the Lord."

NUMBER 9.

THE BETTER WAY

IS IMUED EVERY SATURDAY
THE WAY PUBLISHING CO., PROPRIETORS, Southwest Cor. Plum and McFarland Sts., CINCINNATI, OHIO.

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

CINCINNATI - - - FEBRUARY 28, 1891

CONTENTS.

FIRST PAGE—Churches Dead and Alive, by Lyman C. Howe; Our Inheritance, by Mosca Hull; Reconstruction, by J. L. Jones. Hull, Reconstruction, by J. L. Jones.

SECOND PAOR.—Scientific if Anything—A Modern Fable, by Dr. Suddick: The Cause in New York, by Hudson Tuttle; Healthy Sentiments, by W. A. Mellon, Mrs. Isabella Beecher Hooker on Spiritualism.

THIRD PAGE—Independent Slate Writing, by Jacob H. Wright: Test Sesuces, by W. M. Bach; Medlumship, by Lois Walsbrooker; How They Testify; Advs.

FOREM PAGE—Editorials:—What is Spiritualism? Our Danger and Our Safeguard; Opposition Our Harvest; Shortisghtedness; Secular or Spiritual; Hon, Sidney Dean; Personals; News Items.

FIFTH PAGE - Society Correspondence; Adver-

SIZTH PAGE-Ladies' Department: From Spirit Guides, Poem, by Pannie M. Parker, Mem-ories of the Past, by Augusta Frances Tripp: Queries, by Aftic Lindsay Lynch; Sunlight, by Aunt Pannle; A Patal Error; Meetings; Advs. SEVENTH PAGE-Timely Topics, by Louis Buck-shorn; Literary; Advs.

BIGHTH PAGE —Local News; Correspondence East Aurors, N. Y., Indianapolis, Ind.; Tes-timonial: Movements of Mediums; Pungent Paragraphs; A Miracle by Dr. A. B. Dobson Advs.

Original Essays.

CHURCHES DEAD AND ALIVE.

LYMAN C. HOWE. Spartanshurg, Pa., is a pleasant little

village of perhaps three to five hundred inhabitants. It is on the line of the Corry and Trtusville R. R., about twelve or fifteen miles from Corry, Pa. Many of the best and most influential people are Spiritualists, Universlists and Freethinkers. Indeed, these represent the brains of the community, as well as the best moral characters. There are some anomalies in all places where human nature abound, and Spartansburg is no exception. It is afflicted with three church edifices and but one church. That is, three temples of idolatry, with but one live, active idol. The Methodists use their house and probably do some good as well as much harm. They exercise the religious instinct which is better than spiritual stupor. They frictionize small intellects in a small way and that is better than mental inanity. They and abuse the living, but for a free dis- toward the good. Under the new im- "God is a spirit. John iv: 24. Scholars yours, why not claim it? The power the whole is greater than any of its. encourage temperance in the use of intoxicants -- which in this are means prohibition-while they are very intemperate in other ways-the use of pious authority and dogmatic discipline, for instance. They, in a measure, encourage honesty and advocate justice, while urging upon tender consciences, as the most perfect of characters, the most unjust, dishonest, treacherous and maliciously cruel monster ever conjured in the imaginations of maniacs and drunken delirium. But happily for modern civilization, the healthy instincts of "sinners' and the intuitive protest of the worshippers, reject the examples of the infinite criminal whom they are called upon to adore and serve. The worst of them are infinitely better than their God. The usefulness of the church is greatly enhanced by this unbelief in, or indifference to, the character of the sectarian object of their worship. They do not really worship him, but a superior ideal reflected from their own better natures. Just in the ratio that the church recedes from the character it has canonized in its creeds, are its influences salutary and elevating. The Methodists grow in spite of these obstacles brought down from the darkness of mediaval centuries. They use their house and have some excuse for being above ground and occupying space and soil. That it is used once or twice a week by a select circle of spiritual invalids, and closed against all others when unused by them is not complimentary to their religion, nor to their faith in the truth of their system. But it may be opened occasionally to other sects, or to certain literary exercises not posure of its intolerant animus. Intellitainted with heresy. That is better than gent people everywhere are on the side empty idleness, and so far they are en- of generous toleration and humanitarian titled to credit-not for generosity, but for an approximation towards public tion and creedal exactions, the more justice and social honesty. But when Spiritualists want it for a lecture in from the generous public. Meanness which many of the best minds are in- measures them for their shroud. Every terested, and some whose money is re- manifestion of petty prejudice and intol-

materializes, and the old intolerance and tions, moral blindness rule the councils of the Lord. Boasting of Christ an civilization and the love of humanity inspired by the Gospel, they suddenly depolarize church Sabbath school, in which about with all the authority of a "Thus saith there, and eternity will be spent in grow- ready, and much of its misery springs and act, on a small scale, the character half of the active workers were Spirituof the infinite coward and selfish despot alists and Universalists. These wanted their creed represents as God. They at the church opened for a spiritual meetonce show they have no confidence in ing. The church was glad to get their the truth of their professions. They help and use their money, but their cannot trust their God, supported by all doors were closed against them because the armies of the "church militant" to they do not believe God is an infinite hold the fort against the inspirations of fiend. "Verily, they have their reward." a common man within the walls of their. They may not get the benefit of the en-"coward castle." In the interest of tertainment. Prof. II. D. Barrett, an their rickety religion, to save it from the avowed Spiritualist, was leading the He says: friction of thought and free truth, and move to raise money for them, when hold their dupes in ignorance, as the they shut him out of their doors. only way to rule their faith and reach their pockets, they religiously refuse the people upon whom they depend for support, the privilege of using the empty church, because they fear "the truth shall make them free."

Nevertheless, they want the people they thus insult and abuse, to pay their taxes for them, and take all the responsibilities of protecting them in the exerrise of their pious monopoly, for which they offer them a free ticket, (provided they pay for it) on the narrow gauge route-via the borders of Lake Purgatory and Brimstone sea-to an immortal prison paved with gold, where the aristocratic idiots having no use for freedom or desire for mental activity congratulate each other that they are not as other men. But the Methodists average better than their creed; inconceivably better than their God. They evolve some spirit and evoke some spirituality, despite the mockery they profess to believe, and the contemptible spirit they exhibit toward the larger souls and superior truths they have not the capacity to comprehend. But the other two churches in Spartansburg have not the merit of being alive. They are only piles of pious dirt that serve no purpose but to encumber the ground and obstruct growth.

One is held idle and empty and closed against the people by Presbyterians and the other by Baptists. Mr. Webb, who paid one hundred dollars towards the the altar of superstition, and reason cru- "God is through all and in you all." building of the former, was refused the cified for the glory of God. Conduct has use of the church for funeral services! He might use the church if he would have the orthodox minister to dole out selfish nature and animal instinct. Yet enlighten the unenlightened on that position from my parents. This may be universe as a whole. They must learn the dismal drivel and insult the dead through ages man has grown steadily subject. It is enough that Jesus says so, but all power in heaven and earth is the true meaning of Euclid's axiom that course, alive with fresh truth and ration. pulse, encouraged by the sanction of tell us the text would be more true to which brought you here and which infills parts. al religion, and sweet with tender com fort for the mourners and worthy of the tive philosophy, warmed by the touch of and I think it would be quite as true if it inherited life and health, why not reach ple over to mere opinions. Opinions are civilization of the age, there was no room in the Presbyterian church. A funeral sermon that did not dishonor God and disgrace the moral sense of man was not fit to be heard within the sanctified walls of the church he had helped to build! And this abuse of justice and open mockery of true religion is called Christianity! The blinded bigots doubtless thought they were doing God service in this exhibition of moral idiocy.

Last month the Spiritualits desired the use of the Baptist Church for an inspirational lecture, but the disciples of human depravity, endless woe, an omnipotent devil, fallen man, bloody atonement and infinite malevolence, would not permit the people to use their empty, idle house because the Spiritualists do not believe in endless misery for the best men and women in the world That is not the way they stated it, but it is the logic of their creed. We do not believe as they do, and reject the doctrine of endless misery, and this was the reason assigned for refusing us the use of their house. I rejoice at every such exhibit of creedal intolerance. They are the best educators we have. The more the true inwardness of church tendencies exposes itself, the weaker their cause becomes. Sensible people inclined toward the church are disgusted and repelled by such pious meanness.

There is no better remedy for the evils of sectarian theology than a free exreligion, and the less partisan proscripfavor any system or society must receive

At the very time this refusal occurred entertainment for the benefit of the

The slavish policy that dominated the decision against our using the church was not unanimously approved in the church, and when we speak of the bad faith of the church, and the weak and narrow policy, which is rapidly depleting their strength and membership, we do not include in the criticism any who its union with his soul, but the spiritual specific gravity is more than that of athave not voluntarily sanctioned the life of his soul in its union with God, moral imbecility revealed in the conduct of the dominant officials.

The average churchman is better than seems reasonable to expect, in view of the mental paralysis and moral sterility of their faith. If anything demonstrates the inherent goodness of all men, and that thou eatest thereof." the irresistible tendency towards a higher life impelling all souls from within, it is the fact that under this immeasurable load of theological rubbish, religious depravity cultivated to order and set to sickly and dying world. music, and the blight of honor that reigns where orthodoxy rules, the human race has pushed its way upward, like a world can be elevated out of its miseries possibilities, and if progress continues partial and imperfect, so the system built mighty forest rising through a turbid and premature deaths by looking at the sea, gathering the twinklings of a golden other side of the question. dawn from the brooding sky, while wrestling with tempests and boreal waves, and defying the grim and solemn mandates of death and storms by the etc., said, "We are the offsprings of God." might of inherent energy and progres- In Acts xvii Paul quotes this and never yet found his boundary lines, and the fatherhood of spirit, the mothersive impulsion. Moral sentiment has adds, "Inasmuch then as we are the off- it is safe to say he has none. If man been starved to feed a groveling faith. Truth has been stifled that dogma might that God dwells in temples made with its possibilities in him, why not learn of one force. But this esoteric doctrine been at a discount when faith was on with any body as to who and what God the counsels and communings of the on new lines and with a rapidity and significance never known before.

Written for the Better Way.

OUR INHERITANCE.

The world has been so long listening to the spirit of the teachings of "Widow Bedot" that "we air all poor, miserable critters," that it is a herculean task to wake it up to an idea of what it is. The creeds have preached to us of innate depravity and some of them of total depravity.

The time was when ministers continually compared humanity to cages filled with unclean and hateful birds; when the words of Jeremiah, that "the heart is deceitful above all things and desperately wicked," were dinged into our cars almost every Sunday. The words of Job, "I said to corruption thou art my father, and to the worm thou art my mother and my sister," were quoted to show how loathsome humanity was. The words of David, "In sin did my mother conceive me and I was brought forth in iniquity," I have often heard applied to all humanity. A minister once said, "The very fact that man was born of woman was proof of his depravity." He then quoted, "How then can man be justified with God, or how can he be clean that is born of woman? Behold even to the moon and it shineth not; yea, the stars are not pure in his sight. How much less man that is a worm, and the son of man which is a

Into this urn-this feeble urn of clay." The essence of God is in us; we are With the aid of the gloomiest possible

was as "prone to sin as the sparks were God is omniscient, omnipotent and infi- their own followers and they will soon to fly upward." A sentence which, nite, so are we. there was an effort being made for an though it never was in the Bible, was I do not claim that the God power is ers without any armies to command. believed to be there and often quoted as yet developed in us; it is latently The world is full of warring sects al-

moment thou shalt become mortal."

tells us what is meant by spiritual death. that there is no eagle, nothing that looks them, and add more new rents to the old

ignorance, insensibility and disobedience mainder of the eggs in the nest long brotherhood of humanity. The foundawhich mankind is in hy nature, and enough, and lo and behold! the eaglets tion of the edifice is a consciousness of which excludes them from the favor and break the other shells and emerge from the unity of all life; its walls and pillars enjoyment of God."

Dr. Benson, another standard orthodox commentator, says:

"This (death) was not only the loss of the natural life of his (Adam's) body in in the air by demonstrating that its up articles of religious belief on which and the eternal life of both. .

Thou shalt lose thy spiritual life and become dead to God-dead to God and things divine, and shalt even forfeit thy title to immortality and be liable to God is; that is but saying what wisest and most capable men upon the death eternal, and all this in the day

Such expositions as have been quoted above have given the world to understand its unworthiness, and made it believe that at least it is a poor, sinful,

I submit that the time has come for of programme. I believe the

Cleanthes, the Grecian poet, six hundred years before Christ, instead of preaching that we are worms, corruption, springs of God, we ought not to think

Now, I am not going into a quarrel trial, and every appeal has been to the is; no debate or argument can possibly consumption, rheumatism or a bad dis- force great enough to look upon the eason, inspired by love and compensa- the original if it said "God is spirit;" you, is never sick; from that you have heaven's tender breath, and cheered by said spirit is God. The point I want to out and claim your inheritance? From like clothes. Some nations wear the make is, that no curiosity, no debating, that power you inherited spirituality same style of clothes and cut their hair pure in heart and wise in experience or mere exoteric investigation can bring omniscience and omnipotence; reach for in the same way generation after generawho part the veil and whisper to all one to a comprehension of this subject, it and take even a little of it now! By tion. For exactly the same reason other aspiring souls, the world is advancing The only way to arrive at a knowledge of reaching you learn to reach, by walking nations maintain a uniform system or spiritual things is by the slow process of you learn to walk, by taking you learn to style of belief. To change in either case becoming spiritual one's self. Controversial gladiators on this question can never settle it; a combat with them I am of your unworthiness-of the idea that convinced is like fighting darkness with you are deprayed, fallen and only an unbroomsticks. The way to fight darkness worthy worm of the dust. Let the idea is to light the gas. So spiritual ignor- of your heirship fasten itself thoroughly ance can only be dispelled in one's self upon you. Assert it, think about by growing spiritually; and, in others, it, talk about it, love it, by letting your spiritual light shine.

neither can he know them because they without this thought. are spiritually discerned." I. Cor. 11, 14.

The point I wish to make is, it takes a spiritual growth to comprehend spirit- being-you will no longer need objectuality, and until that growth is reached, live spiritual phenomena to convince you people will worship a kind of anthropo- of immortality; you cannot help but see morphic deity, or will declare "There is no God, and Agnosticism is his prophet."

I simply say by way of explanation that I am here-I am here as a spiritual being; my spirituality did not spring na at regular intervals to keep up his befrom that which was unspiritual. The lief in a hereafter, is bankrupt when he old Latins said: ex nihil nihil fit, out of cannot find a medium through whom to nothing nothing comes. As spiritual get his regular phenomenalistic rations. beings we all had a spiritual origin. That While the one who has this knowledge origin is the spirit which infills the of his heirship within himself, always universe as I fill the material organism I feels himself an heir of the boundless use. That for want of a better name I universe and of the eternities, sometimes call God.

Lizzie Doten's inspiration in one of her poems expressed it exactly when she

O, thou who hast poured the essence of thy

made of God, therefore are God. God universal charity, will find their efforts intepretation of such texts as the above exists in us, we in God. There is nothing thwarted by inherent weakness. Their presented in the church desire to erance weakens their hold on life, and the theology of past generations had in God that is not in us. God is immor- attacks on their supposed enemies will ings and their honest opinions

ing it into activity. The eagle is in the from their jealousies and discords. Dr. Adam Clark, in order to make man egg. My Agnostic friends may question Every new sect only adds a new element a sinner as a result of Adam having it, and to prove that I am wrong when I of discord. eaten the forbidden fruit, in commenting say, in that egg is an eagle that will soar on the sentence "Thou shalt surely die," from peak to peak of the tallest mounsaid: "Thou shalt not only die spiritually tains; he takes an egg and weighs it, he stead of upon agreements, upon dislikes by losing the life of God, but from that shows its specific gravity will prevent its instead of upon likes, upon discords inrising as I had prophecied. He then stead of upon harmonies. They thus Dr. Buck, in his theological dictionary, breaks an egg and convinces the world like an eagle in it, and I am wrong. But ragged garment. "Spiritual death is that awful state of wait, the mother eagle incubates the re-

them. The Agnostic was wrong; but, are not articles of belief, but ethical not daunted in the least by his mistake, laws of conduct. We can draw up rules he takes up one of the eaglets and proves of conduct to which we may reasonably to his own satisfaction that it cannot rise ask men to assent, but we cannot draw mospheric air, in which it must rise, if it The fact is that men cannot permaflies at all; but just as he has gained his nently organize or co-operate until they

I say that man is all that amined all and found all wanting. The Andrew Jackson Davis said when, more planet are still in a comparatively low than twenty years since, he announced state of evolution and incapable of perthat "the child is the repository of inficeiving or apprehending all truths themnite possibilities." I only announce what selves, much less of teaching it to others. Spiritualists have always virtually said All sectarian beliefs and religions are when they talked of eternal progress only attempts to crystalize what some Progress cannot be eternal unless eternal individuals knew or supposed they possibilities are wrapped up in us. If knew into formal systems, but as the we are not the repositories of infinite knowledge in the first place was only we will eventually reach our ultimation; on it must be only a temporary stopping die. What is life when there is no progress into more complete under-

growth, no progress? God is in us, as the eagle is in the egg or the oak in the acorn. Man has has all of God-all of immortality and forms being but external manifestations reign. Justice has been immolated on hands." Paul elsewhere teaches that that fact and act upon it? Why not has always been obscured to the great great fountains of infinity?

take your own.

Get rid as soon as possible of the idea and you will be astonished to find how Paul said: "The natural (animal) man the infinite within you will assert itself low old customs and traditions, political, receiveth not the things of the spirit of and grow you into a grander, nobler man grandfathers believed in them. But God, for they are foolishness unto him, or woman than you could possibly be even fossils have their uses and their is God, for they are foolishness unto him, or woman than you could possibly be

When you get this thought, when you see yourself as an immortal—an infinite yourself and all others as spiritual beings.

The mere Spiritualist who depends upon the recurrence of spirit phenome-

Written for The Better Way.

RECONSTRUCTION. BY J. L. JONES.

Those who attempt to reconstruct society or organize reformatory forces on my narrower platform than universal toleration, or any lower platform than

Extered the Post-Office at Cincinnati, Ohlo, as hear, the spirit of the fifteenth century weans the people from church affilia- humanity whipped into the idea that it tal, so are we; God is spirit, so are we; act as boomerangs which will strike find themselves in the position of lead-

The trouble is that they always attempt to organize upon differences inwiden the breaches instead of healing

The true basis of reconstruction is the

point the young eagle spreads its wings, have passed the gauntlet of sectarian bidding defiance to his demonstrations. beliefs altogether, until they have exthen we must stop and then we ought to place where some will remain until they standing.

The esoteric doctrine of all religious. systems is the same, the unity of life hood of matter, matter and spirit and all claim his superior inheritance from the masses of the uninitiated and always must be till they pass through all the We often hear people say, I inherited departments, till they develop a thought

would be heresy and desecration of the traditions of the dead. All nations worship largely the ghosts of the dead which bye-and-bye they canonize and deify into saints and gods. They cling in-sistently to old habits and customs, not having ability to originate new. The faithful Democrat who continued to vote for Audrew Jackson for many years after Jackson was was dead is a fair illustra-tion of most of the human race who folno use grumbling about them.

Man being a creature of evolution must gain his experience by parts, and some time or other he will learn that it takes all the parts to fit together to make the total. The part we learn to-day is changed for another to-morrow; the clothes and beliefs we have outgrown are laid aside for newer and better ones. What fools we make of ourselves when we quarrel about beliefs?

The world is being educated gradually by its experience into a knowledge of quality. And when that Day of Judgment comes, when the world is able to judge it will ask for quality and qualification, not for mere belief. Among the questions that in some future day will be asked of those who assume to guide their comrades, will be such as these: "Is he just?—Is he willing to see that every one shall get fair play, that none shall be oppressed or defrauded? Is he liberal and respectful of other peoples' opin-ions or the circumstances? Is he toler-ant towards other peoples' weaknesses and faults? Is he true and honorable and upright?"

Character is not made up of beliefs

Character is not made up of beliefs and theories, but of qualities, and among these qualities are judgment and justice, and tolerance and taste, and insight and discrimination, and candor and truthfulness, and sincerity and uprightness, and respect for other peoples' feel-

SCIENTIFIC IF ANYTHING-A MODERN FABLE.

To the Editor of The Better Way.

A movement has been started in Boston by men of high standing, says the Star-Sayings of St. Louis, for the investigation and study of psychic phenomena After enumerating a list of names of the parties concerned in the investigation, it quotes from the prospectus of the society which has just been issued, as follows: "We only propose to concentrate our efforts on the narrow field of Spiritualism, pure and simple. That modern Spiritualism has its votaries in all parts of our country, and that it has the power to influence the thought and action of those who believe its teachings, are indisputable facts."

"Does the world know? And if it does not know, is it not time for a few, trueloving people approaching the subject in a serious frame of mind, to investigate it, guided by strictly scientific methods? Is it not in the best interests of humanity that this matter should be settled, if possible, once for all?"

It is gratifying to see learned and scientific men giving their attention to all such questions of grave importance, and as regards Spiritualism, it is by no means a new thing for them to do so. Spiritualism numbers among its followers some of the brightest and most analytical minds in this or any other country. But while investigation is the fashion would it not be well to apply the same tests recommended for the investigation of Spiritualism to some other questions, Christianity, for instance? It can not be denied, that the belief in what is called the Christian religion, has a large number of followers; but is it truth, or is it delusion? Is it not time the world was knowing? Ought not a "few truthloving people" to approach this subject in a "serious frame of mind," and "guided by strictly scientific principles," settle this question, "once for all." Is it not to the best interests of humanity that it be decided at once? Let those "few truth-loving people," be composed chiefly of Spiritualists, (the other committee was mostly clergymen), with a few agnostics, and perhaps one or two ministers. Let the whole committee number nearly or quite a dozen, and let a day be chosen-the first day of March for instance-for them to meet, hold the investigation and decide, thus settling this question for the world, and for all time. To what extent think you would the world at large accept their decision? Would Christianity be either universally accepted, or wholly discarded by their conclusions pro or con? Or will Spiritualism stand or fall by the decision of these self-appointed investigators. The whole proposition bears on its face the stamp of absurdity, and reminds one of the following fable: A Cambridge man, a great professor, (who was scientific if he was anything), came West to see a friend, who had once been a school-mate the wildest sections of the state. The friend's house stood on a piece of rising beautiful prairie, upon which a herd of buffalo sometimes came to graze.

The morning after the arrival of the pointed out, saving

catch him for me."

"I'll do it," replied the ranchman, with-

out hesitation. midst of a thicket, and inclosing about this corrall was four feet wide and stop-1 swung around out of sight. The ap- whole outfit. proach was made by clearing the brush

gate of the corrall. his hands to surround the herd on the scientific methods known to the entire prairie, shutting off their retreat, and faculty. But it would not work. The faloes, who running around the open was pronunced perfectly untamable; and

his bull was safe in the corrall.

it was as the ranchman said, paid the nothing in it, and would not stay to see to the corrall to admire his stock at it. closer range.

He approached noiselessly, and not lowering his great shaggy head and believe it, and at a meeting of the Scienpost fence and succeeded in pushing through, leaving fragments of his elegant morning suit daugling from the horus of the angry buffalo. By this time the ranchman and some of his hands had arrived just in time to see the fun.

"Now, professor," said the ranchman if you will give me fifty dollars more I will tame him for you.

ruefully, and rubbing his hand over the had lately been. "The buffalo didn't cle is unknown. know who he was fooling with. No doubt he took me for some vulgar cowples.' If you will all withdraw, I will he is taking such liberties with. I am delight to enter the quiet parlors of Mr. no doubt unaware, or he would treat me with more respect."

So the rauchman and his hands rethe day, and an hour later, the Cambridge professor came limping in, badly scratched and more dilapidated than when left to "confer" with the bull. Evidently the latter had proven obdurate. After changing his clothes and eating a light breakfast, the professor spent the remainder station, fifteen miles distant to mail Each night hav and water were placed in went to look at his prize, but always remembering perhaps that "distance Spiritualism. lends enchantment." Some days later a heavy back rolled slowly up to the ranch, loaded down with a half dozen gentlemen, followed by a wagon filled with trunks and boxes. These gentleman him tame the buffalo on scientific prin-

One was a great astronomer, another a great chemist, another a great geologist, by science. After a consultation the as-So the boxes were lugged in and opened, a large table was procured, and everyof his, and who owned a ranch in one of thing put in readiness that evening. The next morning these great scientists the mother of Mrs. Judge. were up betimes, before day, and the ground, over looking on one side, a table was placed within the inclosure, tripod in the centre, and every valuable only thoroughly studied her subject, but or intentionally and fraudulently. iuch of the surface was crowded with in- believes every word she says. Her lec-Cambridge man, his friend took him to struments, books, charts, etc., belonging ture was not only thoughtful but it was some correspondents of spiritualistic an upper veranda, and showed him the to the art, while the bull was lying fast provocative of thought. It was thorough journals are too severe on the priesthood herd, some twenty or more, in all their asleep at the further side of the correll. ly original in conception and unanswer- My own experience leads me to believe native, untained beauty. The professor All was ready. Daylight had come, and able in its logic. gazed at them in the greatest amazement, the birds had begun to sing in the trees and especially admired an old bull with overhead. The bull moved, raised his shaggy mane and broad horns, which he head then got up, bowed his huge back portion that struck me as being particulate rooms of Mr. Willis, the material-"I'll give you a hundred dollars if you'll and began to look around. Directly he planation of the cause of woman's sup- prise one of the first forms appearing to On the ranch was a corrall, built in the He first raised his head and fixed his wife in the hands of her husband. He earth. an acre of ground. This space had been like great balls of liquid fire. Then he these laws were based on the idea that ever had any acquaintance with, and that should be sustained through good report cleared of small trees and brush, and bellowed and pawed the ground, throwfenced by placing posts in the ground to ing the dirt high acove his back, and the woman was only the protective care a depth about four feet and letting them shaking it off as it fell on his shaggy and nurse. Hence she was ignored, and my surprise that he would take the been hungering for so many centuries. project about eight or ten feet above. sides. Only for a moment did he seem had no future existence, unless gained trouble to meet with a heretic, and his I speak for women mediums particularly, These posts were about a foot apart, so to be undecided what to do. Then up by faithfulness to her husband, and keepthat a man could squeeze through them, went his tail and down went his head, but a buffalo could not. The opening to and he charged full on the enemy's plained why even now man claims the life on earth is all that avails in spirit

The next morning the geologist tried from the side next to the prairie in the his hand at taming the buffalo, and so when all was ready, "stampede" the buf- bull was master of the situation, and sisted by woman, space and finding no other egress, ran they proceeded to write down in one of times urged against woman to her dis-

But the ranchman disputed this, and behind, leaving the powerful beast a was impudent enough to say that he could tame the bull, so the next morn- tive and negative, work side by side the Seeing himself separated from his ing he took a handful of salt, and a few path of knowledge. He will not be the have had recently with the spirit of an how the Bible describes the meetings of comrades, and a prisoner, he became pounds of wet bran, and proceeded to the oak and she the vine. He may more furious, and ran around and around the correll amid the jeers and scoffs of the correll, head and tail erect, and dashing learned professors. When the bull came viciously at any of his captors that might to the posts to gore the ranchman he have the audacity to squeeze themselves spoke soothingly to him, and put a little between the posts and enter the correll. salt on his wet nose, and the animal got But they, escaping by the way they came, a taste of it and stopped horning the could avoid his fury. The ranchman posts to lick it off. The ranchman gave now repaired to the house, aroused the him some more, and put some on the Cambridge man, who was still in bed, bran, which he also gave him, all the enjoying his morning nap, and de- time talking low and soothingly to him. manded his hundred dollars, stating that Then he scratch him gently on the head between the horns, and the bull seemed speaker.

The latter dressed himself hastily, to like it, and held quite still. But the went to the veranda, and seeing that professors jeered and said there was hundred dollars and repaired at once any more "humbuggery," as they called

So they gathered up their traps and left, and the ranchman went on and stepped through between the posts, and lead him. Then he wrote the Cambridge in that line as you may deem best, and approached a few steps before the beast man to come and take him away, that he I hope every one who takes your paper elevating his tail high above his back, tific Club, he read a long paper on bufa lion, made a charge at the Cambridge was filled with long names, and was thus the matter was settled for all time. S. T. SUDDICK. M. D.

Written for The Better Way.

THE CAUSE IN NEW YORK.

HUDSON TUTTLE My first impression when arriving in a

There is rush and hurry everywhere. Every one seems anxious to get some-

talk to him awhile, and impress him miles and alighting in that hustling mental unfoldment." with my importance, will show him whom throng of the Grand Central, it was a noise of the street, but that the speaker must be prepared for.

One of the most intelligent and appreciative audiences greeted us, and their multiplication of the number of meetings feeling prevails. There seems to be a

I have not had time or opportunity to visit any of them thus far for the purpose of holding seauces.

It was with great pleasure we received proved to be great scientists whom the Browning Society, which held its meet-Judge, and the more that Mrs. Hester was a full attendance of the members. and others founded the celebrated Brook

wrong to the speaker. There was one life. When in your city lately, I visited and yawned. Then he shook his mane, larly original and valuable; it was an ex- izing medium, and to my very great surspied the table with its huge telescope posed inferiority to man. She went back myself specially, was that of an eminent and other polished instruments, all for evidence to the laws of Menu, 2,000 Bishop of the Catholic Church, a man of glittering in the rays of the morning sun. years before Christ. These laws placed the great learning and liberality when on glittering eyes on it-eyes that looked could punish or kill her at his will. All ing the sacrifice burning. This exworks chasing science ignominiously right of succession, and woman loses her land." ped with a strong gate that could be through the sence, and demolishing the name at marriage. She dwelt at length on the spheres of the negative and positive, the feminine and masculine. There The next morning the ranchman had to try a combined effort, using all the sion of the powers so long suppressed.

Even the high nervous tension someparagement is an indication of the inten-

The future has a grand reality in store, when the power of woman's unselfish love will be felt in the world, and man and woman as equals yet opposites, the posifully represent wisdom, she more fully represent love, but together they will be

Mrs. Poole received flattering attention and applause.

Poole, who has taken all that is good and true in mental science and the so-called new speaks with understanding. She is always instructive and interesting, and her incisive sentences lead the mind to reach out far beyond the words of the

SOME HEALTHY SENTIMENTS. To the Editor of The Better Way.

I have neither time nor talent to promote the cause of Spiritualism by personal efforts, and the next best thing to do perhaps is to help a little to increase the circulation of your paper. Therefore being satisfied to gaze from the outside, tamed the bull until a little child could I enclose you five dollars to be applied saw him. Then the furious animal was perfectly tame. But he would not will, after reading it, give it to a neighbor or send it to a friend. It contains good seed and should be sown broadcast, uttered a terrible bellow like the roar of falces and their wild nature. The paper although much of it may fall on barren sprout and produce a crop.

which does not contain one or more articles which are worth more than five er. I would make no invidious distinccity, especially New York, is one of be- tions, but in your issue of the 14th inst. ual relations. I discover no authority ing completely submerged by the surg- take the article on Spiritualism by Mr. for anything of the kind in the senti- at any time with the friends who have "Ah! never do you mind," replied the ling tide of human beings and lost. In Skinner, for instance. I refer to it be-Cambridge man, looking at his torn coat small towns and in the country a person cause I have just finished reading the I have communicated with. So too, the is of consequence, but here one is of paper and it is the last article in it, present industrial system of society is place where the missing part of his pants small account, and beyond a narrow cir- therefore the freshest in my mind. It boy. I'll tame him on 'scientific princis where else in the quickest possible time. are constituted with various powers of ly or logically connected with Spiritual-After a continuous ride of six hundred intelligence and different degrees of This fact is confirmed by my own ex-

perience. After a long and careful inan A. M. and an L. L. D. Of this he is and Mrs. Henry J. Newton, and feel the vestigation, I am satisfied of the truth warm influence of their refined and deli- and reality of spiritual phenomena in all cate friendship. The First Society of its different phases, but I am also satis-Spiritualists meets in Adelphi Hall, a fied that the messages received from treated to the house and to the labors of beautiful room, a trifle disturbed by the spirits are but little more reliable than by its friends are its essential truths, information received from mortals: we gence, and still more regard to the honesty of the spirits whom we communigenerous reception will ever remain of cate with; and this recalls another excelprecious memory. Notwithstanding the lent article in the same issue, "Mediumship," by Lois Waisbrooker. It gives of the morning in writing letters, which the audience has constantly increased. an admirable outline of the functions of one of the hands took to the nearest The music is excellent and the best of mediumship. False messages may be transmitted from the spirit land through large number of mediums at present in the medium as readily as false messages the correll, and every day the professor the city and deep interest in the phe- are transmitted over the telegraph and nomena is manifested as there always telephone wires, or the medium's own keeping at a respectful distance outside, should be, for they are the foundation of veracity may be at fault when it is a trance message. We must scrutinize and weigh the character of spirits whom we communicate with with as much care as we scrutinize the character of those we associate with in the flesh, and whilst an invitation to attend the Ladies' this precaution is necessary in regard to communcations from spirits, on life and professor had written to come and help ing at the splendid residence of Mrs. affairs in the spirit land, we must accept what we receive concerning Spiritualism M. Poole was to give a lecture on the from those in the flesh who profess to "Social Evolution of Woman." There teach it with still more grains of allowance. In this last species of knowledge etc. Each was to try his skill on the Among those present were Mrs., Me it is still harder to separate the chaff buffalo. They were going to tame him Dougal, who with Hawthorne, Thor! If from the wheat; to distinguish what is true and based on actual spirit communitronomer concluded to try his skill first. Farm, Mrs. Elizabeth Akers Allen, cation from what is the mere conjecture author of "What Shall be my Angel of the speaker or writer. In trance com-Name," "Rock me to Sleep," etc., and munications, I am always uncertain as to Mrs. Hollis-Billings, who, by the way, is how much is of the spirit and how much of the unconscious "cerebration" of the Mrs. Poole has an earnest, expressive medium, or others present. Such comface, which reflects her every thought, munications may be adulterated by the and the great telescope was set up on its and her hearers seel that she has not medium unconsciously and innocently,

Another matter I may mention. I think that, for the most part, the scales are

He was the only Catholic prelate I had reply was significant: "Sect or creed

meeting me which was merely to carry sages from the Epistles of Paul, whom a message of friendship and good will to she styled as a great orator who discould be none of the wonderful unfold- some of our mutual friends. And al- dained to be called a "Saint." According form of a V, the apex terminating at the on one after another, with no better success than the first. Then they all agreed cept woman was allowed the free extran- cal robes of his order and office, and with no reason why a Spiritualist should disa splendid silver cross on his breast avow the Bible in any particular, but Man himself could not reach the lofty emitting from it a soft white light which look to it as a court of last resort to subheights of his capabilities until thus as- all those present admired, yet to har- stantiate all which he claims, even to the monize this with the sentiments he ut- most seemingly impossible phenomena. tered, charity requires us to believe that | The Bible, she said, is full of rich mathis splendid display of the insignia of his priestly office was rather to facilitate insufferable arguments to establish the sity of her susceptibilities under normal identification and display the spirit pow- facts which they produce, but science

converts to Romanism. And in corroboration of this view that religious errors and prejudices are dis- prove the great truth that the soul lives pelled or greatly modified in spirit life. after the body has gone down to mother I may also mention an interview I have earth. Do you remember, she asked eminent Protestant divine. He passed Jesus with his disciples in the upper most of his earth life as a professor in a chamber or seance room, where the contheological seminary of one of the strict. ditions were being prepared for his re-There is need of such lecturers as Mrs. Being a chum of mine at college, we tinuity of life beyond the tomb, the der watch of an attendant, and shoot at Christian metaphysics, and with a thor-ough knowledge of everything fresh and theological ideas, but the drift of his the wounds. And that is repeated to-ball, but which of course, is not. Percommunication corresponded very nearby with that of the Catholic Bishop. He gifted with intelligence will look me in shot at. They come within gunshot, the informed me that his views had changed the face when I tell them of the phenom- king fires, and at the sound they fall pregreatly since he had gone over in regard ena of Spiritualism, and say, "I have the tending to be killed.

to the authority of the Scriptures and highest respect for your opinions, but the doctrines of his church, and that if do not believe a word of this." The he had his life to live over again, his Thomas all over again. I do not teaching and preaching would be differ- words with such people, but tell them ent from what it had been; and gave it they want the evidence, to seek after as an excuse for his earthly teachings and they shall find it. Many of the that I should remember he had been who proclaim against Spiritualism born into and surrounded during life questioned, will admit that they have with unquestioning faith in his creed; been to the seance room more than the his father and grandfather both being times in their life, if at all. So if anyone

policy to antagonize any prevailing er- strated by Jesus in such a way that in rors and prejudices unnecessarily; bitter accuracy cannot be disputed, then, I to ground, or among thorns and thistles reproaches and controvery accomplish begin a study of this subject-of man, who in turn made a dash for the said to be exceedingly scientific. And and be lost, yet some will take root and nothing. The cause of truth is better New Testament-which is founded up served by clear presentation in a spir- the doctrine that souls on the other side Why, my dear sir, there is hardly ever it of good will, and there are some of life are able to return, and that then a copy of THE BETTER WAY issued phases of Spiritualism, or doctrines are those in the earthly body who ascribed to it, perhaps improperly, which see them as they come, whom we can I think are calculated to hinder the dif- clairvoyants. And the Bible further dollars to any reader who is also a think- fusion and acceptance of its truths. One teaches that when we prepare the right is free loveism, or relaxation in the sexments of any spirits, good or bad, which condemned too rashly and harshly by presents several most important truths. many. And also Atheism is unneces-Here is one of them: "All the messages sarily advocated by many. I do not see we receive are from human beings who that any of these doctrines are essentialism. Every one has, of course, a right to his or her own private opinion as to any and all of them, and to assert that opinion in proper time and place, but Spiritualism should not be saddled with the odium of such private beliefs as are unpopular and not necessarily connected it because he was taught it, and the with it. All which need be maintained and these are calculated to attract rather must always have regard to the intelli- than repel the public, W. A. MELLON.

Reported for The Better Way.

MRS. I. B. HOOKER ON SPIRIT

The Medium's Conference, which is held every Sunday in Adelphi Hall, bad an interesting session on the afternoon of the first inst. There was quite an unusual display of forensic talent, and for the first time a New York audience listened to a short and pleasing address by the gifted orator, Mr. Hudson Tuttle.

The most intense interest, however, was taken in the presence of Mrs. Isabella Beecher Hooker, sister of the late Henry Ward Beecher, who occupied a seat on the platform beside the Presi dent, Mrs. M. E. Williams. Both she and her husband, Mr. Hooker, are guests at the home of Mrs. Williams. It was an encouraging contemplation for Spiritu alists to hear this brave lady, who comes of a family of strictly orthodox opinions, and at least one member of which has earned immortal fame for his learning and divinity, place herself on record in the strongest manner as one whom the Bible had taught to be a Spiritualist. Her demeanor was earnest, and her opinions were expressed in a pointed and undisguised manner.

She was introduced by the President in complimentary phases, which were vigorously applauded, and again renewed as she rose to speak.

Mrs. Hooker said that, even though woman, preacher's blood runs in her veins, and considered herself as having quite as good a right to offer her interpretation of the Bible as though hands street from the market, I beg of you not had been placed upon her head at Rome. An attempt to condense it would be a taken from their eyes on entering spirit She believed that women were specially intended to teach the doctrine of Spiritualism, because it was to Mary Magdalen whom Jesus appeared at the resurrection, and because the divine power has given to them greater spiritual perceptions and the conrage to declare the truth that animates them, even though it lead to shame and confusion. That is why I stand here to-day and say they the creative power resided only in man, not of a sectarian or religious nature, but and evil, that they may bring to light in a social and business way. I expressed those great truths that the world has because I believe they are endowed by counts for nothing Lere. A well spent their Creator with the courage of their convictions.

With calm deliberation and clear rea-He then gave me the reason of his soning, the speaker quoted various pasterial for Spiritualists, and affords them er under suitable conditions than to gain has not put a correct interpretation upon it. Iesus did not originate the truths in the Bible, but divinely commissioned to est sects, and was endowed with high turn with the news of immortality? So talent both as a preacher and a teacher. when Jesus did return to prove the con- at the window of his castle prison, unwere always on very friendly terms, al- truth was doubted by one who was only peasants, not pheasants, with a gua though a gulf existed between us on convinced when he placed his fingers in

desires to know that there is immortal Indeed, I do not think it the best ity for the human soul, and demon conditions, as Jesus and his disciple did, we can have communication almost gone on before.

The speaker said that sixteen year ago, in Paris, sitting in her hotel the saw her face transfigured in a mirror She had then begun her investigation of Spiritualism, but had never heard of such a thing as transfiguration except in the Bible, and did not suppose it would be repeated. Her son, who was studying medicine, also recognized the transfiguration.

Mrs. Hooker said she did not believe in total depravity. Her father used to but he does not now. He used to preach every man had a picked roost for his friends to get into heaven. There is depravity, but not total depravity, and in the evolution of the human species we become purified when the line of progress is taken in hand by the high spirit or whatever you care to name it, and we are carried on to that infinite perfection which we all endeavor to reach.

One of the chief objections to Spirits alism is that it lets everybody in heaven, and that it has no hell. That is great mistake. If any of you, through your mediums, or those who have higher spiritual perception than your. selves, have any knowledge of a return. ing spirit burdened with sorrow, then you will know there is unhappiness over there. The deepest pangs of regret to which the soul has ever been subjected are experienced by those spirits who realize the opportunities they let pus when in the flesh.

With earnest manner and strong emphasis, Mrs. Hooker said: Never let it be said that Spiritualism lowers morality and that its teachings are not of the highest standard. When people try to parify Spiritualism by exposing the faults of mediums, they remain me of the doctor who would bleed his patients as a panacea for all ills, and that is precisely what some of us are doing to-day who want absolutely perfect mediums. Does this absolute perfection exist in the church? I belong to the church, and I propose to remain in it, as I think it very much in need of enlightment Is the business man who is a church member above taking advantage of neighbor on the market, or the pies lawyer above making a false plea for be guilty criminal? Until you banish Wall

The President, commenting on some of the points made by the previous speaker, agreed with her in that the Bible was an inspired book, produced m the same manner as some of the inspirational works of our day, but in many parts it bears but a very feeble comparison, as the mediumship was of a very poor character indeed. Spiritual philosophy is the key to an understanding of the incongruities and mysticism which

are spread all through the Bible. Mr. J. W. Fletcher said the kaleide scope has no more colors than Spiritual ism has various kinds of believers, of which Mrs. Hooker is a fair example, like a pendulum we swing to the extremes, and repudiate many things which should be retained in order 10 keep in working trim. These meetings are representative only of the waking Spiritualists, while there are probably in this city ten thousand of them asleep in the very shadow of the pulpit. If the members of the religion of which Mr. Heber Newton is an honored leader were taken from the attendance of the seances which he (the speaker) holds, they would be sparsely attended, and on Sunday Mr. Newton prepares their mental capacities for the stronger arguments which they get in the seance room. The speaker looked forward to the time when Spiritualists shall raise a new standard and a great congress be formed in America (the only place where it can be done) and bring in every denomination under the light of heaven, sift them thoroughly, and take whatever of truth shall be found in them and use it for the benefit of the whole race. OBSERVER.

A rather sensational story is told of King Otto of Bavaria, who is said to stand which he supposes to be loaded with day. Those most skilled in law and sants are kept under regular pay to be

Written INDE think convi of a f only even thou diun

F

Were house fuln on fur 8110 cat

to banish mediums.

into the corrall. It was only the work of their great books that "A buffalo bull is a few minutes to ride into the inclosure, a wild animal, that it is utterly impossiget the bull separated from the rest of the ble to tame him," and each one of them conditions. herd, and let the others retreat through signed his name, including all the D. D's the entrance through which they had and L. I. D's. come. Then the great gate was closed prisoner within.

but 1 at is

aste

m if

er it

not

Written for The Better Way INDEPENDENT SLATE WRITING. JACOB R. WRIGHT.

on a slip of paper placed inside by the the higher powers. questioner; the slates placed on the them being chemically prepared?

Well, such was the writer's experience with Mrs. Laura Carter of Hawthorn of January.

I had two slates, a double and single one, and questions already written, to be his quick motion, that the people did used during the seance. The medium not know that they had been in any requested me to put a question between great danger, but if he had not been the folding slates and lay them on the almost like lightning in his movements, floor without a crumb of pencil on them. that it would have been too late. He Then I took one of her own slates, washed it, and returned it to her. On this At the close of the meeting, he stepped tain a livelihood, should be no more one she placed a crumb of a pencil and held it under the lid of the table. While referred to was one that happened when than though one saw wood or make umship exist in an atmosphere poisoned conversing writing began to be heard, shortly followed by a spirit rap which indicated that a message had been writ- ing could have saved the entire train ten. It proved one from her own control, and read:

How do you do, Mr. Wright, a loved friend has written on your slate. I will do all in my power to assist your dear ones to communicate with you. Your friend, WILBER. Your friend,

I then took up my slates and found both the insides written full in answer to my question. I then turned the outside in and put another question between them, going through the same process paper and placed between two slates as before. Again I received a slate full. This I repeated five times, having received ten sides of messages, besides five on the slate held by Mrs. Carter, the me-

In one of the messages my daughter Daisy sinvited her mother's presence for communion. Accordingly I made an engagement for the 29th of January and in company with my wife paid the medium a second visit, as before equipped with sible chance for the doctor to have seen both sat opposite the medium, and received five slates full of messages on the floor, one of which was from my sister, Bohemian. Both of which were answerwritten in a circle. These tests comnot possibly know of either the questions ing answered, Mrs. E. A. Sauer gave a my family spirits, and every sitting was held in broad day-light.

another sitting. I took with me one large and two medium-sized double through, and a short time ago, an old placed them between the slate and laid that the poor old slave that he abused deal. it on the carpeted floor. The usual pre- was the first one in spirit life to hold liminary was undergone, when I took up out the hand of fellowship, and assist my slate from the floor, and found to my him to arise, will remain with the hearmessages on my own slates and a like number on the medium's slate, and the crowning of the whole was the answering of one question that I still had in reserve and which had not been placed from my daughter, and proved conclusively that our spirit friends can read our inmost thoughts and thus anticipate our wishes or desires. Such is one of the many beauties of spirit communion or the test of Spiritualism.

To the Editor of The Better Way. Since writing you my last communica-Some of the tests were very remarkable, receiver in regard to a letter which he had in his pocket-which fact he denied her. This was followed by a description of his surroundings and a description of a friend. It is enough to say that of all the tests of spirit presence given only one was in error. Mrs. Pruden is an indefatigable worker, and has or-Minneapolis, almost without help, for

on the new dispensation, dwelling on the fact that as often as a new regime was required, as often as the old theology was worn out, and as often as the ment reached a certain point, the old fathers and grandfathers was outgrown, a new idea was evolved, and then from the ashes of the old like fabled phoenix, those who have gone before.

W. H. BACH. was given to the earth people a new dis-

pensation. Each new birth being bright. Aritten for The Better Way. er and clearer than the one before. They stated that the dawn of a new dispensa of the various classes of phenomena I tion commenced with the advent of think independent slate writing the most Modern Spiritualism; and that as long convincing in furnishing us with proofs as a sect of people followed the teachof a future state and that our loved ones ings as given by the spiritual influences, gone before do survive the physical and there would be a material advancement ent system of society can never give us their clothes and cook their food or pay still are able to commune with us. Not on the earth and at the end of that time, only do they answer us correctly, but when the forces and signs that were but they dare not say so lest they be left her health, her strength, her power to even anticipate our unexpressed displayed, had been so corrupted by the without a place in which to speak. thoughts, and through a developed me- use of them by intrigueing persons who Others are controlled by those wise in the dium we may converse as though they used them only to serve their own self- learning of past ages, but who have not ducted that she has been forced to sepwere present in the body. And what ish aims they would be lost, and an yet caught sight of the needs of this, our arate herself from him, and she must do honest investigator can doubt the truth evolution of a religion of faith would be time; and still others speak and take it all. fulness of a message received between the result which would in its turn be the consequences, and thus the wheels two slates in answer to a question written replaced by the true light coming from of evolution continue to turn.

At the close of the address, Little carpeted floor, and the question asked Squaw, the bright and active little in- the martyrs has rusted some of our baby needs, that she should sometimes being unknown to the medium? And fluence of Mrs. M. Stowell of Minneapo chains till they have broken, and here in avail herself of other than spirit informafurthermore, the slates being brought list, entertained the audience with some this wondrous land the rap which and tion, or that when in a condition that and owned by the questioner, thus eradi- tests and character readings, also breakcating all doubt as to the possibility of ing an influence of a catholic priest which has been heard. Here impediments of communication, she sometimes uses gentleman present, to whom she was an mediumistic reliability are beginning to Oh, no, the economic system, which, avenue, Price Hill, this city, on the 13th she told a gentleman-who was also an removal, and here mediumship must be to those who have and takes from those entire stranger-that at one time he had saved the lives of a number of people by simply said at the time that it was so. up to me and said that the circumstance he was fireman on a locomotive, and that if they had not been so quick, nothfrom destruction.

Sunday, 18th, is a day that will be remembered in our circles for many a long day. In the morning we were favored with the presence of Dr. J. E. Mikeswell, the independent slate writing medium. doctor was employed in answering quesprivilege of asking questions with the tain the fact of mediumship itself. following result: Nine of the questions were answered entirely satisfactory; one One was entirely unsatisfactory. As to say that there could have been no posaddition to that, one of the questions ed to the entire satisfaction of the quesmarks are always forcible, and to the On February 5th at 10 a. m., I had point. She is also a good instrument it is capable of yielding to humanity. for different spirits to communicate dark seance for physical manifestations first, only upon a higher key? held by Dr. Mikeswell at my residence

TEST SEANCES. Thursday evening, January 22. The me- to the laws of life upon a higher, finer dium did not arrive until about seven scale than they have hitherto been apo'clock, and then only brought with him plied is sadly needed, and who but Spirtion we have been having a series of a small package containing his trumpet, itualists can see this necessity and supgood things and there are others in autoharp, tambourine and package of ply this want? store. Sunday Jan. 3, Mrs. C. D. Pruden paper, upon which the communications of Minneapolis, and myself exchanged were written. These were placed on a their published utterances, talked of the places for the evening; and Mrs. Pruden common kitchen table and the circle was labor problem, of the social problem, of spoke and gave tests to a crowded hall. formed around this table. Hardly had the rights of woman, and other kindred one especially, which was denied by the manifestations commenced, and they ging in side issues and even now in for an hour and a half. Hands touched off our platforms. at the time, but after the meeting showed us, the instruments were played upon it to our doorkeeper. In this the per- and last, but not least the jovial influence having no bearing upon mediumship? son who wrote the letter was described of Tim, the Irish trumpet control, with and also a condition of sickness around his droll Irish way and good humor fortune to be present at the circle. Dr. of those who handle what is produced. ganized and carried on a meeting in Mikeswell is at present located at 812 Nicollet Ave. Minneapolis, where he is shall we say that we are connected with a about two years. Sunday, the 11th, my influences spoke independent slate writing.

The growth of the meetings in the our Spiritualism has no interest in inpast three months has been all that could be expected, and when it comes to we say that mediumship can be sustained a point that it reached last Sunday that and conditions which tend to deteriorate mental spiritual and physical develop- all the seats, and also extra chairs placed the bread winners both mentally and so that there was hardly standing room teachings which had satisfied their left, I feel that we are waking people fothers and grandfathers was outgrown, up to the realization that there is something besides a lot of cranks who go up to the Odd Fellows hall to hear from

MEDIUMSHIP -- WHAT IT IN-VOLVES. LOIS WAISBROOKER

(Conclusion.)

Some of our public speakers have caught sight of the truth that our presjustice, either socially or economically,

nounces the universality of mediumship spirit forces cannot play upon the lines had obtained a partial obsession of a which have hitherto stood in the way of cunning, practices fraud? sustained as the hope of the world. And mediumship must not only be

sustained, but it must be perfected. We will for a moment speak of what is in- tainly not. volved in sustaining mediumship. We must not permit it to be put down as such. The fact that one is a medium ism, or its basis-mediumship-from the and uses his or her mediumship to obcause for prosecution or other disabilities dresses for a living; but, if a man receives money in advance, promising to getting money under false pretenses.

So of the woman who makes dresses but remember, it is not for making dresses, nor for sawing wood that they For nearly two hours the good-natured can be arrested and tried, but for fraudu lent intent. Neither is it a question as tions that were written on little slips of to whether they can saw wood or make dresses, but did they intend so to do. So without any knowledge being given to of mediumship; we are notrequired to him as to the nature of the questions. sustain fraudulent practices under cover Eleven persons were accorded the of the name, but we are required to sus-

I care not how good a medium a man paths straight." may be, if he perpetrates fraud, or is was answered, but in an indefinite way. suspected of so doing, an attempt to punish him for the same is not an atthe nature of the tests it is only just to tempt to suppress mediumship. The means a perfected race. When this is party thus perpetrating fraud injures accomplished the at-one-ment between genuine mediumship more than does my own slates. On this occasion we anything about the questions, and in the one who tries to punish the fraud, plete. When this is accomplished no consequently one method of sustaining one will need to go to another to learn

posed the facts that the medium could tioner. While the questions were be A genuine, a full sustaining of medium carify the whole being. ship involves perfecting it; involves I desired answered nor of the names of very fine talk on Spiritualism, under the such an understanding of its laws, such control of her spirit forces. Her re- an adaptation of means to the end that we shall be able to obtain from it all that

It involves the elimination of all that stands in the way of its highest use, and slates. When ready I took the questions slave holder gave his experience of spirit this, of necessity, means perfecting it. one by one from my vest pocket and life through her organism. The fact To sustain mediumship means a good

This brings us again to the impregnable position before taken. Mediumship involves every question of human surprise thereon written an answer to ers of the remarks for sometime to come. life that can affect its reality. Medium- and further that they only could produce an important question, signed in the In the evening my influences took for ship is the foundation upon which Spirhandwriting of the one from whom it the subject, "The comparison between itualism rests, consequently Spiritualism invisible world correspondining to the come-a dear friend. In like manner Bible and Modern Spiritualism," and involves every question that can affect world around us. I believe that the I received half-dozen other important followed it up to the present time, from its basis. Spiritualists then, have a wide denizens of that world were formerly the oldest records in the Bible showing field of labor. Thomas Paine in relating all through the line a great similarity through his medium some of the steps the possibility of inter-communion bebetween ancient miracles and the man- taken to make the way possible for the tween the two worlds." ifestations of power coming through the inauguration of Modern Spiritualism, mediums of to day. At the close of the tells us that he studied chemistry. Spirbetween a slate-the message coming lecture, Mrs. Stowell and Mrs. McBain itual chemistry, you will reply. Yes, officiated with some tests, which were but are not the laws of spiritual chemisalmost exceptionally accurate, and try based upon-do they not rise out of caused many favorable remarks. It the laws that govern physical chemistry, would not be just, to close this com- even as the sight note in music is but a and now in common use. He also took munication without a reference to the repetition of the tone represented by the

The application of material chemistry

Hitherto Spiritualists who have, in the lights been turned out, when the topics, such have been accused of dragwere kept up almost without intercession some places, all such questions are ruled

What, our present economic system Please study it for a time. Look at the waste of effort because of a lack of unity which kept the circle good natured, and of interest. Look at the immense numwould abolish the blues in the worst ber who produce nothing, whose only possible pessimist, all go to make up an | business is to find a market for what evening that will long be remembered others produce. Consider the general by the 16 persons who had the good poverty of the producers and the wealth

Something wrong somewhere, and giving seances and private sittings for class of spirits who have no interest in removing wrongs? Shall we say that vestigating the causes of wrong? Shall spiritually, as well as physically, remain untouched?

Think of the unemployed, of the enforced idleness because there are more laborers than capital can use to its own advantage. Think of the wages that come to earth for food.

will not pay the landlord his rent and leave enough to secure the comforts of life. Think of the poor medium dependent upon what she can get to support herself and children.

The rent must be paid, the children must be fed and clothed; she must make some once else to do it for her. Upon act as a medium all depends. Her husband is dead, has forsaken her, or so con-

Is it any wonder that her communications are sometimes foggy? Is it strange, That great progress has been made is that with wearied body and brain, and too apparent to be denied. The blood of with baby eyes looking to her to supply

entire stranger. Among other things be studied with an idea of their ultimate by the law of its own constitution, gives who have not. Such an economic, such a property system has nothing to do with Spiritualism, with mediumship cer-

> Be not deceived, dear friends; do not imagine that you can separate Spirituallaws of universal life.

Grapes do not come of thorns, nor figs of thistles; neither can a perfected mediwith the elements coming from the alleys and slums where the poor and morally saw wood for the same and it can be degraded are forced to congregrate. A shown that he had no intention of doing perfected mediumship cannot be rooted as he promised, he can be arrested for in such soil, nor breathe in an atmosphere thus generated.

The Christian's book says: "Prepare ye the way of the Lord; make his paths straight." This looks as if the Lord was very much like earthly rulers, very much dependent upon the people, and very helpless without them. But we will leave the Lord out of this question-will leave him to prepare his own path.

'Mediumship is what we are now interested in, and we say unto you, "Prepare the way for its perfection; make its

This is our work, and if it is done, we must do it. It is a mighty work, a glorious work, for a perfected mediumship the two states of existence will be comwas written in Swedish, and another in mediumship is to give fraud no quarter. of spirit life, for each will be in close But the demand is, not only that we connection therewith, touching it as soul sustain, but that we perfect mediumship. touches soul when the love currents elec-

How they Testify.

M. Leon Favre, Consul-General of France, and brother of Jules Favre, the French Senator, gave evidence before the Committee appointed by the Dialectical Society as follows:

"I have long carefully and conscientiously studied Spiritual phenomena. Not only am I convinced of their irrefragable reality, but I have also a profound assurance that they are produced by the spirits of those who have left this earth, them. I believe in the existence of an resident on this earth, and I believe in

Mr. C. F. Varley was for many years chief engineer to the Electric and International Telegraph Company before the English telegraphs were bought up by the Government. He invented important portions of the apparatus then an important part in rendering Atlantic telegraphy an accomplished fact; and in conjunction with his cousin, Sir Michael Faraday, and Sir William Thomson, was the first to discover and demonstrate the chief laws governing the transmission of electricity through long deep-sea cables. Writing in 1880 he said: "Twenty-five years ago I was a hard-headed unbeliever

.. . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family.

. . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery or self-deception."

People who like obedience extended them should not be too imperious in their deportment towards others. Like attracts like, and where the power is lacking to do likewise, it turns into hatred. Repect and love are one and the same thing to many people, and by gaining one we gain the other. Pride or haughtiness never attains solid foundation, and weakens the little we have, so that even spirits cannot aid us or forewarn us of coming calamities. Humility -not obsequiousness or conventionality ceremony, etc.—but of spirit, is love, and makes our spiritual surroundings calm and peaceful. This throws out a corresponding influence on mortals, attracting instead of repelling them, and every such addition strengthens our spiritual surroundings for both health and comfort-progress.

Bird never flew so high but it had to

PUBLIC SAFETY

DEMANDS

That only honest and reliable medicines That only honest and reliable incultines should be placed upon the market. It can-not, therefore, be stated too emphatically, nor repeated too often, that all who are in need of a genuine Blood-purifier should be sure and ask for

Ayer's

Sarsaparilla. Your life, or that of some one near and dear to you, may depend on the use of this well-approved remedy in preference to any other preparation of similar name. It is compounded of Honduras sarname. It is compounded of Hombiras sar-saparilla (the variety most rich in curative properties), stillingla, mandrake, yellow dock, and the loddes. The process of man-ifacture is original, skilful, scripulously clean, and such as to secure the very best medicinal qualities of each ingredient. This medicine is not holled nor heated, and is, therefore, not a decoction; but it is a com-pound extract, obtained by a poethod expound extract, obtained by a method ex-clusively our own, of the best and most powerful alteratives, tonics, and diureties known to pharmacy. For the last forty years, Ayer's

Sarsaparilla

has been the standard blood-purifier of the world-no other approaching it in popular confidence or universal demand. Its form-ula is approved by the leading physicians and druggists. Being pure and highly concentrated, it is the most economical of any possible blood medicine. Every purchaser of Sarsaparilla should insist upon having this preparation and see that each bottle bears the well-known name of

> J. C. Ayer & Co., Lowell, Mass.

In every quarter of the globe Ayer's Sar, saparilla is proved to be the best remedy for all diseases of the blood. Lowell druggists unite in testifying to the superior excellence of this medicine and to its great popularity in the city of its manufacture.

Ayer's Sarsaparilla PREPARED BY

DR. J. C. AYER & CO., Lowell, Mass. Sold by Druggists. \$1, six \$5. Worth \$5 a bottle.



THE NEW SYSTEM OF PRACTICE,

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

The VITAPATHIC SANITAPIUM, in connection with the College, boards, nurses, and treats all manner of disease with the best success. Also diseases treated by mail, Dr. J. B. CAMPBELL, Physician

Studies in the Outlying Fields

PSYCHIC SCIENCE,

BY HUDSON TUTTLE.

This work essays to unitize and explain the vast array of facts in its field of research which bitheric have had no apperent connection, by referring them to a common cause

which bitherio have had no apperent connection, by referring them to a common cause
and from them arise to the laws and conditions of man's spiritual being. The leading
subjects treated are as follows:

Matter, life, mind, spirit; What the senses
teach of the world and the dottrine of evolution; Scientific methods of the study of
man and its results; What is the sensitive
state? Mesmerism, hypnotism, somnambulism; clairvoyance; Sensitiveness proved by
paychometry; Sensitiveness during sleep;
Droams; Sensitiveness induced by disease;
Thought transference; Intimidations of an intailigent force superior to the actor; Effect of
physicial conditions on the sensitive; Unconscious sensitives; Prayer, in the light of sensitiveness and thought transference; Immortailiy—What the future life must be, granting the preceding facts and conclusions
Mind cure; Christian science, metaphysics—
their psychic and psychical relations; Personal experience and intalligence from the
sphere of light.

sonal experience and intelligence from the sphere of light.

It is printed on fine paper, handsome? bound, 252 pages. Sent, post paid, \$1.25.
Orders pro pplly answered by THE WAY PUBLISHING CO., Cincinnati, O.

THE ESTY FAMILY, A Delightful Story Just Published by

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

POW TO LA TO A V BIRT IS WING OF

Lights: and: Shadows

By D. D. HOME.

'LIGHT MORE LIGHT.'

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

FEAND LABOR --- IN THE---

SPIRIT WORLD,

By The Members of The Spirit Band of MISS M. T. SHELHAMER.

A volume of 426 pages, nearly and substantially bound in coth, \$1.00; postage, to cents. Full gilt, from pestage free.

A special edition has been issued which is a ub-litished with eight illustrations, representing a special spiritiffe.

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 of Man and the Religion of Joy. Not service trust to the Gods, but knowledge of the laws of the world, belief in the divinity of man and his eternal progress toward perfection is the foundation of the likeligion of Man and the system of Earlices as treated in this work. The following are the diffes of the chapters:

Part first-RELIGION AND SCIENCE. Introduction; Religion; Fetishiam; Polytheism; Monothelam; Phalife Worship; Man's Moral Progress Depends on His Intellectual Growth; The Grat Theological Problems—the Origin of Evil, the Nature of God, the Future State; Fail of Man and the Christian Scheme of Redemption; Man's Position, Fate, Free Will, Free Agency, Necessity, Responsibility; Duties and Obligations or Man to God and Himself.

Part second-THE ETHICS OF SCIENCE. The Individual: Geneals and Evolution of Spirit; The Laws of Moral Government; The Appetites; Melfah Propensities; Love; Wisdon; Conscience; Accountability; Change of Heart; What is Good? What is Wrong? Happiness; The Path of Adv.nce; The Will? Its Man Mree? Culture and Development of the Will; The Charier of Human R'chis; Liberty; Duties and Obigations; Sin; Punishment—Present and Future; Luty of Prayer; Duty as a Source of Strength; Obligations to Society; Rights of the Individual; of Government; Duty of Self-Culture; Marriage.

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

postage free, for \$1.50.

Address THE WAY PUBLISHING CO.

Illuminated Buddhism

--OR--

TRUE NIRVANA. PRICE, PAPER, FIFTYCENTS For Sale at this Office.

DIVINE SECRETS

RULES FOR SOUL CULTURE As Applied to the

DEVELOPMENT OF MEDIUMS. BY R. S. LILLIE,

PRICE 10 CENTS. For sale at this Office. FOR SALE AT THE OFFICE - or -

THE BETTERWAY

FARADAY PAMPHLEM.

PARADAY PAMPHLETS.

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

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

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

No. 4—The Process of Mental Action; or How we Think, by M. Faraday. Price 15 cents; postage, 2 cents.

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

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

Who Wrote the New Testament. Extract from No. 5. Price 10 cents.

No. 6—Obsession or How evil Spirits Influence Mortals! by M. Faraday, pp. 23. Price 10 cents; postage, 1 cent.

No. 7—Progression: or How Spirits Advance in Spirit Life:—The Evolution of Man, by M. Faraday, pp. 35. Price 15 cents.

No. 8—Dissolution. or Physical Death, by M. Faraday. Price 5 cents.

No. 8—Dissolution. or Physical Death, by M. Faraday. Price 15 cents.

No. 9—The Relations of Science to the Phenomena of Life, by M. Faraday. 10 cts.; p. 16.

BOWLES PAMPHLETS. BOWLES PAMPHLETS.

BOWLES PAMPHLETS.

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

Later Papers from Samuel Bowles, Carrie E. S. Twing, Medium. pp. 27. Price 10 cents, No. 2—Contrasts in Spirit Life and Recent Experiences of Samuel Bowles in the First Five Spheres, Carrie E. S. Twing, Medium, pp. 142. Price 50 cents.

No. 3—District with Spirits, by Samuel No. 3—District with Spirits, by Samuel

pp. 142. Price 50 cents.

No. 3—Interview with Spirits, by Samuel Bowles, Carrie E. S. Twing, Medium. pp. 207.

Paper 50 cents; coth 75 cents; postage No. 4.—Out of the Dapths, Into the No. 4.—Out of the Debths, into the Light, Price 25 cents, postage 2 cents.
Ed S. Wheeler in Spirit Life—Materialization: The True and False; Reincarnation and its Deceiving Spirit Advocates; the War of Wills in Spirit Life Over the Spread of Spirit alians on Earth, as seen by Ed S. Wheeler since his entrance upon Spirit Life, pp. 52., Frice 15 cents; postage, 2 cents.
Elsle Ainsia, a victim of Social Wrong, by Caroline Lee Heniz. Saiah L. McCracker scribe. pp. 168. Price 25 cents; postage, 2 cents.
The History of Jesus and the Mythical Genesis and Typology of Equinoctial Unrist-clatry, by Gerald Massey. This book is written to show the identity of Christianity with the Astrological myths of Egypt. The evidence is taken from the monuments of Egypt and from the Egyptian "Book of the Dead."

Gerald Massey proves irresistably that

Gerald Massey proves irresistably that Christianity is a borrowed cuit from the ancient Exprian religion, pp. 240. Paper 50 cents; cloth 75 cents; postage 8 cents, A Spiagne's Experiences in the Spheres, 200 Tree and Serpent Worship. Pric-16 cents. Stamps positively refused in payment for any of the above books.

BEYOND;

A Record of Real Life --In The--

Beautiful Country --Over The-

River and Beyond PRICE 50 CENTS. For Sale by The Way Publishing Company.

> LECTURES --ON--

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

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

Price, Cloth, \$1.00.

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

For Sale at this Office.

THE BETTER WAY.

ISSUED EVERY SATURDAY BY

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

A. F. MELCHERS - - - - EDITOR

At Two Dollars per year to Subscribers in the United States: Two Dollars and a flaff to an Foreign Country. No subscribton entered in paid for, but sample copies will be sent to any address on application in the United States The Better Way will be sent Six Months for

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

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

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

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

When the post office address of THE BETTER WAY is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address. Notice of Spiritualists Meetings, in order to Insure prompt insertion, must reach this office on Tuesday of each week, as The BETTER WAY goes to press every Wednesday.

NOTICE!

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

THE WAY PUBLISHING CO.,
Southwest Corner of Plum and McFarland Sts.,
CENEURARIE. 6.

CINCINNATI, O.

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

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

WHAT IS SPIRITUALISM?

As an individual we don't know. We would not presume to know, nor dare express our opinion on so vast a theme. Spiritualism is not for the individual to discourse upon absolutely. It cannot be expressed through one human mind. Each one knows but a particle of the subject, and that is what he knows of himself. Simply nodding assent to what the preacher or lecturer says is not selfknowledge. When he tells of those who have been Spiritualists for twenty-five years and have not progressed a whit during that time, he not only means the phenomenalists, but those who are listening to him, as well. The question is not what we know of spiritual truths and spiritual laws; of mediumship and human nature; but what we know of selfof our infirmities as spiritual beings and of our weaknesses, passions, discords.

Do we give to the poor? Do we practice the teachings that come from the inspired lips of our lecturers or preachers? Do we curb our passions for gain? Do we speak charitably of those in temptation? Do we try to aid a fallen brother or one in distress? Do we bear up against the little errors of those who are almost harassed to death by environment and conditions, or do we follow in the wake of other unfeeling mortals to also find fault? And do we sympathize instead of asking for sympathy; praise instead of soliciting it; give credit where it is due instead of always demanding it from others?

Spiritualism teaches through all media that like attracts like; that what we sow we shall reap; that love only begets love; that perfection is not of this world; that spirit life is a continuation of this; and that we begin there where we left off here; and that we are judged exactly as we have judged others. Those who have had no charity here need not expect any there nor even while yet in the body; for universal nature acts upon us harmoniously or discordantly as we mete out individual nature to our fellow beings. Sympathy, charity, love, generosity, and good-will attracts loving spirits, who unwittingly shower us with their pure influences and aid us in our struggle through this "veil of tears," and suggest good ideas that are beneficial to all. In opposition to this, vanity, conceit, selfishness, contempt, malice, jealousy, illwill, hypocricy, fault-finding, etc., attracts similar spirits, who spurn us on to evil deeds or unkind acts, and when we imagine ourselves right, we are all wrongbeing unwittingly cruel, unjust, unkind, selfish or hateful, and then hold up our hands in holy horror when we hear of

other mortals being faulty. The latter is a defect with those who lack self-knowledge. All spirits in the flesh are mortal. None are without imperfections. Life in the body is proof positive that the spirit is not yet ripe or freed from the love of matter-the latter embracing all the lower emotions as envy, jealousy, vindictiveness, hatred, gin with. The world judges Spiritualavarice and hautiness or contempt for others.

Now, this fact of being still in the flesh ought to convince everyone that he or she has some imperfection to overcome and thus may take a lesson even from the much derided Christians, "Let him who is without sin cast the first stone,"-although it is doubtful whether they practice it themselves-orthodox Christianity not recognizing the ethical teachings of their Jesus any more than orthodox Spiritualists (phenomenalists) and thoughtless ones cognize or per ceive the beauties of inspiration-the ethical teachings that come out of the inter-communion with spirits. And the ethical teachings of Spiritualism cannot he comprehended except by applying them to self-except by self-study to see how and where they are to be applied. And Spiritualists who do this will obtain an idea of what Spiritualism is-what it means; what it has come for, and what it is going to do for mankind. We know First of all, it has assured him of a fu- present.

ture existence and thus eradicated doubt from the soul: next it has allayed that worst of terrors, the fear of death; then we have had a clearing up of the world to come and now know what we may ex-

This is as far as we have got. The rest CINCINNATI - - - FEBRUARY 28, 1801 is a matter of individual speculation. theory or unproven propositions though grand in some instances, interesting in the extreme, and not to be discarded as unworthy or untrue because iol demonstrated as the phenomena are. All theory is based on some fact. We cannot imagine anything that does not exist. Every thought or inspiration is a reflexion of a fact, however far away from reproduction in matter or from being proved sufficiently to give the "test." But as to what Spiritualism is, absolute ly considered, we are as far away from it as we were forty years ago, and permanent organization will not be effected until we come down to these basic facts and make no pretentions of anything beyond them. But these facts must be thoroughly understood by the individuals who are to take part in the organization-this producing the harmony needed to begin on. As yet Spiritualists do not know who they are, what they are, or what they want, and never will until they realize what Spiritualism is doing for them in a moral way, and that they cannot progress except by abiding by dependent on the other. Self-knowledge and organization are synonymous, and without the former there is no such thing as Spiritualism. Thus Spiritualism is to know self, and as we know our own natures we understand that which we intuitively call God or spiritual nature-the spiritual world or the law as we understand spiritual law we learn to control our own organism, and with it minds-this law being love.

OUR DANGER AND OUR SAFE-GUARD.

A little more yearning and mental de sire to understand Spiritualism in its true seuse would prove far more beneficial to the individual and the cause in general than to delve in the mazes and metaphysics-with corresponding controversial disagreements following-of god-hunting; trying to solve far-off problems; discussing the Christ question or Christianity's claims in heaven, quibbling about the minor affairs of life; rehashing dead issues or old stories that can have no possible bearing on Spiritualism or interest for the student of the spiritual philosophy; and which taken altogether can but give the investigator a totally erroneous idea of Spiritualism or drive him into one of its side-issues to find something the spiritual man is seeking, and thus causing him to believe, as many are already doing, that Theosophy and Christian Science are higher branches of Spiritualism or the next step upward, when they really are the cream of Spiritualism removed from the skim-milk below, or the pure grain separated from the underbrush and weeds and other slush that has been dragged into it-or not yet eliminated from it-which? If Spiritualism is a new issue, such do not belong there and never were a part of it. Now, the question arises, what is Spiritualism? What is it adulterer." doing for us? What is its aim? How shall we treat it or apply it? In fact, what are we with it, what are we as Spir

Combatting old issues; finding fault questions and if we continue we will be forty years hence where we were forty years ago-only strengthened in numbers-a concourse of people each with a carry, but impossible to let go or throw away. Now, what is to be done with it-this combined light that is spreading like wild-fire over the world, stealing into the churches, into science and into the hearts of the people everywhere? We have an elephant on our hands and cannot get rid of the burden. We must purse it, care for it, keep it clean, and present only its good parts (i. and fools, or immorality and worldlyism, other reasons. as the outcome of an issue, whether religious, political or social, it will judge But if the effect proves good the cause will be revered. Let each one ask himself the question "What is Spiritualism?" all around, and soon perceive a new impetus manifesting itself in the individual and in the ranks. New thoughts and new "push" is much needed just now, but we will never obtain them by sidetracking. The spirits have not come for withdrawn or repelled and things become dull, spiritually, socially and financially. Let the future motto be always

that it has done much for him already. ing. We have to deal only with the committed against them. The State is a turer. To know self, therefore, take a

What is Spiritualism?

SHORTSIGHTEDNESS.

"Driven mad by the manipulations of Spiritualist-The widow of a minister heading reads in one of our great dailies a lady in an Indiana town being solicited to visit a medium for consolation concerning her husband's death, and that the result made her insane. Not that we wish to apologize for the proselyting that we notice the paragraph at all-for we do not encourage proselyting, believing that people should be moved by their eyes of their spiritual neighbor? It cerown desires to investigate Spiritualism and thus assume the responsibility of the lady in question got her dementiaunhealthful results themselves, though ful state, but only such who are more or less unsound before they knew anything about it. But what we do wish is to protest against the contemptuous manner in which reporters or city editors are allowed to misconstrue such cases by sensational captions. They seem to think it must acknowledge all. If not, Christhat Spiritualists have no rights that are tianity (those in power) will be held rebound to be respected, or have not the sponsible for all misgovernment and same rights to seek converts for their religious belief that other denominations citement and churchism. Can it stand have. And furthermore seem to forget that their revivalists proselyte by the wholesale and send people to the asylum by the wholesale too. If people are crazed by religion, none has a greater citizen's commodities; and in this is inharvest every year than the Christian, cluded his religious belief or convictions. the teachings that it enunciates. One is To follow the rule of the secular press we might have a heading like the above every day. See how it would read: Driven mad by the manipulations of a Christian-The widow of a lecturer hounded by a Minister!" It would not be wide of the truth, if we desired to view an offer of consolation to a bereaved widow in that light. But people who which governs or controls matter. And live in glass houses should not throw stones. Compranezvous?

But here follows an item taken from the law needed to organize human the same daily only two days after the above was extracted:

HUNTINGTON, IND., February 20.—Warren and Pleasant Plain, in the south part of this county, ire in the heat of excitement over religious re vivals. People are neglecting farming, busi ess and household duties and have engaged in continual prayer and preaching. Men ar hunting up old creditors and settling differ ences. Belief is prevalent that the millennium is coming during Lent. The minds of some have become so much affected that Commissions of Sauity have declared some of them in sane. The Sheriff and two Deputies to-day brought in one woman a raving maniac an placed her in confinement. Unless something is done to lessen the excitement others wil hare a similar misfortune.

They did forget that "revivalists prose lyte by the wholesale," etc. Has it ever been said of the Spiritualists' summe camp meetings or of their spring revivals that people are driven mad by the wholesale? We hardly ever hear of an isolated case—a thing not impossible to a weakminded or hysterical person. But the respect and we do not covet it. Will shall reap. Christian law makers dare legislate against revivals or religious meetings of any kind? If they do it, it will be the first step towards a radical separation of state from church-law from religionand as it should be.

OPPOSITION OUR HARVEST.

Dublin, Bishop McCormack, of Galway, in letter published recently protests against Mr Parnell's visit to that city as a "grave scandal political blunder and a social disgrace." The Bishop calls Mr. Parnell a "publicly convicted

Both are said to be good Christians but one is unforgiving and does not follow his master in the admotion of letting him who is without sin cast the first while the other simply has done with other religious systems; test-hunt- what many other good Chirstian statesing simply, will never answer these men have done before him. And yet big torch in his hand, too burdensome to morality to do so, were we to compare notes between the two.

The church may say it is not responsible. But the law-makers are avowed Christians nevertheless-made so by the oath they are compelled to take when sworn into office. Thus the church becomes responsible and will be held so until it declares such law makers to be not Christian: or calls a halt to their actions. It dare not carry its antagonism e., leave out that which does not belong to Spiritualism directly in some comto it, but which is often dragged into it munities for fear of losing its spiritualisby neophytes) and apply it to self to be- tic membership-Christians who believe in Spiritualism in addition to their own ism by its advocates, not by what it faith and know it to be true, and Spiritteaches or professes. However good its ualists who keep faith with the church intentions, if the world sees only cranks on account of family relationship and

Now let the church antagonize Spiritnalism, if it wishes to draw the shortest the same accordingly and condemn it, tale in the outcome. We can bear it; for Spiritualism never loses by church autagonism. It is our best advertisement. and it invariably induces some uninand we might have a new line of thought | terested church members to take a look into Spiritualism "just from curiosity," and this little glance invariably catches the member and alienates him from the church in a very short time after. Christianity's only hope therefore is to invite Spiritualism into the church if it wishes to be saved from disintegration. Will it that, but to teach us the new, and as we be done? Spiritualists care neither way.

diverge from this, their influence is lt is a mere matter of choice on the part of our Christian neighbor. Au revoir!

Executions, whether by hanging, depublic hypnotizer in that respect.

SECULAR OR SPIRITUAL.

Jennie Barth, who was made crazy by the meetings of Revivalist McIntosh at hounded by a medium," is the way a Spring Lake, Mich., about four weeks ago, was so violent in the asylum as to require several mornings ago. It further tells of strapping, and in this condition was scalded to death on the 3d by neglect of an attendant giving her a bath.

This is another of the fatalities for which Christianity is responsible. Why not legislate against these revivals where so many people have been made insane instead of looking for the mote in the tainly was not a spiritual revival where nor was it a spiritual asylum with spiritit never affects one in a mentally health- ual attendants where she was scalded to death, but christian in every sense as long as Spiritualism is not acknowledged as a truth that is entitled to a hearing as well as Christianity. Either this country must become strictly secular and acknowledge no religion in state affairs or crime evolved out of religious exthe charge? This is either a secular government or a spiritual one in its broadest sense-one that permits free thought or free speech as part of a

HON. SIDNEY DEAN.

The next speaker for the Union Socie ty of Spiritualists will be the gentleman whose name graces the head of this paragraph, and who is not only known as fluent and finely inspirational speaker but a man worthy of the respect and love of all advocates of our cause. He gave up worldly honors to battle for his convictions, having been once a United States Senator from Rhode Island, and now honors Cincinnati with his presence. Our citizens should reciprocate and honor him with their regular attendance during his short stay in the

We have been diverging from the spiritual a little of late in our editorial columns; but our readers know the reason. In the battle for recognition and claim this is often necessary, and espec ally when hemmed in between two foes -orthodoxy and materialism. However, every such struggle leads to new truths and we lose nothing by the intermezzo. We hope to get back unscathed into the central current by-and-bye.

If people expect reliable communications from spirits they must be accurate in their daily lives-strictly truthful in all they say and not let the tongue tell what the heart does not mean. People seem to forget or many do not yet know Christians take the prize in the above that like attracts like. As we sow we

> To keep up a lively interest in the cause and healthful sentiments prevailing, hold strictly to the question "What is Spiritualism?" It will ever reply with new light concerning both man and the

PERSONALS.

Contributions accepted: W. L. J., S O. N., F. P. L., L. A. C.

Do not fail to read the healthy sentiments expressed in W. A. Mellon's article-especially in the closing paragraph. 'What is Spiritualism" is beginning to be answered.

R. A. Dague, editor Philipsburg (Kas.) article in next issue.

Long & Moon, Decorators, 217 Walnut these good Christians want to legislate street, use plastico in decorations. Plasagainst Spiritualism because it tends to tico is properly anti-wall paper and antiimmorality, they say. It would be really kalsomine. It possesses advantages over the legislating of immorality against paper and kalsomine-both for cheap, plain work and the most elaborate. †

It has been exceedingly gratifying information for many readers to learn that Willard J. Hull, of Buffalo, N. Y., has decided to ascend the rostrum and lecture year-old girl. in behalf of Spiritualism. He is said to be a soul-stirring speaker and very eloquent.

pithy comments or communications conveying information. People will not wade through a sea of words or sentences to find a few grains of truth. Every sentence should convey a thought or a fact and the point of the article reached as soon as possible. Amateur writers should note this particularly if they desire their communications to be read by others besides themselves.

Contributors desiring their MSS, returned should give their full address every time and not take for granted that we know it or remember it from previous correspondence. We do not, as there are too many, so we rely on the writer for his or her address with each contribution or letter accompanying it

Our Brooklyn correspondent, Daniel Coons, has recently changed his business to that of reporter for the Kerieu and Record of Brooklyn, N. Y. He is the right man in the right place.

To understand spirit photography we the plate represents a characteristic of capitation, garroting or shooting, can the sitter, while the higher spirits or never prove a restraint on murder. It guides of the sitters are symbolized by Let dead issues rest and give your at- rather acts as a "suggestion" to the peo- some object indicative of their nature. tention to the evils that are now press | ple to do likewise when an offense is Self-knowledge is the best moral cullook into Foster's camera.

The Boston Globe of the 16th instant. devotes nearly six columns in reporting the various spiritualistic meetings and seances of the hub.

In reporting phenomena please do not let your comment or preliminary exceed likes the freedom from care and responthe statement of facts. It makes the report uninteresting to those who only read it for the phenomena and who read nothing else but phenomena.

Mrs. Lizzie S. Green has returned to the city and will give regular sittings, beginning after the first of March.

A large number of our spiritual associations will celebrate the 43d anniversary of Modern Spiritualism. We cannot specially notice one without noticing them all, and this would probably go into hundreds-three or four lines devoted to each would take a page of our paper. Thus we leave it to correspondents to mention this fact in their reports. for if these are not read by their own towns people and those in the vicinity. it is useless to mention the fact else-

The Progressive Spiritual Society, of Springfield, Mo., have been granted a charter by the state to license mediums for all kinds of work. It is the most liberal charter granted any society in the United States.

At the last Sunday services President Connelly of the Union Society appointed Mrs. I. S. McCracken temporary chairman of a society of ladies that is to be organized as an auxiliary to the regular society. Those desiring to take part in the good work will report themselves to Mrs. McCracken. The positive and negative are necessary to attain grand ends. Neither the universe nor the individual can exist without it. Then why should the club notice to vacate. societies? If woman is the better half of man she should prove to be the better half of society-and she has.

The Hon. Warren Chase is, according to recent information, very ill, and needs the sympathy of our readers.

We are under many obligations to secular paper reports of spiritual phenomena. The papers come from all diletter to thank him and must use this the seed of harmony wherever he goes find many imitators.

Dr. Donogh, the Sixth street dentist advertises in this issue of THE BETTER WAY and thus invites its readers to give dentist and has prices to suit the demands of the times. Read what he says in his adv.

NEWS ITEMS.

A man thought to be "Jack the Ripper was arrested in London.

The new Italian Cabinet's programme was announced and was coldly received by the press.

Republicans in Spain and Portugal speak of a union of the two countries in one republic.

A Parsons (Kas.) man has invented and patented an artificial egg, from which he hopes to hatch a fortune.

The French Government has accepted the invitation of the United States to take part in the World's Fair.

It was reported that the Government had been defeated in an engagement with the rebels in Tarapaca

at a pastoral call.

BerWe would respectfully call atten-

tion to the advertisement on the 8th page of our new list of premiums, offered The present age demands terse and in connection with subscription to THE BETTER WAY.

Mai. Bacon is said to have unearthed at Atlanta, Ga., a rusty old statute which was enacted by the colonial assembly of 1763, requiring every minister to "read from his pulpit, at least four times a year, the public laws, so that the public may understand them."

Parties from the southern portious of Montague County, Texas, to-day report considerable excitement over a gold and silver find. The vein is six feet wide, and assays \$400 to the ton. Coal is found under the ledge of silver, the vein being thirty-seven inches thick, underlaid with nickel and gold and magnetic iron

The colored people living in the vicinity of 242 Fourth avenue are excited over alleged ghostly manifestations in the house. It was formerly occupied by Annie Cline, an aged negress who weigh ed 300 pounds. An ordinary grave is supposed to have been insufficient to must know self. Every spirit face on hold Annie, for Jennie Cook, a young colored woman living next door, has seen her, and the apparition is said to have thrown brickbats at Officer Mulcabey.-Chicago Times,

The robber who, after serving a twen'y years' term in the State prison, committed a crime for which he has just been

sentenced to thirteen years additional imprisoment, does not furnish a good example of the reforming influence at our public institutions or the deterning fact of severe punishment. Perhaps le sibility which he finds within the prison walls and would rather have the State take care of him than to make an hones living for himself .- N. Y. Tribune.

The best thing the Illinois legislators can do is to let Schweinfurth alone. It he really is a divine being, the politicing would better not fool with him, for divine beings are sometimes dangerous If he is a humbug, he will not humbug any one who does not wish to follow him and it should not be any part of the legis. lators' business to protect foolish persons from the concomitants of their folly. Such a mania have our people for passing laws that I verily believe that if a real Jesus were to appear and wish to take the church people to heaven with him, the politicians would try to pass law against the proposed emigration. Twentieth Century.

ful ful the nucl the nucl the the the the the the the

Baron Hirsch, the wealthy and benevolent London Hebrew, will go into his tory as one of the most generous of his race. For a year he has been sending to

a New York Jewish society \$10,000 | month for use among poor Hebrews in the United States, and this week he sent word that the Trustees might make a draft on him for a lump sum of two million and a half dollars. To his race in other parts of the world he has also been very generous. He is as eccentric and determined as he is good hearted, and not long ago, upon being denied mem. bership in the Paris Jockey Club, he

bought up the whole premises and gave Under the caption of "Science and the Ghosts" the Boston Globe thus comments editorially: "Referring to the association of clergymen who have recently banded together to investigate ghostly phenomena, a Maine contemporary, the Lewiston Journal, dwells at length upon John Eggleston for noteworthy atten- the qualification needed for that uncanny tions in keeping us posted concerning task. 'Whoever successfully tackles these interesting phenomena.' it says, must be more than specialists in ethics, rections; but, like a will-o-the-wisp, he is philosophy or theology. A knowledge never long enough in one place to locate of electrical phenomena, of mental phyhim and so we cannot address him by siology, of nerves, of the human mind and body physiologically, we believe, will means to reach him. However, he sows be the necessary equipment of the discoverer of the naturalism there is yet and does the cause of Spiritualism a hidden in mysticism.' We have observed good turn in many other ways. May he similar reflections in a great number of newspapers. If we may judge by our contemporaries, the theory that all such ghostly phenomena' can be explained off-hand as wilful and unmitigated frauds him a call. He is reputed as a first-class has been very generally abandoned. Among editors, as among the clergymes interested in this investigation, there appears to be a growing impression that the fraud theory will not do; at least, not always. It will probably not be denied that there are many frauds to gull the gullible, but after these are sifted out we gather that there remains something which men of intelligence and candor are unable to declare is fraud; something by which, if there is any deception, the socalled 'mediums' are themselves deceived. The difficult is in getting an impartial investigation. What is called impartial investigation is often a most prejudiced determination to vindicate the notion that nothing exists in the ocean of infinity except what can be dipped up and measured in the pint pot of so-called 'science.' It is like minnows in a brook, lenying that there are any ocean; or like the dwarfs in Stanley's 'Darkest Africa' asserting that there is Rev. Henry Simmons, of Springfield, nothing else on earth but their intermin-O., has been formally accused by Mrs. able forest. . Science is great but Hynes of attempting improper liberties its vision extends only a little way, and there are limits beyond which it is not to be trusted. It is yet in its infancy. Rev. Fredk, Lercher, a Roman Catholic priest of Syracuse, has been sent to and its range of vision is enlarging all the penitentiary for three months for the time. What it pronounces impossitaking indecent liberties with an eight- ble to-day is the accepted fact to morrow. It may well be that such phenomena as the associated clergymen are going to investigate have in them nothing 'superuatural.' The question is, what things are natural? Those who approach the investigation with an unshakeable and uncompromising belief that nothing is possible that the crude 'science' of to-day is thus far unable to explain, cannot be impartial investigators, because they practically assume as settled the very question which is at issue. No one who is a blind idolater of 'science' as it exists to-day can be a competent judge, any more than a confirmed believer in ghosts or spirits can be. What is needed is men of intelligence who are open to conviction, who will recognize the truth and proclaim it regardless of consequences.

against the hypothesis of the Spiritual-How is This?

And where can such men be found? Most

men seem to be prejudiced either for or

We offer One Hundred Dollars reward for any ase of catarrh that cannot be cared by taking Iall's Catarrh Cure

P. J. CHENEY, & Co., Toledo, O. We, the undersigned, have known P. J. Chetey for the last fifteen years, and believe him p rfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRAUR, Wholesale Druggists, Tole-WALDING, KINNAN & MARVIN, Wholesale Drug

gists, Toledo, O. Hall's Caterrh Cure is taken internally, actng directly upon the blood and mucous suraces of the system. Testimonials sent free. Sold by all druggists, 75c.

891.

ditional

a good

nence of

eterring

haps he

respon.

prison

e State honest

slators

ie. If

icians

n, for cous.

nbug

egis.

per-

at if

h to

rith

S a

ig.

Correspondence.

Lynn, Mass.

The Progressive Spiritualists' meetings at Exchange Hall, on Sunday afternoon and evening. Febuary 15th, were well attended by some of the best citizens, to listen to the lectures and lests given by Mrs. Atherton and Mrs. Rendall; and also listen to the popular speaker. Mr. H. H. Warner, of Boston. Fine music was rendered by Miss Josic and Emma Fautom. Cor.

Chicago, III.

Harlow Davis, the platform test medium from San Francisco, has been holding very successful meetings in this city. Notwithstanding the number of meetings held in various parts of the city every Sunday, he has attracted large audiences, principally skeptics, who are gradnally being convinced of the truth of spirit return. He gives full names, and describes scenes and incidents in the lives of persons in the audience that are astonishing to the skep tical. He has a grand work before him. The meetings are held at Brandel's Hall, corner of Ada and Randolph streets at 8 p. m. every Sunday. Visitors are always welcom

Watertown, N. Y. I am a constant reader of your valuable paper, and have been requested by the leading mem-bers of this society to state that there was organized January 13, 1891, in this city, a club to be known as the Spiritualistic Literary Club, which meets every Tuesday, at the residence of Mrs. W. O. Smith, 12 High street, for the purpose of further advancement, instruction and progression, aided by spiritualistic literature; also to subscribe a reasonable sum, so that we may be able to engage first-class mediums.

We expect Mis. Carrie Twing to speak for us the 15th and 22d of March. Services to be held in Scripture Hall Republican headquarters, which has been engaged for that occa-

The officers of the club are: Mr. D. G. White. President: Mrs. W. O. Smith, Treasurer; Mr C. H. Mattison, Secretary.

Worcester, Mass.

The Worcester Telegram says in addition to other favorable comments on Spiritual affairs: Dr. Geo. A. Fuller lectured before the Spir-Itualists of the Worcester Association. In tinental Hall, yesterday afternoon and eve-ning, giving on each occassion an interesting discourse on subjects especially interesting to the audience. In the evening he took his subject from a slip of paper handed him by one of the audience. There were two questions: "What is the occupation of the departed" "Do the departed ever weary of life in the future?"

While Dr. Fuller was concluding his discourse, the Salvation Army and Christian Crusaders passed the building making so much din as to disturb the meeting to a great degree. The speaker alluded to them and one of the officers of the association remarked to the Telegram reporter, "They passed just this way last Sunday, four times, making all the noise they

Here followed a long synopsis of Dr. Fuller's lecture, and saying that the services closed with a poem delivered by the speaker.

Oakland, Cal,

I write you in the interest of the First Association of Progressive Spiritualists of Oakland incorporated. Dr. Eldridge, of Maine, and Mrs. Maynard, of Chicago, lectured and gave tests before a large audience in Fraternity Hall last Sunday evening. The meeting proved of much interest. Some grand experiences of much interest. were related; also a number received messages from spirit friends.

We have regular meetings every Sunday and Wednesday evening. Dr. Eldridge has been with us since New Year's, and has worked with us in all carnestness.

Our association has done well under many adverse circumstances it had to encounter. Our meetings are now well attended by those who are anxious to gain some knowledge of our spiritual philosophy. Our home mediums are doing a good work, sowing seeds in orthodox fields, which promises an abundant harvest.

We have also a Children's Lyceum, number ing about fifty scholars, which meet every Sun Fraternally, MRS. DAVIS, Sec'y.

Haverhill, Mass

The first public meeting under the au spices of the Mediums' Order of Benificence, was held on Sunday, February 8th, in Red Men's Hall, through the courtesy of the First Society of Spiritualists, they having tendered the use of their hall.

this order is designed to give

During the three months which we have been holding meetings weekly, there has been much interest shown, and we are much encouraged

We are working now to perfect our by-laws supported by, the laws of the Commonwealth. All parties who are interested are cordially inwhom all needed information will be given.

the rights of the common people, and found an order that shall stand through the coming ages as a strong defense in our behalf.

The name under which we are incorporated has been given to us from the same spirits who have been the starters of this great movement. and we shall be known as the Mediums' Order of Benificence. The name itself covers a broad field, then think of the immensity of the work. and let us be up and doing, that we may undo much that has has been done in the past forty years to crush mediums, the most divine instruments which have ever been given to earth

MRS. JENNIE S. JOHNSON,

Minneapolis, Minn.

The following platform was adopted by the Minneapolis Association of Progressive Spiritualists, on February 8, 1891.

We, the undersigned, residents of Minneapolis Minn., do hereby associate ourselves together under the name of Progressive Spiritualists. As Spiritualists we know that the spirit survives the death of the physical body, and that there is intelligent communication between the living and the so-called dead. We claim the epithet Progressive, because we know that progression is the law of existence, both now

proofs of the continuity of life; and we desire, by works of humanity, truth and love, to de-

ABBY A. JUDSON, Pres't.

Not having written anything for your many would be glad to hear from those interested in the cause in this city and vicinity. We have thus far a season of increased prosperity

New York.

The mediums' Conference met as usual in liams did not preside in consequence of a cold which she has contracted. Mr. H. J. Newton opened the meeting, and was followed by Mr. H. Tuttle, who gave a description of his experiences with the spirits during his period of development.

Next month Mr. and Mrs. Geo. W. Kates will be with our society for the entire month. More and.

DR. J. L. Zell.

Mrs. A. Spence regretted the suspicious way in which the Christian views Spiritualism, but because they look at usaskance and pooh-pooh the facts which we present for their consideration, she saw no reason for faint-heartedness on our part. It is but the common lot of the pioneer in all enterprises, and she saw in the

the remaining minutes with his sound philosophy and lively humor.

The eccentric conduct of the weather in this
vicinity kept the votaries of Spiritualism in 13th, the anniversary of the birth of Thomas their homes Friday evening, and but few cared Paine was celebrated. Mr. Fletcher being the to have a tussle with the warring elements and only speaker in the morning, said there is no come to Adelphi Hall and help the Society of man in your American history whose name has Spiritualists in their exercises. Mrs. M. E | been more misunderstood and maligned than Williams was not there, but her absence was | has Thomas Paine. This nation was born of a caused by sickness. Mr. J. W. Fletcher began | necessity of the times. The hand of ignorance, lines with an address on the address on the address on the spiritual world's in hebitants to handle.

On the platform we had Mrs. E. Cutler, of Newark, N. L. a fine psychometrist and plate. the proceedings with an address on the attitude of persecution, of ecclesiastical power was of the clergy towards Spiritualism. He treated raised against the people, and they were driven his subject in a dispassionate tone that was from home and friends; from all that to them pleasing to the audience, but when he he came the world held dear, except the right to worto clerical investigation of Spiritualism he besting and spiritualism he ship God according to the dictates of their own came grandly satirical white still maintaining consciences, by the powers that held sway. kindly tone, and he gave it as his opinion that ministers will not jeopardize their easy positions and fat salaries by declaring for the natious come to us and all are made welcome

truth and espousing Spiritualism, The psychometric readings by Mr Fletcher were a marked improvement on former occasions, fewer articles being presented, thus enabling him to devote more time to descriptions. Thomas Paine was the most devoted friend this OBSERVER.

Elmira, N. Y.

I have two more Sundays to serve here, and then I go to Saratoga Springs for March.

and I think has gone on to Buffalo. She did and no more. The Bible has been published not speak for the Spiritualists, but gave sit and improved upon twenty-seven times, and

for the cause and is the local speaker for the society I am serving, uses her gifts in the society I am serving, uses her gifts in the society I am serving. Until the society I am serving to the soc

Irwin, was stricken with paralysis last week, and is not expected to recover, and Mrs. Perrin Is indispensible there.

Mrs. F. M. Chase is at the point of death from supposed cancer of the stomach. Mr. Chase was president of the old society when I served here four years ago, and a favorite with all. In their great trial every body sympathizes.

royant medium, and many regard her as a remarkable medium. She acts for THE BETTER

Way as agent and solicitor.

Miss Rebecca Pierce, well known in Elmira, is suffering from rheumatic dropsy and heart failure. She finds comfort and strength in

Spiritualism. Mrs. C. R. Abbott is a pillar in the Spiritual

them as for the good she can do.

Mr. Thompson also is developing promising phoses.

leave the great, broad, all-sided tree of Spirit- then in heaven's name do it. Mediums come to the front and let us demand branch blown from its boughs, and called Paine has been of greater service to mankind

his presence is always a tonic. Mrs. Herrick, also of Horse Heads, is prophet. Her predictions seldom ever fail of ago to night we would have been mobbed. He fulfillment. For the past five years she has cor- was born in 1737, and about 1772 his influence rectly foretold my coming to Elmira every time; began. Benjamin Franklin was in England and generally when no one here expected me, and when all things seemed agalust it, and when I myself had no idea of coming. In when I myself had no idea of coming. In many other things she is equally accuratealmost infallible. Yours progressively,

Dayton, O.

Since the organization of the Spiritual Union last November, Spiritualism has received an impetus, that with the entire orthodox ministry arrayed against it, gives it a force and momen tum that now appears irresistable in Its progress to benefit a poor, suffering, ignorant hu-

With two healthy organizations, presided over by one person, is establishing a degree of har-mony that is making Rome howl. And this, I in it, which is one of the greatest blessings the fear, at a sacrifice of power and energy of as country has ever known. and hereafter.

As progressive Spiritualists we accept all stepped upon the rostrum, in the person of Dr. true spiritual manifestations as being direct.

J. W. Haines, who was the prime mover in the country never was a communicant in any true for the country never was a communi organization of the Dayton Spiritual Un. church. ion and its president, speaker and platform England for heresy, but escaped from the Engvelop ourselves while on the earth plane, so that test medium. And in this city of churches the spirit world could have chosen no grander instrument to meet and combat unfriendly critisares and patterns. It is prison, and yet the lawyer who defended him was tried and deposed from office. He exited the physical body.

Annu A Itusov Pres't cism face to face on their own plane of aggres. and condemned to die, but by some means the siveness. His tests and arguments being of such | door bearing the marks that consigned him to a convincing character that many souls are the gulllotine was hidden, and he was over

Our hall, which is large, beautifully carpeted and furnished, and very central, is filted every Sunday evening with an intelligent and interested audience.

We shall celebrate the 4xrd anniversary of Modern Spiritualism by holding a two or three days' meeting and state convention, with apeaking, music, an entertaliment and dancing, and extend a corbial invitation to all mediums, Spiritualists, Liberals, and any interested in the cause of the elevation and progress of humanity. Good entertainment will be furnished at one dollar per day.

Our hall, which is large, beautifully carpeted ambition to ameliorate humanity's needs. Is adding too much.

In January we had the pleasure of a visit and lecture by the noble and gifted Mrs. Glading, we are allowed to think for ourselves, and as Spiritualists have lost the fear of God and the devil.

Mrs. Vietcher teing introduced spoke of the people of Conservatory Hall as her friends, and discourse and the twenty-six teats given by her disc

We have many local mediums that are developed to a degree of perfection of phenomena as I have ever witnessed, and they are doing no Adelphi Hall, Sunday afternoon. Mrs. Wil- small part in making converts to this godgiven truth. Trumpet, slate writing, clairvoy suce and materialization that is truly wonder

Brooklyn, N. Y. The Brooklyn Spiritual Conference met Saturday evening, January 15th. By request a ser-mon by Rev. H. L. Hawkes (Episcopalian), as published in the September number of the Pul-pit, was read at the opening, the text from future the brightening of the horizon which indicated a final victory of the cause and the universal acceptance of the phenomena and Endor asks Saul, "Whom shall I bring up to thee!" and he said, "Bring me up Samuel." As Mr. J. W. Fletcher arrived from Brooklyn in indicated by the text the sermon was a good time to interest and please the meeting during defense of Spiritualism, and met with the com-

The American Nation is the new nation. Al It is the crucible; all are melted over and be come this nation; from experiences gained here they cannot again return to and become serfs of the effete monarchies of the old world nation ever had, and to him the nation should ever be grateful. If there is not truth in his thought, in his books, then by reading them your Christlanity becomes more firmly fixed but if true and you do not read them you mis Carrie E. S. Twing was here last week, and spoke several times at the Grange meetings. "Age of Reason" holds up to our view one God,

and as a result wherever the Stars and Stripes wave that flag marks the equality of man. The street urchin may become your president in the time to come. Brains is the standard and not royal birth.

The religion of Thomas Paine was despised 100 years ago, and yet is fast becoming the religion of to-day. If there ever was an inspired man Thomas Paine was inspired. You their great trial every body sympathizes.

Mrs. Allen is still engaged as test and claire Paine's influence is in every liberal church, every liberal mind and in every liberal thought. On Sunday evening the services were contiqued as a celebration of the birthday of Thomas Paine, the speakers being Mr. Pletcher Mr. E. H. Benn and Mrs. Fletcher, Mr. Fletcher in opening the services said: Thomas Paine asked for a reason for the faith in church doctrines, and this made him a sinner. He died Church, albeit she does not belong to it. But for America, what no other man did, and his all the good things belong to her, and she uses great criminality consisted in thinking for the use of their hall.

The speakers of the day were Mrs. Marrietta

Mr. Tate is said to be a remarkable clairvoysaid and Prof. Mileson, both having been stand a medium of much promise. He is formany years workers, and each having felt said to make visits to other plauets and report

the mas for the good she can do.

Mr. Tate is said to be a remarkable clairvoystand of Tom Paine as one of the worst of reproducts. His God was the life of all things. He says the "world is my country and to do which has also developed itself in the memthe mas for the good she can do.

Mr. Tate is said to be a remarkable clairvoystand of Tom Paine as one of the worst of reproducts. His God was the life of all things. He says the "world is my country and to do
which has also developed itself in the memthe mas for the good she can do.

Mr. Tate is said to be a remarkable clairvoystand of Tom Paine as one of the worst of reproducts. His God was the life of all things.

He says the "world is my country and to do
ord is my religion." and this is the grandest himself and expressing his thoughts. People good is my religion," and this is the grandest religion ever produced by man. Thomas Paine is not dead; his work goes on and on and will continue to travel forever. He was never more society four years ago, I hear has joined the alive than now. When his history-his life-Christian Scientists. It is a little peculiar how work-is read and understood one hundred many Spiritualists catch at floating fragments | years hence he will be regarded as the greatest and constitution which shall govern us, and we blown from the great spiritual tree, after thinker of the age. He forecast the menta also shall be a corporation working under, and having had opportunities to know semething and religious element of this and coming ages blown from the great spiritual tree, after thinker of the age. He forecast the mental of the tree itself. I infer that minds that can- If you are satisfied with continuing your beads not appreciate the great whole can take hold and turn to the stereotyped prayer in your vited to correspond with the undersigned, by of a small branch and feel more at home. Such prayer book and these are all you care to do

"Christian Science." To me it is a step back-wards and a great narrowing of faith and facts.

Whistory. There never was a man so much bistory. There never was a man so much despised, so much slandered as was Thomas and we through his influence; his ex from Elmira, comes down to our meetings, and paine, and yet through his influence; his ex ample and his statesmanship we are able to hold this meeting to-night. One hundred years years he published the "Crisis," and shortly afterward our government sent him to Prance to secure means and aid in prosecuting the revolutionary war. He succeeded beyond the expectation of the country, and with that success our success was established, and was rewarded with at that time the enormous sum of \$1,000 Then the State of Pennsylvania gave him office and this State of New York gave him a for felted estate of five hundred acres of land at New Rochelle, where his monument not stands.

Our constitution, of which he was the ac

Thomas Paine was imprisoned in

and advancement. There are so many new ones reached that a movement is on foot to erect a temple. We only fear a breaking down of our this city and the surrounding towns and cities. Our hall, which is large, beautifully carpeted and furnished, and very central, is filted every doing too much.

Christ is reported to have spoken in parables so the peoplemight not understand. Thom a fallow used the plainest, simplest language possible. It was not necessary to distort his land doing too much.

mished at one dollar per day.

Our July camp meeting is progressing satistic factorily, and we shall soon be able to give to the public our program through the spiritual and secular press. We have secured some of the most prominent speakers and mediums in the country, and intend to give all respectable mediums a free entrance ticket for whatever time they may elect to stay with us, believing that It is unjust to charge those an entrance fee who assist in making the camp meeting a success. Will write again soon. Ever your friend,

S. N. ANDINWALL.

mit her return to us often.

On the two last Friday nights of this month we have been most specially favored in having with us one of God's grandest instruments in of the people, for the people and with the people feel that they were men and women. He did not bow down before the church creed, and yet he was not an infidet. He might not have been an immersionist, or might not assented to sprinkfiling. He said "The worldging him again, when I may get an inspiration that will Iff me to that exalted position where his infinences dwell.

We have many local mediums that are de-

Notwithstanding the terrible storm of Satur day night and this morning the hall was full in the evening, and we had a most enjoyable, meet ing. Fraternally,

Fraternity Hall, Sunday, Feb. 8.-Our speaker Mrs. Holmes, took for her subject "The soul and its environments." Her sentiment was grand and uplifting, also instructive in defining the soul and its attributes; also its environ ments, the relation of soul to body, and vice versa. The different stations or stages in the soul's progression, the capability and capacity of the soul, and with the knowledge brought to bear upon the mind they work in conjunc kindergarten and ascend the ladder of pro-gression, where the soul's beauty can be en joyed and the light made bright and compre heusible, and by so doing we build up in growth the sout's capacity according to the capacity of

On the platform we had Mrs. E. Cutler, of Newark, N. J., a fine psychometrist and platform test medium. She has grown old in the work; for from childhood selected for the mission in which she is now employed, a faithful phototype or delineator of the telephonic sys tem that connects the two worlds, giving truths most beautifully portrayed with clearness and precision of delivery. One brought to do the vork through adverse circumstances, her hos of spirit friends have surrounded her with an atmosphere sospiritual that her powers have full play, and she gives her truths as easy as a child reciting its lessons.

Mr. John Eggleston made the opening ad dress before the Conference Saturday, February 14th, his subject being "Joan of Arc," whom he claimed was one of the most remarkable medi ums of that or any previous or following age The speaker gave a splendid historical sketch of her remarkable career, commencing with her birth, following her along through her early childhood, her youth, up to the time of her being presented to the great captain of the host, and eventually to the palace, and of the attempted deception by the Dauphin, the heir to the throne, and of her detection of the trick of her being appointed to the command of the armies, and of her many successes. The lecture being long, it was the speaker's good pleasure to give but half of it, and give the conclusion before the next Saturday night'

It was a very able discourse, showing that th speaker fully understood his subject in all its details. He proved to the audience that then as now, it was necessary to convince her au spired man Thomas Paine was inspired. You ditors anew each day, every conceivable plan cannot bury the truth; it lives on, it helps, it being adopted by those in whose interests her very life was being sacrificed, to overthrow her

Resolution of Thanks.

Complimentary to Dr. F. L. H. Willis, and ex tended by the Cincinnati Union Society of Spiritualists, Feb. 28, 1891: Whereas, It has been our unbounded

pleasure and delight to have in our midst dur ing the past month a gentleman of such in tellectual capabilities and spiritual endow ments, as Dr. Willis; and

duty to manifest our appreciation to that ef fect in the following

RESOLUTIONS: (1) Resolved. That this society place Dr. F. I

H. Willis on its list of membership as an hon orary member; That we do this in order to have his ven

crated name constantly before us as a momento of his great and glorious work while in ou

(3) That we heartly endorse him as a gentle man of culture, wonderful ability and genius and accordingly recommend him to our siste societies throughout the West;

in That in view of his gentlementy bearing and kindly co-operation in behalf of this so clety to attract its members to the services, we feel grateful to him; and (5. That these resolutions be spread upor

the minutes of the Union Society, and that i copy signed by the officers of the society, be sent to him when so carried out. J. B. CONNELLY, Pres't,

E. O. HARR, Cor. Sec'y.

Have you the Catarrhi

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

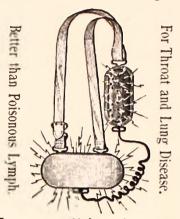
Dr. F. L. HIWILLIS MAY BE ADDRESSED UNTIL FURTHER NOTICE

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

DR. WILLIS may be addressed as above. From this point he can sitted to the diagnosing of disease psychometrically. Its claims that his powers in this line are unitivated, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancer. Scrofish in all its forms, Eptiepsy, Paralysis, and all the most delicate and complicated diseases of both sezes.

Dr. Willis is permitted to refer to numerous parties who have been cuted by his system of practice when all others had falled. All letters must contain a return postage stamp. Send for Circulars, with References and Terms.



Lung & Spine Battery



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



n gold for cold feet and poor circulation, to THE THOMAS BATTERY COMPANY

YES YOU CAN

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

Dr. W. W. PHIPPEN

Will diagnose your disease free. Send 3 2-cen stamps with lock of hair, age and sex, giving name in full. Nature's best remedies given through Indian guides. These remedies consist of flowers of the forest and field-barks roots and leaves of trees, And herbs which give health and ease. Address 694 Madison Avenue, Grand Rapids, Mich.

PSYCHOMETRY

Consult with PROF. A. B. SEVER-ANCE in all matters pertaining to practical life and your spirit friends. Send lock of hair or handwriting and \$1.00. Will answer three questions free of charge. Send for Circulars. Address 195 Fourth street, Milwaukee, Wis.

Henry W. Sinclair,

NORTH MADISON, O.

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

A LIBERAL OFFER.

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

J. C. BATDORF, President of the Magnetic Institute. GRAND RAPIDS, MICHIGAN.

PROF. J. D. LYON,

BUSINESS AND TEST MEDIUM. SITTINGS DAILY.

188 Richmond Street, Cincinnati. Letters by mail, photographs, or lock of nair successfully diagnosed. Circles Sunday at 254 and 754 p. m. Forty years' experience

MRS. J. H. STOWELL,

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

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

SILLLAR SCIENCE. Will give test of it for 12 2 cent stamps. For \$1 will give Biographical and Predictive Let ters. DR. P. THAYER, Mental Magnetic Heal-er and Clairvoyant, Jacksonville, Fla.. Box 695

An Astonishing Offer.

Send three 2-cent stamps, lock of hair, age, name, sex, one leading sympton, and your disease will be disgnosed free by spirit power. DR. A. B. DOBSON.

Maquoketa, Iowa.

A. WILLIS, Materializing Medium

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

MRS. E. A. UNDERHILL Clairvoyant and Test Medium,

ALSO PSYCHOMETRIST. 123 White Street, Syracuse, N. Y Any one wishing a medium to work in circles

Mrs White Russom, BUSINESS AND TEST MEDIUM,

or assistance in developing, I would like to engag with such anywhere in the state of New York,

437 Waverly Ave., Brooklyn, N. Y. Hours—10 a. m. to 8 p. m. For Ladies only, Six questions answered by mail for 50 cents and 2-cent stamp. Developing circle Monday and Thursday eve-nings at 8 o'clock. Admission 25 cents.

ALBRO'S Electricity. MAGNETIZED PAPER.

bill the theory of its conveyance is little understood.

Thoughts and desires are a substantial entity.
Vitality, born of Magnetism and Electrical Currents, is also an atomized substance; therefore, all those heing substances, paper can be thoroughly saturated or imbined with the control of the substances of the subs

George T. Albro, No. 55 Rutland Street, BOSTON, MASS.

Mental and Magnetic Physician

Por Diseases of the Brain and ALL Nervous Affections, Rheumatic and Neuralgic troubles. SPECIAL attention given to Paralytics, or those paralytically inclined. POWERFUI, Magnetized Paper sent by mail on receipt of \$1.00.

Use Storm-King's Indian Giant Spirit, -POWERFUL POSITIVE-

NEGATIVE MAGNETIZED PAPER. THREE COLORS.

Successful in healing the sick, in absent treatment or mediumistic development. Send \$1.00 and receive promptly a sample package with full directions. Reliable references given. Letters of inquiry must contain stamps. Address ters of inquiry must contain stamps. Address G. G. W. VAN HORN, Psycho-Magnetist, 355 West 29th St., New York City.

GREATEST LIVING MEDIUM,

AND ACCOMPLISHING

ASTONISHING CURES SUCH AS ONLY MEDIUMSHIP AFFECTS,

Prof. J. MONTEFURE,

A native of Grand Calro, Egypt; for sometime in the service of the Emperor of Russia;
and during the past eight years a resident of
Chicago, Ill., announces to the public that he
will continue the practice of his art, for the
benefit of all who consult him. Hundreds have
done so, and say with the san Francisco Alta,
they have "never seen or heard of his equal."
With him spritualistic means, and all the advances of modern sciences, are made tributary
to wonderful accomplishments in the Healing
Art. Prof. Montefure is also a marvel in almost everything pertaining to the conduct of
domestic and business affairs.

Office and residence, No. 31 Oak Avenue, between Melrose and Lane, West Walnut Hills.
Office hours, 9 a. m. to 5 p. m.

A Good Offer.

DR PREDERICK THAYER, Mental Magnetic Healer, Clairvoyant and Psychometrist. Send 6 acent stamps, full name, age, sex, and lock of hair. I will give a clairvoyant diagnosis of your ailments, and will give you three mental magnetic treatments at your home free. Jacksonville, Florida, Box 695.

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

Good references. Address

Dr. N. H. Eddy, Cincinnati, O.,

Care of General Delivery, P. C. BLINDCLAIRVOYANT DR. STANSBURY'S

Spirit Remedies.

Prepared Under the Control of an ANCIENT BAND. . ELINIR OF LIFE TONIC AND NERVINE

A must wonderful invigorator. The first dose
will convince of its value in general debility.
Highest Testimonials. Try it. \$1.00 per bottle;
six notities for \$1.00.

Six notices for \$1.00.

RIJOOD, KIDNEY AND BRIEUMATIC
REJICOT, Purely vegetable specific for the cure
of Ricumatian, Scrattle, Heart Disease, Kidney
Compisities, Blood Disorders and all Maierial,
Neuralgic and Rheumatic Pains. The greatest
blood purifiery et discovered, \$1.00 per bottle; six
bottles for Kat.
CELBRINE, Cures Palpitation, Nervous Headache, Nervous Dyspepsia, Insomnia, Despondency
and all Fennie Weskinesses. A very pleasant,
harmiess and wonderfully efficacious remedy, \$1.00
per bottle.

per bottle.

CLIMAN CATARRII CURE. -Gives immediate relief in Catarrh, Asibum, Influenza, Colds
in the Head, etc. Has cured some of the worst in the Head, etc. Has cured some of the worst cases on record. By mail, 50 cants. THEROAT AND LUNG HEALER will cure any Cold or Cough, if taken in time. Greatest

THERCAT AND LEYG HEALER will cure any Cold or Look, if taken in time, Greatest value in consumption, 100 per bottle.

BYSPETSIA TABLETS,—0 cents per box.
WILD-FIRE LINIMENT.—Bottle, So cents; the great pain readicator; superior to all others.
PRYCHO-HYGIENNI PILES. Cure Majaria and Liver Computatis. Specially magnetized for Health and Development; '0 cents per hox.

BIAGNESIS FIEE. It in doubt what remedy to order, send name, sex a d leading symptom with summy for early. For a clair voyant diagnosis in full, send tock of har and fee, two dollars.

The moore sent pripaid by mail or express on recent home. Set pripaid by mail or express on PRR. NTANGETT AVENTE. BRONTON. MASS.
Agents wanted. Clair voyant Physicians. Magnetic Healers, Mediums and decicine Paciers supplied from 205 about street, Northwest Parinteces, (etc.)

B. F. POULE'S MAGNETIZED COMPOUND

FOR THE EYES. It will cure sore eyes. It will strengthen week eyes and make them strong. Sent, postage paid, for 60 cents; with directions how to treat the eyes, and rece ve medical aid from our spirit friends. Address B. F. POOLE. Clinton, Name 1988.



MELTED PEBBLE SPECTACLES

Restore Lost Vision. Hestore Lost Vision,
The Spectacles that I send are large eyes mounted in a FINE STEEL FRAME.
Sent by mail in a nice wooden box—Loss or Breaking at my risk.
State age and how long you have worn glasses; or send stamp for full directions how to be fitted by my New Method of Clairvoyant Sight Price of spectacles, \$1.10. Address B. F. POOLE Clinton, Iowa.

MR. & MRS. F. N. FOSTER,

Spirit Photographers, No. 241% HOPKINS STREET,

CINCINNATI, OHIO. Sittings, daily, except Saturday, from ion. m to 4 p. m. We are permanently located in Cin

cinnati, and are prepared to give sittings for

spirit photographs either in person or by mail from a lock of hair or photograph. Letters of inquiry, enclosing stamp, promptly answered. Address F. N. FOSTER, 2414 Hopkins Street SPIRIT HEALING

Developing circle Monday and Thursday evenings at 8 o'clock. Admission 25 cents.

Through magnetized fianuel and paper. A great relief to all nervous troubles. Also aids in the development of mediumship. Sent to any address upon receipt of price, \$1.00 per box Address Upon. N. H. EDDY, Cincinnati, O., care of General Delivery, P. O.

Ladies' Department.

Written for The Better Way. From Spirit Guides. FANNIE M. PARKER

We remember, yes, remember, All the days of long ago, When we loved and lived together 'Mid the earthly scenes below; Gone we are now, gone forever, Never more to live again Through the days of weak endeavor 'Mid the earthly haunts of men.

Listen! Hear our loving message! Tell and publish it around; How we are not dead, or sleeping Underneath a church yard mound No! But in a sphere sublimer Far then mortals ever found, We all live, and have a being. Each with great endeavors crowned.

Yes, and, oh! the days are breaking. Days of which the prophets told! When our God to man immortal Shall his grand, great plan unfold; For through spirit guides and guidance Soon will come a glad, sweet day, When all earthly tears and weeping Shall forever pass away.

Soon no more shall man and brother Hard oppress, and fill with care Any lives of one another; Love for all shall be each prayer, For amid our songs eternal, Oft is heard that sweet, glad strain That was chanted first o'er Canaan 'Peace on earth, good will 'mong men."

Written for The Better Way. MEMORIES OF THE PAST.

AUGUSTA PRANCES TRIPP. While sitting alone in my room tonight before a glowing grate-fire that dances and flickers, making fautastic and weird pictures on the walls and about the furniture of the room, my mind goes back to early days before Spiritualism was much talked of, or, if at all, with wonder by some and much speculation and doubt by others. Visions and warnings were talked of by the older members of my mother's family, and much stress was laid upon the results of forebodings and signs. Being Universalists, they were liberal and progressive in their ideas, while my father's people were puritanic and straight-laced, with great regard for forms and ceremonies. They were of the Methodist persuasion, and considered it a sin to question or doubt even the most improbable ideas that had for their origin the Bible, and I cau see now my aged aunt holding up her hands and rolling her eyes to the ceiling in holy horror at the questions or queries from my childish lips that were simply a poser and unanswerable, as children's questions sometimes are To be absent from church on Sunday or from Sunday school was a great offense in the eyes of my grandmother, and to take a walk except in going to or from church, or to read any book but the Bible or catechism, was sure to be followed by a severe lecture or reproof. I remember one Sunday, after teasing for a week-day book, as my story books were called, to look at the pictures, my grandmother went to the attic and brought down a little book of ancient origin, where the s's were made like f's, and the clumsy figures in the pictures looked like anything but what they were intended for, and some of the rhymes read like this: In Adam's fall we sinned all. Au idle fool is whipped at school. The cat doth play and after slay. A dog doth bite a thief at night; which I soon committed to memory.

My dear mother used often to relate in the long winter eyenings practical stories of events that had come under her own observation, and when in the mood would touch upon the supernatural, to which I was never tired listening, though I have learned in later years things being natural and the result of natural laws, but in ignorance of former counted for, or that was beyond our comprehension, was considered supernatural.

As I go back in memory and compare the limited knowledge of the people, their blind, unquestioning obedience to the absurd doctrines that hampered and kept them a priest-ridden people, with thoughtful queries, inviting some of the broad, fearless, outspoken, indeyour logical contributers to consider and pendent and thinking minds of to-day, the change seems almost incredible. I had a sister who died at eight months, close my eyes, do I often see a reflection and my mother used to tell me of the If, as some claim, landscapes, birds, warning that was given her to prepare flowers, etc., are only reflections seen by her for the coming affliction. The house clairvoyants, and told of by spirits, are in which we lived was nearly newbuilt by my father immediately after their marriage. There were two bed- after having for a moment gazed at some rooms on the first floor, connected with object? What causes me to thus have each other. One night, having put her these reflective gleams? two children to bed (I was the eldest, then two and a half years of age) she opened the door of the adjoining bedroom and looked in to see if the window was shut, and behold! upon the opposite wall of the room, and in a circle of light, was the form of a child, its dimpled overcome by the unusual sight, she had barely strength to close the door, and sitting down upon the side of the bed. and statements.

Alt, Studding looked father surplises, but the minister, with perfect gravity, resumed his exhortation. Presently he again paused: "Mr. Curtis and William Thursten" looked upon the sleeping faces of her darlings, wondering which she was about to be separated from, as she then received the impression that one of composure, she arose, opened the door,

still there she would call her neighbor; when on opening the door for the third time the figure had vanished, and nothing but the bare wall remained. Being greatly disturbed over the unusual occurrences, she could not sleep, but rose early next morning, and after harnessing the horse, took her two children and drove to her father's house, in a village about seven miles distant, where she related the occurrence to my grandmother, adding that she thought one of her children was going to pass out of the body, and feared it was the oldest, as I had been a delicate child from birth. My grandmother, after listening with wrapt attention to my mother's story, and remaining passive a few moments, said, "Yes, one of your children will die, but it will not be the one you fear." In five days the little one was taken violently ill, and continued to grow worse for two days, when her pure spirit winged its flight to the spirit world.

This is but one of many experiences related to me by my mother, and she at that time had never heard of Spiritualwas incomprehensible to me, but I now his? consider it as being a case of independent materialization, and my mother a powerful medium, as was afterwards proved. Many more stories of the same nature did my mother repeat to me as having come under her observation, for she was rich in experiences of that kind, and their solution was in her own heart, but were not believed by the world at large, and she, of course, was called a very imaginative person. These occurrences took place many years ago, and when the advent of Modern Spiritualism was proclaimed, my mother understood it perfectly, so she was already far advanced in the phenomena.

We know there is much fraud practiced in these modern times for material gain, but to me spirit return and materalization are fixed facts that cannot be disproved, and if there is a grain of wheat mixed with the chaff, let us have t, and not condemn the whole plan, as many do.

Some may say this was etherealization. Perhaps it was, she being overawed and almost spell-bound by the unusual sight, did not approach to touch it, but it looked solid like the materializations of tolay. I leave it for my readers to decide.

There are many theories regarding materialization, and that which to some looks like a genuine spirit exhibition, will to another appear to be a thinly disguised fraud, and though its supporters will seem to be gaining confidence and everything going on swimmingly for a time, all at once some one more daring or inquisitive than the rest, will expose some trick of the business, and at once the general public is aroused, and all faith is again at an end for a time, and so time goes on and materialization has as many opposers as

Some of our oldest writers are at in tervals giving to the public through the spiritual press an account of some wonderful occurrences that took place in their presence, which on the face of it seems genuine, but to those who know ator, the true meaning of life is given us. he has been long in the cause, and has given the public, and mediums in particular, a full history of his antecedents and of the friends who have passed in to are far enough advanced in life to see the higher life, his experiences are not and comprehend this life, and it is just at all convincing. No person can be convinced of the phenomena of the presthat there is nothing supernatural, all ent day by another's experiences; each must investigate and become convinced by his own, and to him I would say, times such things as could not be acand go slow, but, as I said before, do not throw away the grain of wheat because there is an amount of chaff mixed with it,

> Written for The Better Wav. OUERIES.

ALLIE LINDSAY LYNCH. I would like to come with some

reply thereto. Why, when looking at an object, if I

they no more substantial, real, than I see when, as above stated, I close my eyes

If, as a late writer in your columns states, the birds, flowers and landscapes etc., are our own, seen clearer and look ing more beautiful to the spirit's vision why do spirits sometimes say that flowers never fade, and our pet birds will be found in spirit life? I have heard a spirit limbs, hands, feet, fingers and toes being make this statement, and of all the plainly discernable. Being shocked and spirits I have ever known as medium's

Again why, if only reflections from our minds, as I have seen claimed by one or eyes studiously bent on their books. The more writers, why will not our homes in service proceeded in the most orderly spirit life (which we hear so often spoken them was soon to pass from the mortal of by spirits) as easily vanish, changing After sitting a short time to recover her with thought, as now we know our thoughts to change, tumbling thus into

herself on the side of the bed. After Why do spirits tell us that our thoughts deliberating a short time longer, she are often builded into our homes, beaudecided to look once more, and if it was tifying or marring those structures "not built by hands," but by our "works?"

Another query presents. Why, if reincarnation be a truth, do spirits tell us our "children are better off," as for instance: In Hudson Tuttle's "Narrative of the Summerland," a spirit is made to say to a sorrowing mother: "Nay, she has gained. Earth life has its advantages, but they are not to be compared to angel brings?" Re-incarnation would necessitate that child to leave the great benefit derived from early death and pass again and again through the disadvantages of earth life; would it not?

Why pray to an unchangeable God or Supreme Intelligence? What class of people, mostly, believe in a God? What class are the most religious? Would a Supreme Intelligence bestow upon one race of people the intellect (superior, of course) of the white man, and upon the negro (supposedly as innocent at birth) the inferior intellect they show? Put in another phrase, would Supreme Goodness make this difference? If so, why? How "Goodness?" Doesn't it seem weak in "God," or "Goodness," or "Supreme ism. I never doubted the truth of my Intellect," to do what a kind, intelligent mother's story, although at that time it man would not if the prerogative were

These and many more queries arise and call forth reflection. 1 might-and do-answer a great many of them satisfactorily as far as I am concerned, but I would like some arguments, pro and con, from others. It may bring forth new light to many. We all have our individual friends and admirers, and I have been much questioned of late for seeming neglect of your columns, so I hurl these queries in the ranks and retire for to-day.

Written for The Better Way. SUNLIGHT. AUNT FANNIE,

Sunshine is a great promulgator of growth; everything, to obtain growth, must be in the sunshine. The rays of sunlight carry life with it. The sun is the concentrating power of etherealized force. The sun germinates heat by the action of the throwing off and drawing to of silextial qualities forming a friction, causing heat. The sun represents the very heart or center of life; without it there could be no life.

The sun is magical in that it performs the work of what you call the great magician, transforming minute seeds, causing the spark of life in them to spring forth and grow into immense size, and as we look at this vast power, as we gaze and wonder how the sun, the moon, the stars, or the lesser, lighter planets are all for each other. Are all held in one common accord and by the same thread? How each is necessary to the other, how each one is necessary to form a perfect unit, how each is held by and through the attractive power! As we gaze and meditate, the thought is given. And as the light spreads and broadens out over all the universe, as the rays penetrate and enlarge man's knowledge, as the sunlight enters and warms and cheers man, as man's soul expands and reaches out and draws near to his Creator, as we live among, or in, this bright sunlight of our Divine Cre-

We must live in this sunlight (here the question is asked, why I say we?) because the spirits that surround you as essential for us that are more advanced to live in and advance in this light as it is for you, hence I say we. While we are all moving along on the same train, some are in the forward coaches, some back; it was not meant in the plan to have all ride in one coach at the same time. While each coach is just as good as the other, one has to be in advance of the other. As you have been told in your divine history, the way is narrow but straight, and you all have the journey to make: the sooner you start on the right journey, the sooner you will know what true life and happiness is.

A Fatal Error.

Probably the philosophic readers of the Housekeeper's Weekly will feel that they can afford to smile at this masculine

An eccentric clergyman in Cornwall had been much annoyed by members of his congregation looking around at latecomers. After enduring it for some time, he said, on entering the reading desk

one day: "Brethren, I regret that your attention is called away from your religious duties by your very natural desire to see who comes in behind you. I propose hence-forth to save you the trouble by naming each person who may enter, and I hope that the service will then be allowed to proceed without interruption."

He then began: "Dearly beloved," but paused half way to interpolate, "Mr. Stubbins, with his wife and daughter."

Mr. Stubbins looked rather surprised,

Diggle The abashed congregation kept their

manuer, the parson interrupting him self every now and then to name new comer. At last he said, still with the same perfect gravity: "Mrs. Symons, in a new bonnet."

and looking in, saw the form still there, plainer, if possible, than before. She again closed the door, and again seated how can spirits be real, or spirit be real? Housekeeper's Weekly

MEETINGS.

Dowight Hall, 514 Tremontatreet, opposite Berkeley. Spiritual meetings at 2:30, with developing circle at II a. in. Good speakers and mediums. Music by Prof. Feak. Mrs. Dr. Heath, conductor, The Echo Spiritualists Meetings will be held in America Hall, 724 Washington street, at 10:30, 2:30, 2:30, 2:30 and Thurschey at 3 p. in. Unexcelled text and speaking mediums. Music. Dr. W. A. Hale. Twilight Hall Spiritual Meetings, 7 and 9 Washington street at 10:30 a. in. and 7:30 p. in. E. Cobb, conductor. DONTON

onductor. Engle Hall, 616 Washington street. Spiritual needlogs at 1630, 230 and 730, F. W. Mathews. Conductor. First Spiritual Temple, Newbury street. School at 11 a. m., and 2:45 p. m. Public invited, Scats free.

BROOKLYN, N. Y.

Conservatory Hall, Bedford avenue corner of Fulion street, Public meetings are held Sundays at H. a. m. and 8 p. m.

The Indecendent Crib meets every Friday evening at 8 o'clock at Bradbury Hadt, 29 Fulton 84, where all one welcomed, Danielt come, VicePres, The Progressive Spiritualists hold their weekly conference at Everett Hall, corner of Bridge and Willoughby streets, every Saturday evening at 8 o'clock, All invited; seats free. 8. Bogart, Pres, The Heiping Hand Conference meet every These day evening at 8 o'clock at Bradbury Hall, No. 29 Fulton 81. Good speakers and mediums. No admission and all welcomed. 8. S. Gordon, Pres, 8 Meetings every Sanday evening at 8, p. parlors of Mrs. Wilson Porter, 260 Evening at 8, p. parlors of Mrs. Wilson Porter, 260 Evening at 8, p. parlors of Mrs. Wilson Porter, 260 Evening at 8, p. parlors Sunday evening at 8 o'clock. Services by good speakers and inclume under the suspices of the Ladies' Ald Suciety. Mrs. M. Evens, Pres. Meetings are held every Sunday evening at 8. Ladles' Ald Society. Mrs. M. Evans, Pres. Meetings are held every Sunday evening at 8 o'clock in the parlors of Mrs. Dr. Blake at 28 Franklin avenue near be-Kalb.

The Woman's Sprillual Conference meet at their parlors 211-8t. Junes' Place, corner of Fulton st. every Worksey All St. Scheek, All to.

every Wednesday evening at 8 Celock. All fr vited; seats free. Mrs. S. A. McCutchen, Pres

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

CINCINNATI, O.

The Psychia Research Society meets every Sunday afternoon at Douglas Castle Hall, northwest corner Sixth and Wainut, at 3 o'clock. Admission free. Good speakers. All invited.
The Society of Union Spiritualists meets at G. A.
R. Hall, 115 W. Sixth street, every Sunday morning at 10:30, and in the evening at 7:39. Good speakers and music. Morning services, free; evening, 15 cents.
The Spiritual Progressive Society meets at English Const.

The Spiritual Progressive Society meets at Englert Hall, 67 Marshall avenue, Camp Washington, on the first and third Souday of every month. American Health College, Free college, Full Instruction, Prof. J. B. Campbell having established his superior Vitapathic system and erected his college, now furnishes college instruction free to prepared students. Also prescribes for the sick free at the American Health College, Fairmount, Clinchmatt, Ohio, Also Sunday free religious meetings for everybody.

CHICAGO, ILL.

CHICAGO, ILL.

Martine's Hall, 55 South Ada street, Mrs. Cora L.

V. Richmend will lecture at 10:45 a. m. and 7:45, svery Sunday.

Dr. Bushnell, Pres.

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

People's Society, Bricklayers' Hall, 35 South Peorla street, at 2:30 p. m. every Sunday.

G. L. S. Jenifer, President,

Fifth Avenue Hall, 115 Fifth avenue. Meeting at 2:30 p. m. every Sunday by Mrs. B. H. Gill,

Spiritualist services every Sunday evening at 3-7clock at Rrickinyers' Hall 35 South Peorla at.

Mrs. S. F. DeWolfe, President,

Metcalf Hall, 137 Twenty-second street, Developing circle in the afternoon and tests and psychometry in the evening.

Progressive Spiritualists, Bricklayers' Hall, 93

South Peorla street on Sunday at 8 p. m.

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

CLEVELAND, O.

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

CAMBRIDGEPORT, MASS,

Cambridgeport Association of Spiritualists meet every Sunday evening at Odd Fellows' Hall, 53 Main st.

DAYTON, O.

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

DETROIT, MICH.
The People's Progressive Spiritual Society holds services at 31 Monroe Avenue every Sunday.
Edgar Sutton, Secretary.

FITCHBURG, MASS.

The First Spiritualist Society meet every Sunday Aermoon and evening. Miss R. P. Lyon, Sec.

PT. WORTH, TEXAS. The First Spiritualist society has been organ-ted. The Ladies' Society meets every Wednesday Rernoon. W. H. Rollins, 916 East Fifteenth st.

GRAND BAPIDS, MICU. The Progressive Spiritualists Society meet every Bunday at 1930 a.m. and 750 p.m. at Elks Hall, 48 N. Ionia street. Also on Thursday night at 739, Mrs. E. F. Jossoy n. Fres.

INDIANAPOLIS, IND.

The Indianapolis Association of Spiritualists meets every Sunday morning at 1023 and in the evening at 7:55, at English's Hall, North Meridian atreet near the Circle. LIBERAL, MO.

The Spiritual Science Association meet every Sunday evening at 7:20 and Wednesday tight; Ladies' Aid every Saturday afternoon, Mrs. A. L. Andrews, secretary.

MINNEAPOLIS, MINN.

The First Spiritus! Society holds services every sunday morning and evening at Odd Fellows half, 12 and 14 Washington Ave. North, at 1030 u. in. and 730 p. m. S. N. Aspawall, Pres. Spiritual wrvices at 270 2nd avenue, south; morning the state of the st Spiritum's ryices at 2 9 20 a avenue, south; morning conference; lycetim at 12 m.; evening lecture and tests.

Minneapolis Association of Spiritualists meets every Sunday at 62 Henriphi avenue. Children's Progressive Lycetim 10 a.m., fact meeting it a.m. and lecture at 8 p. m. No admission to any of the meetings. Miss A. A. Judson, Pres., vil 181 ave. 8. NEW YORK, N. Y.

NEW YORK, N. Y.

The Progressive Splittnalists holdservices every Sunday at 3 and 8 p. m., at Arcanium holl, 57 west Twenty-liftly street, north ast cooler 6th avenue. G. G. W. Yan Horn, Conductor.

The People's Splittnal Meeting every Sunday evening at Mrs. Morrell's parior, 310 West Forty-eight street. Mediums' meeting Tursday 8 p. m. The New York Psychical Society in ent every. Wednesday evening at 50 81xth avenue. Speakers and mediums always rise soft. The public invited. J. B. Sulius, president, 21 B. ondway.

The Pirist Society of Splittnalists convenes every Sunday at 1039 a. m., 225 and 7:30 p. m. at Adelphi Hall, corner Fility-second street and Hondway. Good sneakers and good music morning and evening. Fact meeting in the afternoon.

NEW ORLEANS, LA

The New O'cans Association of Spiritualists meet at the half of the Array of Northern Virginia, 50 Camp street, every Sanday evening at 7.20, V. Alien, President.

PRULADELPHIA, PA.

PRILADELPHIA, PA.

The First Association of Spiritunists meet every snoday at 10:30 in the morning and 7:31 in the werning at the corner of Eighth and Spring Garden.
Joseph Wood, President.
Keystone Spiritual Conference meets every Sunday atternoon at 2:30 at the northeast conter Tenth and Spring Garden 8t.

J. S. Rowbotham, Pres.
The Second Association of Spiritunists meet at their church on Thompson street below Front every Sunday 2:30 p. in. Conference and Lyceum.
Fourth Association of Spiritunists meets every Sunday evening at 7:30 at Keystone Hall, Third and Glandaye.

FITTHERES, PA.

PITTSBURG, PA.

The Pirst Spiritualist Church of Pittsburg has lectures every Sunday morning at 164 and in the evening at 7:55. Chultern's Lyceum at 2p. m. at their hall, 6 Sixth street. J. H. Lohmeyer, sec.

PAOTIDENCE, A. L. The Progressive Association meet every Sunday at Slade's Hall, at 2:30 and 7:30 p. m.; lyceum at 1

PORTLAND, ME. The First Society meet every Sunday at Will ants' Hall at 230 and 7:30 p. in.

ROCHESTER, N. Y.
The Spiritualita of Hochester meet every Sunday evening at 7:30-0clock in Odd Fellows Building, North Clinton atreet. H. T. King, Press The Progressive Spiritualist Association meet every sunday evening at 7.20, in G. A. R. Hall on Commercial street, opposite Crark Hotel. W. J. Black, Pres.

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

The First Society of Progressive Spiritualists
holds meetings every Sunday evening at 7.30 in
Kemman Building, corner Broadway and Third
Streets, Ladices Society and super-every Thursday
Progressive Spiritual Association No. 2 meets at
star Hail, corner of Fourth and Pulton streets
every Sunday. Entrance on Fulton street.

WOBCESTER, MASS.

Notice Alterations to be made in this column must reach us on the last Wednesday of each month; communications later than this will lay over until the month following.

FIGURES NEVER LIE, BUT MEN WILL MAKE MISTAKE ROPP'S

COMMERCIAL CALCULATOR

PREVENT MISTAKES, RELIEVE THE MIND, -SAVE-

Labor, Time & Money,



A READY CALCULATOR, BUSINESS ARITHMETIC and ACCOUNT-BOOK Combine

No farmer, mechanic or business-man can afford to be without this unique wonderful work in this age of steam and electricity. It will show, at a glance, as without the use of pencil, pen or paper, the accurate "Answer" to almost conceivable Calculation that is likely to occur on the farm, in the factory, is a shop or in the office.

By a new system of "Commercial Tables," the correct Value of all kinds Grain, Stock, Bay, Coal. Lumber, Cotton, Merchandise, etc., is instantly found, any price, and for any quantity. Also the exact Interest on any sum, for any time, at any rate per cent Likewise the "Per cent of Gain or Loss" in buying marking and selling Goods. Tables of Wages, Exchange, Discount, Board, Res etc., Tables showing the contents of Lumber, Loge, Cisterns, Tanks, Bins, Wago, beds, Corn-cribs, Cordwood, and Carpenters', Plasterers' and Bricklayers' work,

Besides its useful and convenient Tables, it also gives every Rule in Arithm. tic, so clearly and concisely stated, and made so plain by new and simple method and practical problems, that any one of ordinary ability, can easily and quicky master and m-moris- its Finnciples without a teacher, and thus become profice in Figures and a rapid Calculator - indispensable qualifications to a succession

It is neatly printed on fine paper, and e.egantly bound in "Pocket-book" form. Nos. 2, 2 and 3 eac contains a silicate Slate and a practical "Account-book," which has self-instructing "Formulas" for records Receipts, Expenditures, Purchasses, Sales, etc. In fact, all about "Book-keeping "that is needed by the peop. It will commend itself to every thoughtful and progressive mind, for its originality, simplicity and usefulness.

The above retails at 50 cents. Having convinced ourselves of its almost inestimable value as a thorough assistant and infallible guide for figuring in all branches, we have contracted for a large number from the compiler and publisher taunch Spiritualist-and have determined to supply our readers with it by offerlng the same for 25 cents with a year's subscription, making \$2.25. We have no heatitancy in declaring it to be the best of its kind to be had. We will not sell this book at less than the regular price unless subscription-price for THE BETTER WAY accompanies it. Address,

THE WAY PUBLISHING CO.,

S. W. Cor. Plum & McFarland

OUR AGENTS.

THE BETTER WAY can be found on sale in allowing citter: J K. Cooper, 746 Market street, San Franet co, Cal.

J R. Goldsmith, 10001/4 Market street, Sau Francisco, Cal. C. H. Fisher, 211 Main at., Worcester, Mass

Dr. Tuos McAboy, 727 12th st., Louisville

S. D. Greene, 367 Nostrand Ave., Brooklyr E. T. Jett. 802 Offive 8t., St. Longs, Mo. Chas. MacDinald & Co , 55 Washington st.,

hicago, 14. Henry Fish, 516 W. Madison at,, Chicago. Co'by & Rich, 9 Bosworth st., Boston, Mass Brentanos, 5 Union Square, New York.

J. B. Westervelt, 712.7 h Ave., New York.

Add pht Hall, New York. Converyatory H. H. Brooklyn, N. Y.

G D Henck, 1824 Caritant., Denver, Colo. Mrs. T. Reynolds, 16:1 6th Ave., Troy. N. Y. Edwards & Mercer, 10 W. 1st st., Los Ange-

er, Cal. Dr. J. H. Rhodes, 72! Aprinz Garden, Phila-

ielphia, Pa. Jack Abbott, It St. Charles st., New Oreans. La.

J. J. Kowetzki, 10th and Broadway, Oakland, Cal. - John M. Miller, 31 Marietta at., Atlanta,Ga Mis. C. D. Pruden, 14167th st., South Min-

neapolls, Minn. Jesse E. Putnam, Topeka, Kan.

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

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

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

J. F. Jones, 272 Vinest.

H. Watkin, 26 Longworth 8 Dauglass Hall, N. W. cor. 6 h and Walnut



J. E. POORMAN,

AGENT,_

Foutheast Corner 8th & Race Sts , CINCINNATI. OHIO

FENCE PRICES REDUCED
Heavy Notting. Bost made.
(STEEL WIRE.) Catalogue FREE. Write
MEDICHICK BROW., RICHMOND, IND.

OPIUM and LIQUOR HABITS CUTCO In two weeks.

\$75.00 to \$250.00 A MONTH can be mad ferred who can furnish a horse and give their whole employed also. A few vacancies in towns and cities B. F. 10HNHOM & CO., 1009 Main St., Richmond, Va

Dr. Rhodes'

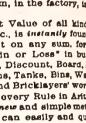
Pure Medicines. Strictly Vegetable. Sugar-Coated.

A Perfect Liver and Kidney Renovator and Blood Purifier. Cleanacs the entire system from all Billiousness and Blood Poisons, from

Malaria, etc. And cures Headache, Backache, Side and Stomachache, Diarrhora, Dysentery, Pains in the Limbs, Lameness, Numbress Kidney and Bladder, and all other urinary ail ments, etc. Rheumatism, Neuralgia, and in fact almost all the various ailments of Hu-

PRICES: Trial box, 25 cents-by mail, pets. second size, 50 cents—by mail, 55 cents; 12 boxes, second size, \$5; large boxes, \$1; 6 large

For sale by THE WAY PUBLISHING CO.



Cincinnati, 0

Baltimore

and Ohio South Western R. R.

S2 Saved to New York. All Trains Run Through

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

SOLID TRAINS TO PITTSBURGH Via Columbus, Zanesville & Wheeling With Pullman Sleeper and Parlot Cars

Rates always as low as by any other line and no extra fare for fast time on limited Vertibule train. Ask for tickets via Cincommit and the B. & O. R. R.
W. W. PEABODY. O. P. McCARTY



AN EVER-READY TICKET.

Thousand Mile Books at 2 cents per mile. Good to a Thousand Points.

mile. Good to a Thousand Points. Thousand mile books are now sold by the Cincinnati, Hamilton & Dayton R. R. at the rate of \$20, and accepted on all divisions of the C. H. & D. and fitteen other roads, reaching a the usand or more points. The purchase of one of these mileage books assures the passerger not only cheap riding, but an ever ready tissel. They will be good for passage between Cincinnati, Indianapolis, Chicago, St. Louis, Toledo, Buffalo, Salamanca. Ft. Wayne, Peoria, And Arbor, Caddilac Mich. and minumerable other points. The tollowing roads will accept them between all stations. Buffalo & Southwestern; Chicago & Frie and N. V. P. & O. Divisions of the Eric R'y Dayton and Union; Dayton, Ed. Wayne & Chicago; Flint & Pere Marquette Ft. Wayne, Cuicinnati & Louisville; Gand Trunk between Detroit and Buffalo, Indianapolis, Decatur & Western; Louisville, New Albany & Chicago; Terre Haute & Peoria, Toledo Ana Chicago; Terre Haute & Peolia, Toledo Ana Athor and Northern Michigan, Wheeling & Lake Erie & Vandalia Line. E. O. McCORMICK, Gen. Pass. & Licket Agent



94 MILES THE SHORTEST.

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

Entire Trains, Baggage Car, Day Coaches and Bleepers run tarough without change. 110 MILES THE SHORTEST,

7 HOURS THE QUICKEST

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

Lexington, Ky., Time, 2½ Honr Knoxville, Tenn., 4 12 4 Chattanco.ss, Tenn., 4 14 14 15 Chattanco.ss, Tenn., 4 16 4 Birmingham, Aia., 4 16 4 Direct Connections at New Orleans and Sureveport for TEXAS, HEXICO and CALIFORNIA.

Trains leave Central Union Depot, Chein-nati, crossing the famena High Bridge of Kenincky and rounding the base of Lous-out Mountain.

to

TIMELY TOPICS

In'a paper to the February Century,

"The Anglo-Saxon in the Southern Hemisphere." George R. Parkin presents a very readable article on the thriving condition of Australian workingmen and an analysis of the causes contributary thereto. Mr. Parkin states that the partly desert and partly pastoral character of Central Australia leads to the peculiar result, which he considers a permanent one, of the major part of the population to settle on the rim of the continent, Large maritime cities have increased in size out of all ordinary proportions to the general population. Every province fronts the sea, and from this base must gradually wrestle with the problem of its arid interior. Australia, after the America colonies having wrested themselves from England's control, was selected by the British Government as a penal colony. "It was not a hopeful beginning. Toiling sometimes in chains, sometimes under the eyes of armed keepers, always in exile, man laid the foundations of a country, which was to become in a peculiar degree the happy home of free and prosperous labor." Yet, says Mr. Parkin, it impress this evil element left behind it. for political offenses, became useful pioneers when their period of punishment had transpired. Comparatively few married, and the worst class perished with the individuals who composed it. In the framing of their institutions,

the independent and self-reliant charac-

ter of the people has established a gov-

democratic than any other English-

speaking country, with a rapidly advancwhich political and social reformers are still working for in Europe and the United States, have in Australia been reached by a single bound and accepted as the natural order of events. The laboring man in Australia has shorter hours of work, higher average pay, better direct political recognition than anywhere. Eight hours for a day's work is the rule everywhere. This has been so since 1856. Their motto, inscribed upon the monument of James Gallowan, founder of the eight-hour system in Victoria, is, "Eight hours' work, eight kin is glad to note, that this gives the arenjoyment, better habitations and an addition to this there has been a constant influx of capital for upbuilding and developing the colonies. The govern ment has adopted the system of state borrowing for the building of public works that adds a steadiness to the labor market not to be had under other circumstances. The great distance has lessened competition in labor-costing about five times as much to go from Europe to Australia as to the United States or Canada. The concentration of the population in cities has given to labor a than is possible in countries where the population is largely agricultural and widely scattered." with the added influence of the urbane population, determines the status of the whole, Mr. Parkin thinks the permanency of these conditions an open question. A financial crises, or a large influx of population, he thinks, would apply crucial tests to existing conditions of labor problems. "Prudent financiers" expressed to him the gravest doubts whether the country with all its resources, could bear its burdens and conbe a larger increase of the producing

population. resolution was sent to the clergymen redrafting of the resolutions, a summary of which is as follows: They (the Trades) from those who cannot afford to buy ground of their own? Whether they believe an average daily earning of a dollar a day sufficient for the wants of man and family? In the language of Petroleum Nasby, the ministers "are still holding out, and ain't seceded yet." Upon these be recalled as the preacher who left Storrs Congregational Church, owing to the duty which he thought incumbent upon him to carry practical godliness and not a thin theory to reach no farther six stanzas of which are reproduced here:

And all in amity,

Gummey-H'm! He must be awfully fond of his wife.—Judge.

than from pulpit to pew, editorially remarks in his Golden Rule:

Here are questions that come directly to you from thousands of common sense mer Has your religion any answer to this appeal Has it virility enough in it to take hold with a firm grip the questions that interest men-are you satisfied to have the vast majority of your congregations composed of women? Are you content to suggest that it is mere natural perversity and irreligion that makes so many men prefer the Sunday morning's paper to

You profess to be anxious to reach the mas ses. They are not only waiting to be reached, but they come to you begging for a solution of the questions that bother them.

You cannot stand guiltless at the bar of God in the coming judgment day if you delibera ely ignore the petition that comes to you from thousands of your fellow men.

You can have a religious revival that will shake Cincinnati thro' and thro'. Do you de sire it? Are you suxious simply to add to the number on your church roll, that your salary tioned with high honor in the columns of the religious papers? Do you care for men? Do you care for them enough to heed the question that they put, not cautiously, but reverently and seriously? Do you say that the working men of to-day are cold and indifferent toward the churches? Will you not give them full reasen to be so if you coldly ignore their petition:

If the church has a mission, and that it has cannot be gainsaid, its mission is not Asia," has budded, blossomed and fructiis very remarkable how little permanent and cannot be to save souls;—the Infinite Love will take care of all when "the in-Thus the greatest number, transported corruptible doth put off the corruptible," -the urgent, crying demands of to-day upon the church is to help in the saving of men, women and children from the fierce hells of destitution, degradation. vice, crime, despair, from which now only death relieves, far kinder, sweeter a id better than God's dutiless ministers. We do not apply this indiscriminately or carelessly; there are men in the ranks of ernment which in some respects is more their profession whose best sermons lie in an active career of serving humanity. ing form of State socialism. Thus ends This, unhappily, however applies only to the minimum; for the maximum it must remain true what was lately said in a meeting at Bradford, England, by six representative workingmen, who were interrogated upon the cause of the absence of their fellow workmen from religious service. They admitted there was a great improvement in the way the churches treated them. They however urged there should be "less teaching about mansions in the skies and more about mausions on the earth;" to take up the political, social and moral questions; they wanted practical Christianity in hours' recreation, eight hours' rest." In place of theology. The main point, howspeaking of the results of this, Mr. Per- ever, made by all the speakers was the pandering of ministers to the rich; they tisan an opportunity for an evening's visited the rich and ignored their vices, while common courtesy was denied improved physical appearance. What them. How far this is true, each indihas made this possible and will it be vidual experience must admit that the permanent? To this Mr. Perkin says in grievances here stated by these men is substance: The country has never been more real than imaginary. The church's church friends may endeavor to find in crippled by wars. The product of gold claim to further existence lies not in the from 1851 to 1888 was £200,000,000. In pretense of their comments upon the phylacteries and the robes of robbers of the past, but in demanding justice and establishing fraternity of love and kindness among men in this hour of the now

We are not in accord with the maudlin

sentimentality that indiscriminately lav-

ishes those affections, which should only be extended to man, upon our domestic animals. Plutarch tells of Caesar, when he witnessed some foreign women carrying and fondling dogs through the streets of Rome, that he asked "If wo-"facility of combination much greater men bore no children in their country?" The rebuke was as excellent then as it is timely now. Lately in an eastern city, a Thus the action women on a charitable errand, was comtaken by labor organizations in Mel- pelled to wait on a street crossing until bourne, Sidney, Brisbane and Adelaide, several carriages went by. In one she Man," the execution of the mission of Book III. is a continuation of the one saw a dog sitting on a back seat, dressed the three wise men from the East-the preceding-a further explanation of the in a sealskin robe, with two pockets on each side well-filled with candy; a silver neck collar, and delicate little bangles around the four legs near the paws The other seat contained a "lady" feeding the dog with candy. The woman, whose life-work has been to relieve distress and misery, made the remark, after n creating the incident to a friend, "How unfortunate it was for many children not bound to sense, yet it has so largely The nectared anodyne of selflessness! tinue its prosperity, unless there would to have been born pug dogs." What an irony! And saddest of all we must admit its truth. We would, however, in nowise be understood as condemning At a recent meeting of the Council of those who, in experience with our ani-Building Trades in this city, (Cincinnati) mal friends, have learned that there is representing some 7000 men, a copy of more than a part truth in the statement of the cynic who said the more he knew questing a statement from their pulpits of dogs, the less he thought of men. on their position in the present labor The tale from the Orient of the traveler questions. Some weeks ago the burden refusing to enter Heaven's door, because of discussion at the weekly meeting of he had to part with his dog is can able of the ministers here has been an inquiry yielding a moral; the test being to estabinto the cause of a depleted church at- lish whether the traveler was faithful to tendence. It is this which led to the those who had been faithful to him. As he was, Heaven's doors opened to both. What we do protest against is the ridicbelieve there can be no genuine religion alous absurdity manifested in the lavish which is not founded in justice and treatment accorded animals in coaches brotherly love. Whether the pastors of and homes. While there are thousands Cincinnati consider it compatible with of human, intelligent beings in absolute justice and brotherly love that any man need such conduct is nothing short of an should be permitted to buy up land for unpunished crime. Those who will adspeculation, and forcing ground rent mit the validity of this plea, will in no way be incapacitated from recognizing the beautiful expression of the hope that immortality is as much of beast as we know it to be man's: The horse of Gen. C. W. Tilden, of the sixteenth Maine regiment, died some time ago at Hallowell, Maine. He was a magnificent specimen resolutions Rev. E. P. Foster, who will of animal daring during the war and was kindly taken care of in his old age. The

incident touched the poetical sentiment

in the breast of the Rev. Nathaniel But-

ler, of that city who, wrote the poem, "A

Where art thou gone -old friend and true-For it may be thy spirit form Somewhere is marching still.

Here there are those whom we call men, Whose rouls full well I know Another life may not deserve tine-half so well as thou.

And natures such as thine has been Another life may claim, And God may have a place for them Within his wide domain.

His armies trend their glorious march O'er the eternal plain; Their lender rides a snow-white steed-Who follow in his train?

We may not ever meet again But, whereso'er I go. A cherished place within my heart Thou it have, old friend, I know

God made us both, and we have marched From friends whilst thou wert here I only know I shall not blush To meet thee anywhere.

LITERARY.

Edwin Arnold's "Light of the World" -Edwin Arnold's promise of a treat ment of the story of the Evangelists in the New Testament in the same manner as he has worked Buddha and Buddhism into the beautiful poem of "Light of fied into the transcendent performance "Light of the World." Considered, its entirety, no words are strong enough to convey an adequate idea of the spiritual beauty and the grandeur of its expression. Richard Henry Stoddard, at the close of an introduction, says 'Given his characters, sacred and profane, and the situation into which they naturally fall, the necessity for his poem, and his manner of writing it, is so apparent that one wonders it was not written before. It was much to have written the 'Light of Asia,' but it is more, infinitely more, to have written the 'Light of the World,' of which every lover of sacred song will say when he has finished it.

That strain I heard was of a higher mood.

It is divided into six books, namely, Book I. Mary Magdalene; Book II. The Magus; Book III. The Alabaster Box; Book IV. The Parables-At Tyre; Book V. The Love of God and Man; Book VI. The Great Consummation; with a poetic introduction, "At Bethlehem." Owing to the limits of space, I will run rapidly through the same without comments, presenting here and there excerpts as illustrative of the treatment of the subject. In order to prevent misunderstanding, I wish to make clear that this poetic treatment of the story of the New Testament, presents distinct literary merits, which rest upon the grandeur of the story's conception, its beauty and spirituality, and not upon the doctrinal and theological theories which our the same. We do not go to Milton for our theology. "Paradise Lost" has this. Likewise with "Light of the World." Arnold taking, with few exceptions, the story of the Nazarene as we find it in the New Testament, cannot, to the extent of Milton in "Paradise Lost," make claim to any originality of his characters and scenes; but as a poet he has claim to our close consideration and unbounded admiration. To the great eastern Buddhistic epic the author has added an epic on its western child-

Christianity. Dealing with a description of the scenery around Bethlehem, the appearance of the Star of Bethlehem, the proclamation to the shepherds by celestials interview by Herod, the finding of the Christ in the manger, their evasion of Book IV. contains the parables. The In under two years, and the flight of Mary, Joseph and the child to Egypt, concludes the subject matter of what might be termed a prelude to the tale proper. I make a few excerpts from the same. Thus having stated that our flesh is freed itself "that we do know things are Pity and Helpand vast Compassion. Seck we cannot know," he bursts forth into an enraptured query:

How should we say outside this shines no light

Of lovelier scenes unseen, of lives which spread, Pleasant and unexpected for the Dead, As our world, opening to the babe's wide eyes New from the womb, and full of birth's sur prise?

How should this prove the All, the Last, the First? Why shall no inner, under, splendor burst

Once-twice-the Veil?'

Thus, again, in lamenting the inapplication of the angel-born message, "Good tidings of great joy to you I bring," he sadly sings:

"The echo, not the meaning of this speech Lives; and men tell it sadly each to each With lips, not hearts; sadly from tongue to tongue,

The Ages, unpersunded, pass along The dulcet message, like a dream bygone, Which was for happy sleepers, but Is flown."

In the beautiful poetic elaboration of Peace on Earth," the "mild burden of He showed in full midst of Jerusalem, minstrelsy" is:

"Love which is sunlight of peace, Age by age to increase Till anger and hatred are dead And Sorrow and Death shall cease; Peace on Earth and Good will Souls that are gentle and still Hear the first music of this Par-off, infinite Bline!"

"Good-will! Consider this, What easy perfect bliss over all the earth the one change spread That hate and fraud shall die,

Sprightly in style, sensible in its logic, and scientific in its denouements ______, accessories of out-of-door adventures and daring excapades, a chost story and a love story artistically blended with the AURORAPHONE messages.

THE TWENTIETH CENTURY

THE GOSPEL BANNER

sible world of human beings thoroughly united in pursuits, sympathies, succes-ses, joys and sor-rows, struggles and attainments — a uni-fied world grounded on an all-pervasive and inclusive brotherhood, actuated by unity of beliefs respecting individual origin and destiny. The ideas are much like those of the Gospel regarding a community of in-terests; if one mem-ber suffers, all suffer; if one is prosperous joyous, happy, all partake of his experi-ence, if not at once, then at some later period. It is an attempt to show what this world may be, what it yet will be, when the pure truth of the New Testament touching hu-man origin and destiny, brotherhood and



helpfulness, shall be embodied in the minds ally heterodox novels. "The Aurora-and acts, the laws and institutions of the phone" combines the heterodoxiness of whole family of earth.

Handsomely bound in cloth. A reduced fac-simile of the cover is shown in this indvertisement. 240 pages. Sent prepaid anywhere on receipt of one dollar.

What lack of Paradise If, in angelic wise. unto each, as to himself were dear?

If we in souls descried Whatever form might hide, own brother and own sister everywhere?"

Listen to the majesty of the force of the rebuke bestowed upon those who have personfied the Infinite, the "Unspeakable," by conceiving an exaggerated anthropomorphic being, and so idol-

atrously worship: 'An idol, served with muttered spell and moan Baser than brass, and duller than dead stone; A graven image of that glorious All. Who hath no form, and whom his angels call By never uttered names, and whom to see Not once hath been and never shall be; Who doth, in universal rule, possess

Majesty, beauty, love, delightfulness,

The omnipresent, conscious joy.

Book I .- Mary Magdalene-deals with Herod's confession of contrition (to his wife, Claudia) for the crucifixion of the Christ. The detailed account of Mary Magdalene, in the meeting between her and Pontius Pilate, it is one of the grandest descriptive scenes lately presented, not even excepting the marvelously strong descriptive scene of the chariot race, in "Ben Hur," by Lew Wal-

In Book II. we have the return, after claims upon us greater and grander than many years, of the Magus from the East, one of the original three wise men. He meets Mary Magdalene while Pilate is having speech with her; after Pilate's abrupt leave, he listens to Mary's story of the life the Christ lead, with an exposition of his teachings devoid of all doctrinalism and dogmatism. Mr. Arnold's knowledge of Eastern lore comes to an advantage and display in this book. While Mary Magdalene tells the teach ings of her beloved friend, there are BANNER OF LIGHT. occasional outbursts of surprise and citations and comparisons by the Indian at the close analogy of the Indian sacred teachings with those of the Nazareneinferentially establishing the paternity of "Peace on Earth and Good Will to of Buddhism to Christ's teachings. mportant events in the Christ Herod—the destruction of the children dian compares the similarity of the parables of Buddhism with those the Christ used, ending with a description of the city of Tyre. The title of Book V-The Love of God and Man-futilitates further explanation. I cite just this from it: "Love thyself last! Drink deen

Feast full upon the diet angels cat-The pathway to the kingdom-finding that, Other things shall be added.' Griefs shall

come, Pain, hardships, death, it may be, on the path; Yet turn not back! hand once upon the plough Drive the brave furrow forward, eyes intent On the share's point! trust Heaven for recompense,

Forgetting recompense, trust God for due Of goodly things, and for soul's due of peace Foregoing both."

Book VI.-The Great Consummation deals with the immediate anti-mortem incidents and spiritual post-mortem appearances of the Christ. All this is being told by Mary Magdalene to the listening, love-inspired and thrilled Indian:

"Was he seen again of men?" The Buddhist prayed,

"Many whiles!" answered she Three times on that first day, and, afterward In his old paths by silver Gallilee: And in the mountain; where he met his own And made their cheer celestial. Last of all Amongot the eleven-unil marks on hand and

Rose red, and spear-gash scarring the white side; And ate of fish and honey from their board:

Then blessed, and lead them forth to Olivet; And passed—as if, they said, a waiting cloud Received him out of sight."

"Centurion!" The Indian cried:-"set there to see him die-Truly the son of God!"

Mrs. Gummey wending -A man in Chester Pa., has insured his horse for \$250 and his wife for \$75.

SUMMERLAND

New Spiritualist Colony

-OF THE-

PACIFIC COAST

BUILDING PROGRESSING RAPIDLY.

The site of Summerland constitutes a part of the Ortega Rancho, owned by H. L. Williams, and is located on the Pacific Ocean, and on the line of the Southern Pacific Railroad, 5 miles east of the beautiful city of Santa Barbara, which is noted for having the most equable and healthful climate in the world, being exempt from all malarial diseases.

The RECONSTRUCTOR, a weekly Spiritual newspaper, published at Summerland, \$1.00 per year, sample copies free, will give full details as to the advantages, objects and progress of the Colony. Send for plat of the town, sample copies of RECONSTRECTOR, and further information to

tion to
H. L. WILLIAMS, Proprietor,

Summerland. Santa Barbara County, California.

SPIRITUAL PUBLICATIONS.

THE SUMMERLAND.

It "labors for the presentation of common sense Spiritualism—to present original and selected mutter pertaining to the science, philosophy and religion of the evangel of the nineteenth century, in a style to interest and instruct its readers." It is a 6-column, 4-page weekly journal; published by H. L. Williams and edited by Albert Morton, at Summerland, Cal. Price \$1.00 per year.

An illustrated monthly journal, devoted to Spiritualism and Reform. Each number will contain portraits and biographical sketches of prominent mediums and spiritual workers of the Pacific Coast and elsewhere. Also spirit pictures by our artist mediums. Lectures, essays, poems, spirit messages and general information. Mrs. J. Schlesinger, Editor. Dr. Louis Schlesinger, Business Manager. Price, \$2,50 per year; single numbers, 25 cents. Published at \$44 Market st., San Francisco, Cat.

THE OLDER JOURNAL IN THE WORLD DEVOTED TO THE PHILOSOPOPHT OF

> SPIRITUALISM ISSUED WEEKLY.

Specimen Copies Seut Free. COLBY & RICH, Publishers.

Christian Science Thought,

Boston, Mass

(Formerly Modens Thought,) CHARLES FILLMORE and MYRTLE FILLMORE

Editors & Paolishers, Published Monthly. Deardorf Bld'g., Room 32, 11th & Main. Kansas City, Mo.

\$1.00 Per Year, Sample Copies Free.

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

THE ESOTERIO

THE ESOTERIO.

This magnatine necks to present themes that will cause its readers to stop and think. We aim to teach the truth, regardless of creed or precedent, and thereby disavow allegiance to form or dogma that tends to guide the Truth seeker through paths circutious.

The Esoteric teaches a sure and practicable method of occult attainment. A mastery of the truth contained within its covers, insures an order of an existence infinitely higher than that at present known, and opens the door of Theosophy, Christian Science, and the higher phases of Spiritual Philosophy.

Issued monthly; 45 pages. Price per year 1,50. Send for free sample copy. Estoric Publishing Co., 478 Shawunt Ave., Boston, Mass.

ALCYONE.

This is a semi monthly journal devoted to the philosophy and phenomena of Spiritualism without religious controversy. Price \$1.00 per year. Sent free to any one for two months who will euclose 15 cents in stamps with address. Issued by the Star Publishing Co.. II A. BUD-DINGTON, Editor, 93 Sherman street, Springfield, Mass.

GOLDEN GATE

Published on the 15th of every month at Flood Building, Market Street, San Francisco, Cal. Edited and published by Mattie P. Owen; Rose L. Bushnell, Assistant. Terms—\$2.00 per year; \$1.00 for six months. Send money by postal order when possible; otherwise by express.

Read THE FLAMING SWORD

All who desire to pursue the mysteries of the spiritual world to their utilimates, should investigate the Koreshan system of Selvice as revealed through an illuminated mind. A bright hope for every inquiring soul weary of the sceta popression of this ago and dissatisfied with the evidences of spiritual perpetuity—the dawn of happiness here and of joy hereafter. Send for sample copy to The Flaming Sword, 3619 Cottage Grove avenue, Chicago, 111.

How To Decome a Medium. BLISS & BUROSE, 232½ Fifth street, Detroit Mich., will send you a pamphlet, revised, improved and complete; also a scaled letter designating all your phases of mediumship, and a sample of The Sower, all for 15 cents.

forget that he is reading a story, and thus the interest never flags. There have hitherto been religiously heterodox novels, and economic-els. "The Aurora-

comings as novels,

the error of introduc-

ing long and seem-ingly interminable dis-

cussions. The reader

NEW BOOK FOR LYCEUMS

LYCEUM LESSONS.

BY G. W. KATES.

Being a Series of Questions and Answers in Lesson Form, Exercises upon each

Lesson, and a Series of Ques-

tions without Replies.

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

Bristol Board Covers 10 cents each.

\$1.00 per dozen; \$7.50 per hundred.

RULES AND ADVICE TO FORM

CIRCLES,

WHERE THROUGH DEVELOPED MEDIA They May Commune With

SPIRIT FRIENDS.

Together with a Declaration of Principles and Belief, and hymns and songs for social and circle singing. Compiled by JAMES H. YOUNG. Fourth thousand: revised and enlarged. Published by The Onset Publishing Co., at Onset, Mass. Price 20 cents. Can be had at this office.

$\operatorname{\mathsf{From}} olimits \operatorname{\mathsf{Soul}} olimits$

BY EMMA ROOD TUTTLE.

BY EMMA ROOD TUTTLE.

This volume contains the best poems of the author and some of the most popular songs with the music by eminent composers. Among the poems which have attracted wide notice are:
Budding Rose. Incidents of Life under the Blue Laws. Parson Smiah's Prophecy. From the Highlands of Heanen. The City of Sorrow. Solitoquy of Fulvia at Sicyon. The Holy Mau of Kent. Etc.

The Songs, with accompanying Music, hitherto only obtainable in sheet form, include. The Unseen City, Beaufiful Claribel, We Shall Meet Our Frlends in the Mcrainge, Meet us at the Crystal Gate. The World is Growing Good, etc. Many of the Poems are admirably adapted (cr. Recitation, and were used by the author in her public readings.

The volume contains 225 pages, is beautifully bound and furnishes a fine holiday gitt.

Price, S1.50. Postpaid.

Price, \$1.50. Postpaid.

PRESS NOTICES:—

Mrs. Emma Rood Tuttle is masterful in her prolific poetical genius.—The Two Worlds, Eng. Mrs. Tuttle is well known as a poetess and author of manyexquisite sengs.—Saturdaykvening Journal.

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

A poet with abundant talent and versatility.—Banner of Light.

Intuitive, spiritual, daintily refined, setting itself to music.—Progressive Thinker.

Strong, true and beautiful.—Mrs. Sara A. Underwood.

Claribel is avoute the heaville.

derwood Claribel is exquisitely beautiful.—D. D.Home.

For Sale wholesale or retail at this Office or Hudson Tuttle, Berlin Heights O. LEAFLETS OF THOUGHT.

-- Gathered from -THE TREE OF LIFE

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

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

able to The Way Publishing Co. The Weekly Discourse,

A PAMPHLET

Containing the Spiritual Sermons by the Guides of MRS. CORA L. V. RICHMOND,

No. 47-The Promise for the New Year con

tinued. No 48-The Dawn of Perfect Love

to. 49—Spiritualism Answers the Clergy Co. 50-Are Human Beings Reasonable Beings

NO. 50—Are Human Beings Reasonable Beings Price 6 cents each. Single copies of any numbers of Volumes I. and II. will also be supplied at 5 cents each. Also The Weekly Discourse, containing fifty-two numbers in each volume, handsomely bound in half Roan, Gold Ruled. Volume I., \$2.00; Volume II., \$2.00. For sale by THE BETTER WAY.

GLEANINGS FROM THE

PAGES OF HISTORY.

By the aid and in the light of Progress. Seventeen articles in prose and nineteen songs, with music, constitute the contents of this book. Among the prose are: "Platform of Principles and a General Basis of the Coming Church;" "Statements of Facts and a Compend of Evidence;" "Spiritual Truths Recorded in the Bible;" "Reasons for not being an Orthodox Church Member." Of songs, with music, are: "Pootsteps of Angels." "Shining Shore;" "We Shall Meet Beyond the River;" "Home of the Soul." Trice 50 ccuts. For Sale at this Office.

CINCINNATI, O.

The morning of the last Sunday of Dr. Wil He engagement dawned brightly and beautifully, giving promise of the first really pleasant Sunday of the month. The doctor was greeted by a fine audience, both in numbers and quality. A beautiful boquet stood upon the reading desk, and sent its fragrance forth upon the almosphere, inspiring a few poetic and soulful remarks—a sort of invocation that the bright and beautiful dentrens of the spiritual spheres might breathe into our spiritual atmosphere the breath of their love, the aroma of their life, making it as sweet and fragrant made our physical atmosphere.

The speaker then read Charles Mackay's

poem, "Epicurus and the Sphink," and after a poetic inspiration in the form of an invocation announced as his subject. "Crimes and criminals in the light of Spirituatism."

No lecture in the course, to which we have

had the pleasure of listening to this month, has made so profound an impression upon the audience as this one. It was an exhaustive analysis of the nature and causes of sin and crime, and a powerful and most eloquent protest against our treatment of criminals after almost niueteen centuries of Christian preaching and teaching.

Reredity, education, surrounding circum-stances and spiritual influences, the power acting upon human beings from the unseen spheres of spiritual life were forelbly and ele-quently presented. The first three as the triine source from which character is derived; the latter as equaling all the others in importance, the unseen source from whence come powerful though hidden temptations to evil from the unhappy dwellers on the threshold or this phere who went out of this life before the inherited views that the earthly influences tended to develop and strengthen, had been eradicated by the suffering and discipline, the pains and penalties of mortal life.

This lecture was pervaded throughout with divinest charity, and no report can do justice to a spirit of the soul force with which he plend a for the criminal, the outcast, the abandoned, begging his hearers to help them by thought, by word and by deed. There was an impressiveness of presentation and manner throughout the entire lecture that produced a remarkable effect upon the audience.

It was the most remarkable appeal in behalf of public education and individual spiritualization ever made upon our platform, and it ought to be published and sent broadcast over

In closing there was an earnest, almost pathetic appeal to his hearers not to forget that even the worst of criminals was only a poor miserable victim of bad inheritance, the captive of bad habits, or the unfortunates upon whom a bad life has been forced. In the name of humanity never shrink from one human being or turn away contemptuously even from the worst of criminals. Remember good is the only positive power in the universe. Evil is but a fungus growth, an excresence on the fair form of good

Spiritualism has brought us the grand reve-lation that through all crime, misery and woe, mankind is toiling up the pathway of progressive development toward the exceeding beautiful heights of perfect manhood and womanhood, culminating in divine angelhood.

The evening audience was still larger than that of the morning. The subject was "Can a man control his destiny?" It was handled with the same power and ability that has characterized all the lectures of this exceptional speaker. The destiny of man was declared to be eternal progress, and nothing could thwart this destiny. Through all the adverse circumstances, against every obstacle, it works unceas ingly toward its ultimate; for we all inherit as a part of our birthright this, great law of progress. Even as nature knows but one direction-onward forever-so man, having within him his humanity, has all that he needs to lead him on in the great work of human progress. The subject was considered from the physical, the moral, the intellectual, the affectional and the spiritual standpoints. It is quite impossible to give a brief synopsis of it that can convey even a faint idea of its power and beauty.

Many were the regrets expressed that this was the last lecture of Dr. Willis' course, and the resolutions passed at the close of the lec-true and the crowd that pressed forward to take the doctor's hand and thank him for his work and bid him God speed, must have been exceedingly gratifying to him. There was one unanimous expression of feeling that the society must have the doctor here again, and for to the hearts of our people and stirred them

A neatly printed invitation that was recently exhibited by friends to one another told of reception that was in store for our much admired and adored speaker for this mouth, Dr. cerned to 468 Baymiller street, the residence of Mr. and Mrs. C. C. Stowell, who, by the way were the guilty, and, consequently, the responsible parties of what was to follow. How ever, the result was good-nay, glorious. The handsome pariors of the host and hostess contained on that memorable evening the 19th of February, 1891, a most brilliant assembly-the cream of Cincinnati's Spiritualists-in nildst of learn the simple and important fact that no to marry. hich Dr. Willis was the centre of attraction, looking as happy as material or physical en vironment would permit. A profusion of silks and velvets, flowers and other adornments were a marked feature among the gentler sex, while the gentlemen were mostly broad-clothed, and made themselves generally agreeable toward the former. As an entering wedge to a more ceremonial proceeding, Mr. J. B. Grooms introduced Mrs. Dr. Jennings to the company and rors of creedal theology shall vanish from the close, she called attention to Mr. I. S. McCrack-eu, who was present, and, as fortune would have it, on his natal day—having that day reached his 49th birthday. Hercupon Mesars. John H. Carter, J. B. Connelly and C. C. Stowell were invited to the front, and delivered themspeaker at the close, when the genial hostess, I them. together with Mrs. Dr. Berry, mother of Mr. | At the close of the lecture we were g Stowell, solicited the attention of the guests to treat by the appearance of the little

that we have ever attended.

streets, of the 18th inst., to witness the mar of Charles M. Hollis, a promising and fine looking young man. Rev. Mr. Clark united the young couple, after which the party re-paired to a bounteous repast, served under special manipulation by the mother of the bride, which, of course, made it all the more appreciable. A healthful spirit pervaded the assemblage, and might be considered a good men for the future of Mr. and Mrs. Charles M.

PSYCHIC RESEARCH SOCIETY.

The attendance at our half on Sunday fast was good, the hall being filled and a large majority of those present being entire strangers, showing to one who is experienced in mat ters of this kind that the public is deeply in terested in psychic research, or, in other words, the investigation of Spiritualism.

Mrs. E. Ribby occupied the rostrum of this nocicty yesterday, and did credit to the questions handed up for discussion.

The first question was "Are consciousness and intuition elementary faculties of the buman mind?" This question was handled briefly but to the point. The second question was Do decarnated spirits know the thoughts of us poor sinuers here in the flesh?" This, like the preceding one, was but briefly touched upon, yet giving the investigator facts enough to think of and encourage him in the search for truth.

The readings from articles furnished by the andience were very good. The entertainment, social and dance, on Wednesday evening, February 18th, was quite a brilliant affair. The attendance at these socials are increasing in number each month; and a plan is on which, if carried out, will give us one of those enjoyable entertainments every Wednesday night. The next social will be March (8th. The tickets are already distributed among the

Mrs. Adah Sheehan, the popular trance lecturer, will occupy the rostrum during the month of March. She returns to us from a very successful engagement completed on last Sunday for the Indianapolis society. We understand that this society has secured her services for October of this year and April of

The members and friends of the Psychic Research Society were pleased to see that amiable lady and secretary, Mrs. Eva. Sagmaster at her post receiving dues, etc. She is as yet not fully recovered from her late sickness, but says that she will soon be as strong and hearty again as formerly.

The meetings of this society are free, and the public are cordially invited.

East Aurora, N. Y.

Miss Jennie B. Hagan, whose beautiful inspiration ever diffuses light and happiness upon all who enjoy the privilege of listening to her, addressed a full house here on Thursday evening, February 5th.

Considering the fact that this is the second Spiritualist meeting held here in seven years, Mrs. Cora L. V. Richmond having spoken here last September, it is surprising to note the in terest that is being awakened Very few persons ere at all acquainted with the teachings and were consequently more or less prejudiced; but at the close nearly all were united in pronounce ing the meeting the grandest they had ever at tended, speaking in the highest admiration of both the speaker and teachings presented. A much larger audience-room will be required to accommodate those who wish to listen to her when she is with us again April 22d and 23rd

The main topic considered was "Spiritualism and its uses," after which questions presented ly, and in such a manner as to convince those

present that the speaker was truly inspired. The audience was completely captivated by the loving messages of truth so beautifully presented; and may this noble woman be spared many years to diffuse knowledge, happiness and lessons of love to humanity, and may her reward in the hereafter be commensurate with the great good she is accomplishing on earth. is the wish that goes up from all lovers of truth

who enjoy her acquaintance.

The result of the incetting here shows the trend of public opinion, and indicates the hungering and thirsting after spiritual light, and impresses the mind of the writer that the good work is going bravely on. That the gavel of time with the aid of angels will surely divest religion of its superfluities and errors, of its senseless creeds and lifeless dogmas which a longer period. He has certainly won his way have become as dry husks beside the living in-

is to follow, and that every sympathetic word and kindly deed tends to promote spiritual growth and happiness, leaving its impress through time and eternity, thus emphasizing the texts. "By their works ve shall know them-May the clergy, to whom many look for re ligious instruction, have their eyes opened to the truths of this fresh inspiration. May they authorities will not grant a drunkard a license one truth can clash with another truth; that error will surely vanish when confronted with reason, and that if the good of humanity is their chief aim there is nothing to fear from a hiblical truths clothed with the new name of

invited her to address the same. She assented world and hungry souls be fed with true Spirit satisfaction and delight of all present. As a blind faith, thus removing the dark doubts concerning the future home of the soul to the great

H. W. RICHARDS

Indianapolis, Ind.

She has come, conquered, and left us a sad selves of the good words and sympathetic feel- but enlightened society. I mean sister Adah square miles, it is navigable almost to its ings they had in store for the gentleman in Sheehan. Last Sunday she closed her engage source, and the inland navigation afforded by whose honor the reception was given, Dr. F. L. ment with us. It seems to me that her guides the main stream and its tributaries is not less H. Willis, of Rochester, N. Y. The doctor's tried to surpass their former efforts in our best than 30 000 miles. Several of its tributaries are turn came now, and he gave a practical talk on half. The day was a heautiful one, bringing the real of Spiritualism—not the theoretical or out a large audience, especially at night, it be wholesome truths, and defined Spiritualism as one that I have ever seen in our hall, who were the religion of religions, philosophy of philos-loth to go away after the lecture was closed, and the science of sciences—at least many stating that they could sit there all night t was to him. Applause greeted the and listen to such grand truths that were given

At the close of the lecture we were given the dining room, where cream and other deli-1 "Prairie Flower," who introduced herself to the cacies awaited them. During the intervals audience, then proceeded to give us a lecture in music interested those whose taste called for her own way. I do not think there was any the harmony of sound-several of the guests who heard her that did not fall in love with her. being the performers. At eleven o clock the l Both herself and her charge have made many party dissolved, everyone expressing him or warm friends here who long for their return, herself well pleased, yes, delighted with the

result of the reception, and, for so large a thanks to the Psychic Research Society of Cingathering—some fifty persons being present— cinnati tor granting sister Adab a leave of ab-it was one of the most social and harmonious sence that she could be with us the past month

A bappy group composed of the immediate family of Mr. E. O. Hare and a few select hairs for one so young looking. Use liall's Hair friends were assembled at the latter's home, at the northeast corner of Pearl and Sycamore Try it.

MOVEMENTS OF MEDIUMS. Mrs. Little speaks in Norwich, Ct., during

ebruary. For engagements, address Dr. J. K. Bailey

Willard J. Hull may be addressed for lecture engagements at 280 Dewilt street, Buffalo, N. Y. T. Wilkins, magnetic heater, may be addressed at 12 Sixth street, South, Minneapolls, Minn.

Frank T. Ripley has been addressing the St only Ethical Society of Spiritualists during February.

Bishop A. Beals is engaged at Toledo, Ohio for March, and may be addressed (339 South Wisconsin street.

Prof. J. Clegg Wright speaks in Grand Rapids. Mich., February; New York City, March, April

May; Cincinnati, June, 1891. Miss Jenule Hagan lectures for the Progress ive Spiritualist Society of Grand Rapids,

Mich., for the month of March, G. W. Kates and wife may be addressed at 506 Penn Ave., Pittsburg, Pa., during February, and Dayton, O., during March.

Prof. J. M. Allen may be addressed for engagements at 400 Hunter street, Atlanta, Ga. or care Dr. J. A. Hall, Palatka. Fla.

Mrs. A. H. Luther speaks at Anderson, Ind. during February; at Philadelphia during March. Permanent address, Crown Point, Ind. Mrs. Leun Bible, inspirational speaker and platform test medium, can be addressed for engagements at 103 South Ave., Battle Creek,

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

Miss Jounic Leys speaks this month in Cleve land. O., the first two Sundays of March In Bridgeport, Ct.; the last three of that month in Worcester.

F. G. Wilson is onen for engagements. Ad-Box 39, Mantua Station, O. Mrs. Wilson will furnish appropriate poems, vocal and instrumental music

Mrs. Maggie Stewart, platform test and clair voyant medium, 264 Rast Main St., Piqua, Ohio can be engaged for February and March by so cieties in need of first class talent. Address as

Dr. Margurite St. Omer, of Hudson, Mass Box 74-from London, England-is open to receive engagements for the rostrum of spiritual societies for March and April, as an inspirational speaker, psychometric reader and test

season to Clinton Jowa, Camp the 2d and oth of August and intervening week; from 15th to 20th of August, Haslett Park, Mich. Open for

June. W. F. Peck's engagements are as tollows: March at Willimantic; April at Fitchburg and

Worcester; May at Saratoga Springs; June at Somerville, Conn.; July 26th and 28th at Onset, and August at Clinton (Iowa) camp meeting. Excepting the first two Sundays of July, his Sundays are all engaged till December ist. Dr. Uriah Davis Thomas, psychologist, trance

and inspirational speaker and platform test medium, has just returned from a successent by the audience were discussed most poetical-ly, and in such a manner as to convince those points in Michigan. He may be engaged on liberal terms for April and May. Societies de-siring his services can address him at once, or until March 1st, at 180 Trowbridge street, Grand Kapids, Mich.

Mr. J. Frank Baxter's engagements are as follows: First and last of March, in Salem, Mass., and the intervening two in St. Louis, Mo.; April 5 and 12, in Springfield, Masa.; April 19, in Salem, Mass.; April 26, in Hillsborough N. H.: May a in Salem, Mass.: May to, Worces ter, Mass.; May 17, in Brockton, Mass.; May 24 and 31 in Lowell, Mass.; and all the Sundays in ne, in St. Louis, Mo. Mr. Baxter can be addressed for week evening work no private sittings or sennces given at 181 Walnut street, Chelsea, Mass.

Lyman C. Howe speaks at Saratoga Springs N. Y., the five Sundays of March, and will be kept still for a moment. We employed the answer calls for week evenings at points ac cessible on reasonable terms. Address 70

PUNGENT PARAGRAPHS.

Mr. Mayhem with his lawyer's bill in hand —Sir, this charge is outrageous!
Lawyer blandiv —But so was the charge against which I defended you?—Puck.

In certain towns in Germany the municipal

PRACTICAL CHURCH PAIR BUSINESS "Our guess doll netted us over \$400. No one guessed the name, and I still have the doll," said the Reverend Mr. Scaddicherry.
It must have had an odd name. What was

The Amazon in South America is the longest larger than the Volga in Europe.

In India little girls wear gold rings in their noses. One of the advantages of this fashion consists in the fact that the ring wearer does not have to take off her gloves to parade her jewelry.—Texas Siftings.

The following notice appears in a shop win-dow in Paris: "If you will pictures have after photographs, you can yourself for five franca taken have, and your wife for three franca painted have with oils all over."

Mr. Van Stump, I suspect that you want to narry my daughter only on account of her for une.

Oh.1 beg you, just ask my father! He will tell you mat the last thing i ever think of is money.—Fliegende Blatter.

Editor-We cannot use your verses, sir.
Are they had, or what?
You try to rhyme Penelope with Cape of Good Hope. No man in this world but Tennyson can do that successfully.

A young man led a blushing damsel into the presence of Rev. Dr. Carpenter.
"We want to be married," he said; are you Rev. Dr. Carpenter?"
"Yes," replied the minister, "Carpenter and Joiner."

THE MONEY SAPE.

THE MONEY SAPE.

Needy client -If I lose my case, I don't see how you are to be paid.

Lawyer-th, don't worry about that, my dear sir. The lawyer on the other side is my part ner.—N. Y. Weekly.

Undertaker And what kind of trimmings will you have on the coffin?

Widow-Name ava', a plain coffin. It was trimmin's that killed him.

Undertaker-What?

Widow-Av delirium trimmin's.—The People's Journal.

America's first street car line was built is

Patient—Before Dr. Mueller left the city he told me that my sickness was of a very serious nature.

The new physician—That is all right, my dear sir. But you must not attach much weight to what he says.

Patient—But he recommended you to me very warmly.—Pliegende illuster.

Did the fishman have frogs' legs, Bridget? Sure, I couldn't see, mum; he had his panto on.—Life.

A GLADSOME TIME.

Mother—Goodness incl Johnnyl Johnnyl Why shi't you at school, instead of hurrahing round the streets like is witd Indian? Johnny dancing a lig —No school to-day, Mother—No school! Why? Johnny—Teacher's dend. Hurrah!—Smith & Street's Good News.

Dr Prayery-Search the history of the whole world, and you will find nowhere cise so in-spiring an example of bold, fearless enterprise combined with gentle godiness as you find in St. Paul.

st. caul.

Minneapolls man 'picking up his hat - That that's just a little more than I can sit under,—Puck.

Mrs. Hardeash—I want you to get me a divorce from my husband and an allowance of \$1,500 a year.
Lawyer—How much is his income?
Mrs. Hardeash—It's about that. I wouldn't ask for more than a man makes. I'm not that kind.—N. Y. Weekly.

NO CREDIT TO HIM.

"We may sell spirits, but we are no Spiritual-ists," said the disgusted bartender. "What is the trouble?" asked Col. Nipper. "Old Soone was in for his toddy, and wanted to know if I practiced slate writing."— Puck.

Mr. Wilson, publisher of the Chicago Eve ning Journal, tells of an amusing experience he had when his paper was changed from a folio toa quarto. One morning after the change one of the oldest subscribers came into the Evening Journal office and engaged in conver sation with Mr. Wilson.

"And how do you like the change in the shape of our paper?" asked Mr. Wilson.

shape of our paper?" asked Mr. Wilson.

"Wall." answered the old gentleman, slowly"wife and I have been talking it all over
"wife and I have been talking it all over
"wife and I have been talking it all over
"wife and I have been talking it all over
wife and I have been talking it all over
wife and I have been talking it all over
wife and I have been talking it all over
wife and I have been talking it all over
wife and I have been talking it all over
wife and I have been talking it all over
wife and I have been talking it all over
wife and I have been talking it all over
wife and I have been talking it all over
wife and I have been talking it all over
wife and I have been talking it all over
wife and I have been talking it all over
wife and I have been talking it all over
wife and I have been talking it all over
wife and I have been talking it all over
wife and I have been talking it all over
wife and I have been talking it all over
wife and I have been talking it all over
wife and I have been talking it all over
wife and I have been talking it all over
wife and I have been talking it all over
wife and I have been talking it all over
wife and I have been talking it all over
wife and I have been talking it all over
wife and I have been talking it all over
wife and I have been talking it all over
wife and I have been talking it all over
wife and I have been talking it all over
wife and I have been talking it all over
wife and I have been talking it all over
wife and I have been talking It all over
wife and I have been talking It all over
wife and I have been talking It all over
wife and I have been talking It all over
wife and I have been talking It all over
wife and I have been talking It all over
wife and I have been talking It all over
wife and I have been talking It all over
wife and I have been talking It all over
wife and I have been talking It all over
wife and I have been talking It all over
wife and I have been talking It all over
wife and I have been talking It all over
wife and I have been talking It

At Washington it is the thing To talk about the Silver Ring: But even there the girls, I'm told, Think more about a ring of gold. -Pittsburg Bulletin.

"Oh, Mabel, tell me the truth, now; if you were in my place, would you accept him?"
"Certainly. Why, if I had been in your place I would have accepted him myself the other day when he proposed to me.—Life.

Testimonial.

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

A Miracle-Dr. A. B. Dobson Again. If the following cure had been performed in Bible times it certainly would have been called a miracle. We will leave the father and mother of the little girl to tell the story:
Our little girl, twelve years old, had the dip

theria of a malignant type, and left her in such a state that it affected her mind and spine, and she was in such a condition she could not talk walk or feed herself. She was continually in motion; her hands, head and limbs could no best physicians, and they could not do any thing to relieve her, and advised us to send her spirations of to-day.

May the good angels continue to impress the minds of the children of earth with heavenly messages until truth can conquer error and light supercede darkness.

Mankind shall then realize that this world is only a preparatory school for eternity which to Ann Arbor until we first counselve the "humbug" at Maquoketa, Iowa. We wrote to Dr. Dobson, he answering immediately, calling her disease a fearful case of St. Vitus' dance We lost no time in sending for his so-called spiritual remedies, and in two weeks after she commenced taking them she was perfectly well, and we sent her to school. This naturally created an excitement and the sick flocked to us, asking who cured our child. We told them, and his address, and we wrote him many letters ourselves for the sick in this place, up til his patients numbered hundreds, and many more wonderful cures were performed by him in this place.

We heard Dr. Dobson was going to visit biblical truths clothed with the new name of Modern Spiritualism.

May this newly-clad light so penetrate their minds and the minds of the people that the errors of creedal theology shall vanish from the An Irish doctor recently reproved a friend for his too liberal use of braudy.

"Bahi" said the latter, "I've drank of it since I was a boy; and I'm fo."

"Very likely," replied the doctor, "but if you'd never drank of it, perhaps you would now be 70."

be 70." the life of our little pet. He said he would stay. Over one hundred took his treatment Our little Gertle met the Doctor several times river in the world. It is 4,000 miles long, and she and we would naturally love the person the extent of its basin is estimated at 2,000,000 that brought health to our child. Whether source, and the inland navigation afforded by not; but one thing we do know, that our girl the main stream and its tributaries is not less | was terribly afforded. was terribly affected unto death's door, and now she is as welliss any member of our family. and by her getting well it has been the means of many more of this town sending to him and getting cured. If you have any doubts of the above facts, write to us or any responsible per-son of this place, and we will willing answer your letters.

MARY KIMMEL Mr. Kimmel is a prominent clothing mer-chant, and he and his wife are members of the Presbyterian Church, Mason, Ingham county

Hundreds of such cases as this Dr. Dobsot and his hand are curing monthly, among them many old school physicians. - Maquokets Re corder. See ad. in another column.

Mrs. G.—Oh. doctor, how I should hate to be buried alive!

Doctor—Caim yourself, madam. No patient of mine need ever lear that.

Editor—We cannot use your verses, sir. Are they had, or what?

You try to thyme Penclope with Cape of Good thope. No man in this world but Tennyson can do that successfully.

Piemso Don't Porget It.

That Dr. H. James' Cannabis indica is prepared in the country of the late will positively and permannity cure Consumption, liveliner in that country or this that will positively and permannity cure Consumption, liveline in the country of the late will positively and permannity cure Consumption, liveline in the country of the late will positively and permannity the cold in twenty-four hours. \$2.50 a bottle, three bottles for \$6.50. The country of the late of the consumption, and the country of the late of the consumption, and the country of the late of the country of the late of the consumption, and the country of the late of the consumption, and the country of the late of the country of the late of the consumption, and the country of the late of of t

Revolution in Dentistry



DENTIST.

116 West Sixth Street. Cincinnati, O.

nvited to come and see me before going to the ollege or elsewhere. All will be suited regardless of price. Extracting, 15 cents; Filling 50 cents and upward; Teeth, \$3 and upward; Gold and Porcelain Crowns and Bridge Work at College prices, or half what others charge, Special attention to Children's Teeth Office always open. Electric Light used so that we wan do filling dark days, and at night for persons who cannot come during the day.

-SIGNS

LONG & MOON.

217 Walnut Street,

CINCINNATI, OHIO. Fresco Artists-Plastico-

DONALD KENNEDY Of Roxbury, Mass., says

My Medical Discovery seldon takes hold of two people alike. Why? Because no two peo le wave the same weak *pot. Beginning at the stoniach, it goes searching through the body for any hidden humor Nine times out ten, i-ward hemor makes weak spot. Perhaps it is only a little sediment left on a nerve or in a gland; the Medical Discovery slides it right along, and you find quick happiness from the first bottle. Perhaps it is a big sediment or open sore, well settled somewhere, ready to fight, and you think it pretty hard, but soon you thank me for making something that has reached your weak spot. Write me if you want to know more about it.

If you cut this out and return to me with \$1.00, will mail you a large box \$2 days treatment of instruction \$710s\$. There purity your Blood, seastiff your Complexion, cure Liver, \$1.0s and \$1.0s\$ an

Have you read the Doctrines of

Emanuel Swedenborg,

In regard to Man as a Spiritual Being and Life after Death? If not, send to Adolph Roader, Vineland, N. J., for Catalogues. Sweden borg's works and New Church diterature in English, German and French in stock.



a Short Study TROPICAL STAN TRUNK LINE

takes the traveler through and to the most interesting territory of Peninsular Florida, rea hing and traversing the east, west and south coast, passing through the great lake region, and orange, fruit and segetable widowing sections. REACHIMS FURTHER LOUTH on either constituing aim office 1 and an in the United States. Address The Property of the Confession of the Confession of the Albert of the Confession of the Confessio ALBERT D. WRENN, at S. W. ath Rt. Cincipnati, on G. D. ACLERLY, Cherryl Passenger Agent.

J. T. & K. W. System, JACKSONVILLE, FLA.

Threshing Machines, Hay Presses, Corn Shellers, Plle Drivers, Well Diggers, &c., our newest and latest Engine a little wonder and a alant to work. send for prices. Mention this paper Van Duren Gas & Gasoline Engine Co. CINCINNATI, OHIO.

EGGS PARCY POULTRY DE VARIETIES. Ten Practice Prince Parce Prince Parce Prince Parce Parce

LIFE IN THE STONE AGE.

The history of Athersel, chief priest of a band of Al-Aryans. An outline history of man. Written through the mediumship of U. G. Figley. Price 30 cents. For sale at this office,

All this for \$2.25? Yes

Dr. Donogh The Better Way

of the Following Premiums Free:

THE CYCLOPEDIA, 4 vol. DICKENS' WORKS, 12 vol.

HYDESVILLE CHROMOED 24x24 LIGHT OF THE WORLD, paper, fil ROPP'S CALCULATOR.

HOUSEKEEPER'S WEEKLY. WILBRAM'S WEALTH, by J, J. More

Address and Make Money Order Payable to THE WAY PUBLISHING CO., CINCINNATI, OHIO. Vo

TH

THR '

CINC

WST PUBLISHED AND NOW ON SALE AT THIS OFFICE:

Edwin Arnold's Light of the World.

TO HIS GREAT HASTERN EPIC-"LIGHT OF ASIA"-HE HAS ADDED AN EFIC ON ITS WESTERN CHILD-CHRISTIANITY.

Price \$1.75, with eleven full-page photogravure illustrations.

-Edwin Arnold's promise of a treatnent of the story of the Evangelists in the New Testament in the same manner as he has worked Buddha and Buddhism into the beautiful poem of "Light of Asia," has budded, blossomed and fructified into the transcendent performance, "Light of the World." Considered, in its entirety, no words are strong enough to convey an adequate idea of the spiritual beauty and the grandeur of its expression. Richard Henry Stoddard, at the close of an introduction, says: 'Given his characters, sacred and profane, and the situation into which they naturally fall, the necessity for his poem, and his manner of writing it, is so apparent that one wonders it was not written before. It was much to have written the Light of Asia,' but it is more, infinitely more, to have written the Light of the World,' of which every lover of sacred song will say when he has finished it 'That strain I heard was of a higher mood.'

A Wonderful Offer

By a Powerful Clairvoyant and Magnetic Healer.

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

A Liberal Offer

By a Reliable

Clairvoyant and Magnetic Healer Send four 2-cent stamps, lock of hair, name age and sex. Will diagnose your case fre. Address DR. J. S. LOUCKS, Shirley, Mass.

Hon. Sidney Dean

INSPIRATIONAL SPEAKER. Will Lecture For

The Society of Union Spiritualists, -z4-

Grand Army Hall 115 W. SIXTH ST. EVERY SUNDAY

MORNING AND EVENING DURING THE MONTH OF MARCH, 1891

Good Music MORNING & EVENING The Public Invited.

Evening Service - - - 1930 Evening Service - - - 730 MORNING SERVICES FRED Evening Services, 15 Cents J. B. CONNELLY, PRESIDENT
S. O. HAHR. COR RECENTARI
N. E. Cor. Pearl, and Sycamore, Cincinnati



Dr. R. P. FELLOWS,

VINELAND, N.J. What We Know of Dr. Fellows

What We Know of Dr. Fellows. Inquiries are frequently received asking what we know about for Fellows, of Vineland, N. J. Farst, we know that he is a tellable gratteman of rare professional skill, who has carried stress by good werk. Second, that he fulfills all this agreements to the letter. Third, that he has principled the rare of hopeless cases that in the olden time his skill would have been alled minaculous. Fourth and last, we know him to be an honest man and a stauch Spiritualist.—The Better Way.