority.

PERSONALS. P. G. W.—Will use when space permits. Contributions received: A. L. L., L. B. W. Y. F. N. Foster is at present located at 22 St. John's place, Chicago, Mrs. Foster attending to the Cincinnati branch.

Mrs. E. Ruffin-Brown and husband have returned to their home at Santa Barbara, Cal., via Niagara Falls and Cascaida, having enjoyed their visit in this city very much and were highly appreciated by their many friends.

The Methodist Book Concern in this city is selling "Drummond's Book on Natural Law in the Spiritual World" and John's steel engraving, "Guardian Spirits."

The Society of Union Spiritualists offer their hall at a reasonable rent all day Sunday and Wednesday evenings during the month of July and August. Apply to the janitor or address E. O. Hare, 34 Parson street, this city.

Table of Contents. FIRST PAGE—Editorial. SECOND PAGE—The Quakers and their Influence in America. Robert C. Frey, Infant Damation, Hudson Tuttle, Organization, O. S. Poston.

FREE

We will send free of charge to any person who owns a horse, Our Fine Illustrated Catalogue of the World Renowned "Murray" Buggies and Harness, and all our other "Murray" Vehicles and Harness, also book containing words of praise from People in all parts of the United States who have bought, tried and tested our Celebrated Buggies and Harness. Our

"MURRAY"

Buggies and Harness have stood the severest test for years, and have to-day no competition whatever when quality and price is considered together. The largest business direct with the consumer of any house in the country, shipping not only to every state in the United States, but to Java, the West Indies and all foreign countries wherever vehicles and harness are used. Our

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Have gained for us a reputation second to none in our line of business in the world.



Our experience in the buggy and harness business, together with our facilities and modern business methods make it, if possible, but easy for you or any other man to buy the best Buggies and Harness, (which are the "Murray") for one-half their real worth and for less than one-half what you have paid for goods not equal to them in any respect.

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For Cramps, Chills, Colic, Diarrhoea, Dysentery, Cholera Morbus, and all Bowel Complaints NO REMEDY EQUALS PERRY DAVIS' PAIN-KILLER Sold Everywhere at 25 cts., 50 cts., and \$1.00 a Bottle.

LAKE PARK HOTEL LAKE MINNETONKA, MINN.



During the month of July the Northwestern Spiritualist Camp Meeting will be held on 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.

Lake Park Hotel will be open for the reception of guests on and after June 1st, and will be kept as a first-class family hotel.

Hill & Co. Richmond, Indiana

ROSES AND HARDY PLANTS OUR SPECIALTIES. PEONIES, LILIES, PHLOXES, PINKS; VINES and SHRUBS, (5 sorts of Dbl. Lilacs); the NEW RED CLEMATIS, KERMISINUS, BECONIAS, finest collection in the country, BRUANT RACE of CERANIUMS, splendid new family of sun proof bedders. CHRYSANTHEMUMS, all prize taking varieties. FLOWER and VEGETABLE SEEDS, very best quality. All the good New sorts, and best old varieties. PLANTS post-paid by Mail. Satisfaction Guaranteed. Send for our FREE Illustrated Catalogue, and mention this paper.



GRAPE 850,000 VINES 100 VARIETIES VINES Headquarters of the MOYER, the Earliest, Best, Reliable Red Grape. Also SMALL FRUIT, TREES, etc. Sample vines mailed for 15 cents. Illust. descriptive Price List free. LEWIS ROESCH, FREDONIA, N. T.

MOTHERS! Teach your boys and girls business methods. Instruct them in spelling, punctuation, capitalization, and how to write a business letter. Nothing will do this so quickly and surely as the proper use of a You can teach them at home, and can use the

SALZER'S NORTHERN GROWN SEEDS Are the Best for all soils and climates. 100 plants each of the following varieties: 1. Blue Wonder Flower No. 1. 2. Blue Wonder Flower No. 2. 3. Blue Wonder Flower No. 3. 4. Blue Wonder Flower No. 4. The colored plates in my Catalogue are worth ten times its cost to you. Send 5c for it or 1c for a Telegram, or 2c for a letter postpaid. I will send you a copy of the new catalogues free. JOHN A. SALZER, LA CROSSE, WISCONSIN

RUPTURE Mrs. Lena Bible INSPIRATIONAL SPEAKER Will lecture For The Society of Union Spiritualists, Grand Army Hall 115 W. SIXTH ST., EVERY SUNDAY MORNING AND EVENING DURING THE MONTH OF MAY, 1901. Good Music MORNING & EVENING. The Public Invited. Mending Service . . . 10-00 Evening Service . . . 7-30 MORNING SERVICES FREE. Evening Services, 15 Cents. J. B. O'NEILLY, PRESIDENT. E. O. HARE, CO. SECRETARY, 36 PARSON STREET.

NO PATENT PREPARATION. Natural Remedy Not a dye, contains no harmful ingredients. Cleans the scalp effectually, and promotes a vigorous growth of the hair. It was given to a widow by her deceased husband, as a means of support for herself and children. She became well tested. Enough will be sent by mail to mix with eight ounces of soft water for fifty cents, thus giving as much as 15 any dollar bottle of hair dye, and a much better article at half the price. Address all orders to The Way Publishing Co., 800 Western Plum and McFarland Sts., Cincinnati, O. Remember. My hair is growing freely. LOIS WABASOOKER.

PERENNIAL HAIR RENEWER. ABSOLUTELY UNFAILING. No Patent Preparation. Natural Remedy Not a dye, contains no harmful ingredients. Cleans the scalp effectually, and promotes a vigorous growth of the hair.

NEW TOMATO SEEDS A Gardening OUR HOBBY

MOORBRINK THE TAILOR HAS REMOVED TO HIS NEW STORE, 130 W. 7th St. Cincinnati, O.

DONALD KENNEDY Of Roxbury, Mass., says Kennedy's Medical Discovery cures Horrid Old Sores, Deep Seated Ulcers of 40 years standing, Inward Tumors, and every Disease of the Skin, except Thunder Humor, and Cancer that has taken root. Price \$1.50. Sold by every Druggist in the U. S. and Canada.

GASOLINE ENGINES SMALL, BUT MUSTERS. A 6x7 inch Engine, weight 800 lbs., runs 100 feet shafting and machinery for twenty machines on 4 gallons of gasoline, costing only 10 cents per day. Write for particulars. Mention this paper. Wab Dusen Gas & Gasoline Engine Co. CINCINNATI, OHIO

Hoffmeister's SASSAPARILLA HERB BITTERS AND TONIC PURELY VEGETABLE. CURES AND PREVENTS Dyspepsia, Malaria, Indigestion, and all Bowel Complaints. Unsurpassed as a purgative, and as a Tonic for the Weak. Prepared by Hoffmeister, J. HULL, Cincinnati, O.

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