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WONDER,

A Discourse by Mr. J. Clegg Wright, De-livered at Adelphi Hall, Before the First Society of Spiritualists, Sunday Morning, November 17, 1889.

Specially Reported for The Better Way.

Give me your attention this morning while I speak on the sentiment of wonder. Intellectual conditions are never completely stated when the sentiment of wonder is left out, for this sentiment has played a greater part in intellectual work than any other single sentiment.

Let me tell you what I mean by eantiment. Sentiment is not a thought creating faculty, it is an attribute of my conscious and unconscious self. My have been produced by the persistent effect of circumstances in the evolution | that is the highest prompting of what I of intellectual capacity. A sentiment differs from an instinct. An instinct is a faculty that does not improve by experieuce, but it does its work accurately. Instinct unerringly does a mechanical work, but sentiment does not. It is a continual wind, so to speak, blowing in the realm of intellect. It is a blas pro- pature something new. Not for any juy ity. duced by the long action of external circumstances upon the developing reason. It is induced by mystery, or by can be selfish and it can be altruistic. manity has thrown off the prevalent wide intellect must take in the grasp of the divinity could be appeared by idea and the soldier is demoralized. There are two sorts of sentiment which have been dignified by the name of old forms of God are dead, the God of the thought of his own time is ignority in the constitution of man, but there is always a moral sentiment. It has partly altruistic. "Do unto others as selfish sentiment. A truly altruistic chickens, the way a mother will suffer be benefited.

This sentiment, then, is a tendency, a blas, it is not thought-making power.

up in this realm of imagination, wonder of disappointment rests upon such. and mystery. Now, this realm of im- God can only be seen, can only be realof wonder; sentiment will fall into in the soul of man-God revealing himwill not be so great.

circumstances and adjacent surroundings, qualify, change and manipulate the surjective conditions of religious the force of education upon the human the subjective creations of the imagin ation of wonder and of mystery. These hypotheses of religious sentiment are in harmony with the system of knowlvated. The field of the unknown phechologist, who is seeking the elements studies in organization and capability, organic, constitutional relativity-wononly inspires to larger conceptions of mystery, realized by the cultured mind,

The eclentific religion is that supreme impulse which drives the scientific imexcellence in the thought of finding in and the power of the Roman personalthat it will tring, but the fact of dis highest sentiment of scientific religion.

might call the scientific religion.

this scientific consciousness—the dis

Then the realm of the imagination, covery of a new truth. of the religious faculty purely, is a Slowly the world will come to this. realm of mental creation; all that But you see the first article in this rethought which pertains to the religious ligion, in this new religion, in this studies. We manufacture our religions. that the highest expression of consci-The modification of organization, habit, ourness—of religious consciousness—is

Enligtened wonder is the power in the phenomena of nature man possesses | weary hours in this way but this power in his perception the vast domain of animal life? He could have spent his light of the sun of eternal knowledge,

Let us look at the sentiment of religiform of religious sentiment, when the of all ages. He who only understands glorification. to me, let me see it—for this mystery mountains of history, back beyond the But that is only a power in a few the glories of Egyptian genius and capasentiment, a sentiment that works ated upon the earth and earthly ideas— lon, a hierarchy of spirits and nomology to religious devotion. Religious devotion on a field where it always will work Sentiment or bias plays a part in the The expectation, the hope, the faith, are young the function of the Imagina realm of religion. And what is the the devotion, the creations of religious tion is not understood, it becomes the brought into view. realm of religion? The realm of religion effort are all to be rewarded and to be wildest fountain of the a priori creais the realm of imagination, of wouder made up to me by the religious power tions, and heaven, in the Bubylonian

coutive, independent capacity.

ever have. There will always be mys the universe of being. We can never deutial power, is a putting away, out creative totality of all phenomena—his ligion. I and thee; God related to my tery, there will always be wonder, and get nearer to God than when we discov- of their control, every action in indi- will is the order of the universe. It consciousness without a priest between. there will always be imagination; hence er a new truth in the objective or the vidual phenomena on the plane of phy- was a worship of absolute, personal sov- I, a subject, can supplicate the personthere will always be religion. But with subjective universe. It is the dawn of sical and conscious nature. "There is ereignity, a greater radical misconthe development of mental capability, truth, it is the dawn of utility, it is the not a sparrow falls to the ground with- ception of the constitution of What a majesty of power invested in a greater rational control will be exer | birth of usefulness, it is the creation of out my notice," is an error, a creation the universe could not have pos | the consciousness of man! What effect clsed over the imagination and the bias knowledge, it is the power of revelation of the religious wonder of primitive sibly been made. This Jupiter was had it upon art, upon literature, upon man. And this creation of these divin-believed to have in his hand the civilization? I will sketch it in a momore ready line, and the heat of the self in phenomena. It is the supremest ties outside of phenomena, the more disposal of the favors of state, the reward ment. Protestantism threw out the magination will be lessened, its wings power in the religious consciousness, infantile the understanding, the more and punishment, the foundation of genius of impersonation, which gave numerous will the powers be, more honor, the supreme power. Around verse. Hence polythelsm is the first messengers from him; they had powers religious form of the implanting of the delegated to them, planetary powers line is created by man's subjective great religion, the first article in it is religious sentiment of wonder in the and stellar powers; constellations were human mind. Men worshipped the under their authority; the earth, the stars when they did not understand clouds, vegetable life, the seas, the the acquisition of a new truth. It is astronomy; men worshipped the ani- rivers, the flight of birds, human life, the worship of the growth of knowl- mais of ferocity through fear when they health and disease, conditions of growth, England, illustrate the rising of poetry edge. It is the worship of the tealiza- did not understand natural history; judicial capability, the differentiated from the absolute monarchical idea of form. This has always been true, and tion of the laws of nature. Then if men worshipped that which brought forms of nature, life and government that be the highest religion, and the them pleasure and ease, in dread that were in the hands of this great monarch The devotion to human life in the intellect is the force which is changing greatest religious sentiment, let us see which brought them calamity. The Jupiter. As I say, a greater misconwhat part wonder will play with that attributes of phenomena were made en-ception of the universe could not possi-With the dawn of reason the beautiful norance. the scientific mind. What would make took an objective expression—that edge. Let me illustrate this. Never a biologist bring his researches and dig which was beautiful he loved. Beauticame out of the monarchic conditions It is this conflict in which you are toout of harmony with that knowledge, deep into the constitution of animated ful in desire, beautiful in order became of human life. Polythelsm was the A man's religiou is the highwater mark nature; enter into the precincle of or the objective capacity, outcome of the patriarchal conditions of flict which is inspiring the world in of his knowledge and his want of ganism, affection and the impulses of Poetry, music, philosophy, literature, human life. When the world was which you live. That which was knowledge. The more knowledge of love, what would make him spend his painting, sculpture, the rites of religious ruled by the fathers of families, when begun in the worship of the artistic conception of the beautiful stimulated plans dominated in the affairs of a counand the more he sees his ignorance, the of wonder? What carried Humboldt by wonder. It is worship. Art is wor- try's life, then the powers of the mon- ization of humanity, practically, rather more he feels the necessity of knowl- over the world, what made him ascend ship. Art is religion. The highest archic heaven were split up into planes, than Gid is that which is the edge, because mystery has magnified high mountains and study the habits of development of the religious conscious- and each plane had its representative cause of the inspiration in life and ness always dominates art. And the deity. Patriarchal conditions made thought and institutions of the ninemystery. The astronomer, for example, time in the fascinations of pleasure in art of the primitive races is in harmony the religious character of the sentiment | teenth | century—this new phrase we sees more of the universe than he who the social world, he could have talked with their religious sentiment of deve- of wonder. has paid but little attention to the with delicate ladies in the drawing- tion and of wonder. Their divinities With the passing away of the patrispheres. His perceptive power being room, he could have lingered over the increased by the telescope and his latest passion of the fashionable novel. began to be associated with attributes monarchical form. That is to say, the rogatives live still in the realms of mathematical imagination being culti- he could have wasted his days with of power. Idolatry is the ignorant combination of political power of earth belief. What a strange thing religion vated, he can realize more of the stellar funcies of art, with dramatic inspira- expression of the spiritual enthusiasm caused a bias in the world of thought, becomes when it is a fossil. What a phenomena than the man not so culti | tions and frivolities, but wonder sat of religious poetry, and as we near the and with the coming of monarchic strange aspect to the cultured mind upon his soul, the greatest charm of all states of religious consciousness when institutions, came montheism as its the nineteenth century presents. The nomena is wider and grander and more dramatic power was the charm of na. it has been worked upon by Egypt, by outgrowth. Politics and religion are men in the pulpit, the teachers of sweet profound. So with the biologist, who is ture, the genius of the inner spirit of Greece and by Rome, we see a vast wedded together, what acts upon one morality, teaching absolutism side by seeking the elements of life, the psy- the mighty universe. That was a change in its quality, character and acts upon the other, what influences side with the highest ethical culture of grander expression of religion than idea. In the earliest ages man sought the one influences the other. The senti- the age, grafting into thought the darkof consciousness, profound subjects, that which is seen in the miserable to win the favor of the gods by sacrifice, ment, the subjective religious sentiment ness and folly and the institutions of poverty of the Pope's religious consci- by humilation, by appeasing the ambi is wide and is working itself out into the the ages which are dead. ourners. Place on one side your Hum- tion of the god by the glorification of individual life and social expression derful subjects—but still knowledge boldt or Bruno, if you choose—on one the god—and the glorification of god always. side bring your intellectual cuthuslasm lives at this day. The prayers in the sentiments vary; they are habits which the sphere of mystery, and it is this seeking to know the mysteries of the Roman Catholic, in the Protestant we have the religious sentiment of for sin is the most gigantic error held universe, and the Pope on the other churches, are for the glorification of side, bending before the superstitious god. The glorification of god is a sen- ization of Egypt. And what a beauti- of Nazareth was a personified expresideal of the creation of the imagination. Ilment of early man, that god could be ful civilization was that! The senti- sion of the creator to the universe in Bruuo's head was illumined with the propitiated by flattery. There is an ment of awe is the source of the power element of flattery in all worship. A of monarchic justitutions. Without that is appalling to an jutellectual pulse along to new fields of discovery, the cre-cent was beautiful and majestic, slave may bend his knee before his awe what power could a monarch have? mind, appailing. That a man of cul-There is a relish, there is a joy, there is for he sees eternal glories, while dark master, but he may hate him in his It is awe that sustains a man when in ture, that a man of scientific logical an enthusiasm, there is an intellectual ness, death and ply shrivel the aspect soul. The element of flattery entered battle array he faces the fos-the into the religious sentiment powerfully realization of capability and power, believe or dare to tell the world to day, the ethical realm. Good deeds and captain of the world leads the army in degradation of philosophy and religion. covering something new, that is the ous wonder-how it has played its part good acts were not considered to be which he is a unit, he is awed, he feels in the development of civilization. A essentially pleasing to divinity, but the that victory lies at the point of his And it is moving in some quarters fast difficulty, or by aspiration. Sentiment | And that will be the last. When hu | spirit must look at the world. The exaltation of the supreme consciousness | bayonet. He is confident. Destroy the | enough. The tide of progress can only

moral sentiments. Morals have no fix the scientific mind will be the new ant. Sweep then, back, over written this, hence psalmody, the song, the men. truth that is shrouded there. Give it and unwritten ages. Away beyond the melody, were called into activity to charm the ear of flattery in the subeen called by various names. This becomes the supreme power to move Roman world, back beyond the classic preme mind of Divinity. How sad it is does it teach awe? Awe is the charac- who was the instructor of James the moral sentiment is partly selfish and the consciousness of the scientific mind. forms of Grecian thought, away beyond to see this lingering in the forms of teristic of Egyptian architecture, awe is modern civilization. High art, the the characteristic of Egyptian poetry, Sixth, of Scotland, was once reproached you would have others do unto you," is, minds to day, upon the earth. It is the bility, lay the empire of Babylon. A art, the grand science, exalted poetry, music and sculpture. Great, massive when reduced to its primal elements, a power of the religious mind in the social state, an organized government magnificent music and the charms of forms of masonry, great square blocks spiritual world. When a soul-gradu- and aristocracy, a priesthood and relig- oratory, rising like furnes of adulation of stone, large structural devices, unto the ears of a vain Divinity. Wer purely for the good of another, may be when that soul comes into the spiritual of the spiritual world, existed when the ship in this sense is a worship which massive front. When we look at the the material I had to begin with." seen in the way a hen will care for her world and beholds and realizes for the foundations of thought, the spirit of belongs to ignorant and primitive ecclesiastical structures of Egypt we see first time that delty is removed, is still modern civilization was taking its rise. man. Mankind on the plane of equali- that awe was the deepest centiment in study religion from a physical, organic for her child—this is purely altruistic ahead, still beyond the ordinary religious This sentiment of religious wonder was ty spurns it, republican and democratic the realization of consciousness. When sentiment. Suffering that others may consciousness of to-day, it puts an end there, but how does it work? It works simplicity spurn it. With the rise of we look at their greatness the soul intellectualism the end of man's devo sighs-that is all. to-day puts God into the spiritual world while men are ignorant. It worked in tion is not adulation, but the discovery - Our Father who art in heaven," the field of imagination. Where races of knowledge. By the removal of archy into the political consciousness,

polytheistical, a radical misconception most tyrannical it said, "believe or be is the organ for spiritual force, and this and of mystery. It is founded, first, in the spiritual world. We shall see imagination, was built by ignorance, of the universe is apparent. This radi- damned." When monarchies insti- organ of brain must be properly, physiupon the faculty of the human mind to God, we shall see His Son, we shall see His Son, we shall see the authority which controled the phe- cal misconception of the universe is tutions came to grace the world with a ologically produced. The developcomprehend itself and the external the workers of righteousness around nomens of the universo was divided by seen in the devotion of poetry to Jupi- small condition of liberty, man said,

-in the religious consciousness is built world. In the spiritual world the doom dominated by them. Purely in an ex-I cent god. The same error was apparent light of my own reason." Protestantin the worship of Ammon, the Baby-Now, this view of the universe, where lonian Jupiter. This Jupiter is a per-the high water mark, let me say, of the agination, wonder and mystery we shall ized in the discovery of a new fact in all phenomena are relegated to provi- sonality expressing in himself the limited monarchical thought in renumerous the division made in the him were lesser divinities in glory. fection and human life. It had been the demonstration of the forces of the uni-They ministered to him, they were life of the gods of heaven before, it had tities to be adored and worshipped. by have been created by human ig-

It was a creation that necessarily

An unbeaten general is a greater power growth. Knowledge does not give The end of pretry was controled by in his army than twenty thousand brain. A man may be very highly

> The religious awe which stood at the basis of the monarchies of Epypt, how broken by tracery or projection. A

With the coming of limited mon-Ignorance light and immortality are there comes a new sentiment into the religious heart that never came before. Again, the religious sentiment being When awe stood its highest and was Nazarene. There is more brain. Brain universe. The idea-not the sentiment | the thronc-is the hope of the Christian superior and interior divinities and ter. Jupiter was a great and magnifil- 'Yes, I will believe according to the

ism! Protestantism was the high mark, ality of divinity direct. What a growth! the capability to poetry to deliniate afbeen heaven before, the churches were adorned with the Madonna and the infant child; now it became the sentiment of the human soul that actuated the capability of the poet, and the genius of Spenser and Shakespeare in the theological religious sentiment.

We are marching on. Painting became emancipated from theological thought and the dream of liberty became a distinct idea in the social epoch. day, ladies and gentlemen, it is a consentiment, the emancipation, the idealhave in the religious sentiment.

Jupiter is dead. The form of divinity

The theological Christie as dead as an elephant at the North Pole. The blood Then in this high monarchic form of the Lord Jesus Carist as a ransom wonder created, and it makes the civil- before the world to day. That Jesus his development is a theological error capability, should in his conscience in the early ages, and not so much in When a soldler feels that the greatest that such is his condition, is a pitiable

> This religious consciousness is moving kerp pace with the tide of intellectual educated and still remain a fool. When knowledge is given soll to grow in it can make a great mar. Buchanan, First, of England, and James, the for the incompetency and weakness in the character of James, and in justification of himself said: "I think I succeeded well with the king, considering

> The time has come when we must point of view. Religion must fill some new element in social and intellectual growth and act on me by education. How are they made? They are made by organic improvement. The general theological brain of men to day is more perfect than it was in the days of the

> > Concluded on Page 8.

Written for The Better Way. AN EXAMINATION OF THE BIBLI-CAL TEXTS SUPPOSED TO OPPOSE

BPIRITUALISM. BY MOSES HULL.

Some people are like clock pendulums, only in the center while swinging from one extreme to the other. I find in the ranks of Spiritualism many who, while in the churches regarded the Bible as containing the sum total of God's will-as a plenarily inspired revelation from God to man-who now feel it their particular duty to, on every occasion, "in season and out of season," denounce and show their contempt for it. Indeed I know many worthy Spiritualists, who regard their hatred for the Bible as a book, as a kind of evidence of superiority over the common herd of mankind.

Individually I belong to neither of these classes; I regard the Bible as neither better nor worse than not worship it as a kind of fetisch, I do not detest it as an abomination. I believe that, like all other so-called eacred books the Bible contains the best that that people and age could produce.

When the idea of the plenary inspiration of the Bible is gone, then the book as a book will do no harm; but, on the contrary, probably much good. The Bible, like any other book, should be used, not as a prison in which for its readers to confine their thinking, but as a key with which for them to unlock their thoughts.

When I wish to get my Christian neighbor to see the beauties of Spirita book, which to him is sacred. I rays of his own Bible, to the sunlight of them unless they can be turned against those who formerly used them, and made such effective weapons in battering down their ramparts.

IS THE BIBLE AGAINST SPIRITUALISM?

When a Spiritualist goes into a new place to present his views he is usually met with the idea that the Bible is against Spiritualism. The Spiritualist usually does not care whether the Bible is against him or not. He knows Spiritualism is true, and if the Bible is against it, so much the worse for the

I know the Bible is all on the side of Spiritualism, but I do not intend in this article to present the proof. Ali I now design to do is to admit all that the opponents of Spiritualism claim, and texts they suppose to be against it. In other words, to admit all the opposers propose to prove by the particular texts they quote, and then to work those passages in as proofs of Spiritualism.

In order to allow the objector the full weight of his objection, I will first

TEXTS SUPPOSED TO BE AGAINST SPIRITUALISM.

the abominations of those nations; daughter to pass through the fire, or a charmer, or a consulter with familiar spirits or as wizards, or a necromancer; for all that do these things are an abomination unto the Lord. And because of these abominations the Lord, thy God, doth drive them out from among thee. Deut. 18, ix:xi.

2. Regard not them that have familiar spirits, neither seek after wizards to be defiled by them; I am the Lord, your God. Lev. 10, xxxi.

3. And the soul that turneth after such as have familiar spirits and wizards, to go * * * * after them I will even set my face against that soul, and will cut him off from among his people. Lev. 20, vi.

4. A man also, or a woman that hath as familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones; their blood shall be upon them. Verse

5. And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God, for the living to the dead? To the law and to the testimony, if they speak not according to this word, it is because there is no light in them.

Iss. 8. xix:xx. Those who acquaint themselves with above scriptures will have a full list of the supposed biblical objections against Spiritualism. It is not my province to deny the weight of their objections, or seek by arts of sophistry to evade their force. They are against us, and Spiritualists may as well acknowledge it. They are more against Spiritualism than many who quote them know. Indeed there are few objectors who are able to bring out of these texts the full

ineight of objections there is in them.

but it says necromacers must be put to He dies for His own sine He cannot die death.

The word necromancy is composed of two Greek words; the first is nekro or nekros, the English of which is, dead. The second is mastis or mantia which means conversation, familiarity. The idea is, if there be found among you one who deals with the dead-is familiar with the dead, or converses with the dead, you shall put him to death.

Now I submit that this is strong language-that if I had the writing of a law against Spiritualism myself I could not make it stronger than the one quoted in the texts above. They are against us; let us concede it.

THE OTHER SIDE OF THE QUESTION.

Now that I have conceded all the opposers of Spiritualism can ask, permit me to consider the other side of the question. As bitterly as these texts are thousands of other books. While I do opposed to Spiritnalism they are still more strong in its behalf. Indeed, if I were asked to find biblical texts containing stronger proofs of Spiritualism than any others the texts above quoted are the ones to which I would refer. The proof is so strong that no one can evade it without renouncing all the opposition there is in them.

This law originated somewhere; it is either man's law or God's law. If it is man's law it has no more business in this controversy than if it occurred in the code of Calna or Japan. Men have made many foolish laws, and this may be one of the places where law makers have made fools of themselves. It is said that the framers of the old "blue ualism I do not commence by driving laws" of Connecticut made laws against him from me with my denunciations of mothers kissing their babes on Sundays. Such laws, supposing them to have had strive to guide him by the flickering a real existence, would never be quoted to prove that it was wrong for a mother spiritual truth. It is bad policy to take kiss her babe on Sunday; but to show the enemies guos from them and spike what fools made laws for the colonies in former times; so, if the above was man's law, it may be only a proof that men made foolish laws.

But this is not the case. No opposer of Spiritualism ever quotes the above as man's law. They tell us, sometimes in the language of Dr. Talmage, that "God hates Spiritualism," and quote these texts as proofs. They say, "This is God's condemuation of Spiritualism."

Very well. Be it so. Now let one thing be understood, that is, that inflnite wisdom never legislated against an ignus fatuus.

The law is proof that the law making power, be that what it may, feared that men would get knowledge from the dead; and the law was made to stop it.

Paul says: "The law was added be cause of transgressions." Gal 3, xix. That then to prove Spiritualism by the very is, the law was added because the prinples in it were transgressed. This is true. The only reason for the law against murder is, men sometimes kill each other. The law is made to pre-

Now, if there was a law in nature against obtaining knowledge from the quote it as it stands in several places dead there would be no need of any himself; he was controlled, not by any not go to the moon if they would. Do you think, dear reader, that there would 1. When thou art come into the beany necessity for a law in the Bible, to tro is. Excarnated wags, fluding they obtain knowledge from that source as it there shall not be found among you is to go to the moon? Thus it is demonany one that maketh his son or his strated that these texts are the most positive proofs that their author be that useth divination or an observer of lieved that people could be guilty of the asylum he went back into another times, or an enchanter, or a witch, or necromancy. Thus these scriptures become the most positive proofs of Spiritualism. If it were impossible to communicate with the dead surely these texts are the places in which to say it. Even the existence of the texts is proof communication.

OPPOSERS CONDEMN THEMSELVES.

I now argue that there are two eldes to even these scriptures under examination, and I feel justified in quoting to those who use them against Spiritualism, the words of Paul in Rom. 2, i, Therefore thou art inexcusable, O, man, whosoever thou art that judgest; for wherein thou judgest another thou condemnest thyself; for thou that judgest doest the same things.

The law is very plain and forbade any effort to get knowledge from the so called dead. I acknowledge that I violate that law almost every day, and that if the law is binding I deserve to suffer its penalty. Now what is the against me? Is it to hurl texts of scrip ture at me? No, "Thine hand shall be upon him," "They shall stone him with stones; their blood shall be upon them." The churchman's duty is clear, it is to stone Spiritualists to death. Christians, will you do your duty? If not please say no more about our violating the laws of God.

DID JESUS VIOLATE THIS LAW?

The Bible informs us very positively In three places that Jesus held a communication with Moses and Elias. See Matt. 17, f:|v, Mark 9, |:|v, Luke 9, xxx:xxxil. Jesus, in that conversation violated that law or he did not. If he did not violate the law, then it is no violation to talk with the dead. If He did violate the law then Jesus was a The first of these scriptures not only sinner, or it was no sin to violate

and consulting with familiar spirits, He must die for His own sins; but if for the sins of the world, and the result is, according to Christian logic the whole world must go to hell, pugnis et cacibus On the other hand, if Jesus violated the law without sincing, it was no sin to violate the law; that being the case, we are not sinners even though we daily violate this law.

OTHER THINGS IN THE SAME LAW,

Now permit me to inform my Christian friend, who uses those texts as against Spiritualism, that they are parts of the old Mosaic law which the New Testament tells us in so many places was abolished. (See 2 Cor. iii., vil:xiii, Gat 3 xix:xxiv.) This is the same law that would not allow a minister to "mar the corners of his beard," to wear linen and woolen goods at the same time; or to eat cat fish or swine's flesh. See Lev. 19, xxvil., Lev. 11, vil:xll., Lev. 19, xix.

WERE THERE LOCAL REASONS FOR THIS

No one who understands the genius of Spiritualism and the condition of the Hebrews at that time can come to any other conclusion than that this was a good law for those times and that people. On this subject I have reasons entirely too copious for this article. I will state only one, and that briefly. That is, that the Hebrews were not at

that time ready for Spiritualism
I do not believe that Spiritualism is the religion for the whole world; far Spiritualism, if a religion at all, might truthfully be said to be an aristocracy among the religious. It is a religion which requires the use of all the intellectual faculties; and, until they are developed, people had better let Spiritualism alone. Fire is a good thing, but don't put it in the hand of a three year old child, or of an idiot unless you want your house burned

What intelligent Spiritualist has not been pained by seeing people embrace Spiritualism, who were not intellectuslly prepared for it. Thers are peop'e who need a hell after them all ti e days of their life, to keep them out or hell There are thousands of people who would soon bring up in states prisons if they did not think the devil was after then with a red hot pitchfork. I am glad there are salvation armies and other lunstics to give such people hell. They need it.

The spiritual philosophy is entirely beyond the intellectual reach of such persons. Teach your child numeration and notation before you attempt to teach him algebra.

There are people in this world with whom truth is no authority. Such need authority, that authority had better be raged up in stereotype plates and dead books, rather than turned loose in a living religion. If you must have authority you had better have a "Tnue saith the Lord," than thus saith a medium. No one can tell what medium you will next meet, nor what he of she will say to you. I could relate hundrads of lustances where mediums and spirits have sent fools on wild goose Chaves.

I once knew a minister to embrace Spiritualism, who took the spirits exactly as he had taken the Bible. Both mediums and spirits were, in his estimation infallible. He could not be persuaded that either could ever make a m stake. He s on became a medium other law on that subject. Men could of your small frye, but by Piato, Socra tes, Jesus Christ and Paul. You could not offend him more thoroughly than to question the authenticity of his conon the most inconsistent fool's errands imaginable. The result was he finally brought up in a lunatic asylum; where he belonged before he ever thought of Spiritualism. When he came out of asylum yelept the church, where he belonged.

Such people have not the intellectual development to comprehend spirituality They need authority, and they will find it in the old mother or some of the daughter churches. The Jews were in that their author believed in spirit that same condition, and hence had better have had nothing to do with fraud, but I am certain I have seen

Spiritualism. The insect crawling up the Washington Monument beholding nothing but its microscopic irregularities, may, in the language of bugs, complain of its terrible mountains, deep ravines and craggy reaches, while bipeds of the genus homo can stand off and, at one view take in, the whole superstructure. The monument looks different to the architect from what it does to the insect. So of Spiritualism; to the one who comprehends it in its magnitude it is grand beyond the power of words to express, while to poor short-sighted mortals who need spurs and goads to keep them on the track, it is a danger-

ous innovation.
At the time the law under considera most part in that condition of ignorance where they needed tutors and governors suffer its penalty. Now what is the —a schoolmaster. Spiritualism, in that duty of the one who quotes these texts day and age would have led the people to idolatry. Abraham, Lot, Joshua, Manoah and all the Bible saints worshipped the angels who came to them. Even in the New Testament, Peter, James and John proposed to build three tabernacies, one in which to worship Jesus, another for Moses and another for Elias.

When an angel, a fellow servant with John, a prophet, a brother came to John in the very last chapter of the Bible. John would have wor-shipped him if he had not been rehave Wor-

buked. See Rev. 22, vill;x.
With a belief in the infallibility of spirits, and with spirit communication leading to idolatry, I submit that the people were not ready for Spiritualism. Now, if I had not already overstepped limits, I would show that the heathen gods and the Jewish Jehovah were all names, who resided in San Francisco. spirits of dead men. The fact that the God of the Bible was the spirit of a dead man, and that "the Lord, thy God, is a since it was given to me. I would be jealous God," may have been one of pleased to see some of those smart fellows who dain they can duniforts any. The first of these scriptures not only sinner, or it was no sin to violate the reasons for putting a law in the warns against divination, charming the law. If Jesus was a sinner, then Bible against Spiritualism.

EXTRAORDINARY SPIRITUAL MANIFESTATIONS.

Materializing, Slate Writing and Tests. To the Editor of The Better Way.

As you have invited those who have had remarkable experiences in their spiritual investigations to write them up, I will give your readers a few of the many convincing tests I have re-

ago and at 2 p. m. I visited the rooms of Mrs. Fairchild's for the purpose of attending a materializing seauce. It was the first time I had met the medium. A gentleman with whom I was acquainted was seated in the room when I entered. I whispered to him not to mention my name, as I desired to wait and see if the spirit friends would not call my name, as they had previously done at another place. Immediately after I had spoken to my friend Mrs. Fairchild came in and said to me: "You are a stranger to me, but Gracle says her papa is trying to fool you, but tell him he can't fool me" (Gracle). Gracle is my little daughter who passed to spirit life about eight years ago. After all had arrived we were invited to examine the cabinet, which was a covered framework on rollers, and stood some four or five feet from the wall. The only openings from the front into the seance room were a window and a door, and when either was opened a flood of light was admitted. Another room wis connected by folding doors. The sitters were so arranged that it would be impossible for any one to gain an entrance without being seen; in fact, in order to reach the seauce room they would have to force their way pass the sitters, who were so close together as it was possible to be. Soon after the seance opened my little Gracle materialized and approached me, calling her own name, and addressing me as papa. I stepped up to her and kissed her, and after a few words had been exchauged. she said to me: "Papa, I want to bring you a flower, but I will have to go out in the yard and get it; stay here and I'll came back soon." I stood where I was near the cabinet door. She disappeared, and in ten or fifteen seconds returnel with a Calla lily, with a stem about twelve inches long. These flowers grew in the yard, but none were in the room. I wish to say right here that the medium does not go in the cabinet. but is all the time walking about the room in plain sight of every one. She only went into the cabinet twice, and then only for a few minutes to assist weak spirits to materialize. No form appeared while she was in the cabinet. Black Hawk, one of the cabinet controls called my name from the cabinet: this was the first time it was mentioned that afternoon. My spirit wife came out; gave her name (Christina) and gave me one of the best tests I ever received in my life. She told me of a business transaction that I had no knowledge of whatever, and could not believe it to be so, and told her positively it was not the case, but upon my return home I found out every word she had told me was true.

I am very certain no one in San land which the Lord, thy God, giveth prevent people from getting knowledge thee, thou shalt not learn to do after from the dead, if it was as impossible to world. They sent him off everywhere and facts were correctly given. Much world capitally makes a text for a ser-Francisco could have known anything came to divide the pitiable crust that more that was interesting and convincing transpired at this seance which I will not take space to narrate. Some thirty-five or forty forms came out, but many were recognized.

The following day at 2 p. m. I at-

tended another materializing seance held by Elsle R-ynolds. Sne has been accused of fraud, but I have attended some fourteen or fifteen of her seauces, very many genuine materializations, and have known her to give the most convincing tests from the platform. I do not believe there is to-day a medium living who has greater medial powers than she. I know that through her

mediumship hundreds have had the heavy stone of sorrow rolled away, and the dear angel loved ones have made their presence known and have given unmistakakable evidence of the truth of us present, all gentlemen and all ther bigoted nor prejudiced, and left the had talked and met with his relatives father and mother as no other ties can and friends, for a number came to him unite. They are treasures provided and conversed in German, his native tongue. Many forms came to us when the room was simost as light as day. Very many came; men, women and children. Some walked around the room and shook hands and conversed with each of us. I got another remarkable test here. Little Effle, one of the

cabinet spirits, called me, stating she had been in my pockets and found a letter there. She gave the address on the envelope, also the signature at the close of the letter correctly. It was a letter of introduction given to me by a lady in Watsonville, a hundred miles from where we then were, to her brother, or, rather, hulf brother, of different names, who resided in San Francisco. The letter was at that time in my in-side coat pocket, and no one had seen it

cate this. I will give any one five quite a rage with the newspapers to re-hundred dollars who will do it and port the ages of old men with the large show that it is done by any kind of

The following day I had the most convincing slate writing test I ever witnessed, Dr Wood being the medium, Before I left home (Santa Cruz, nearly a hundred miles from 8 in Francisco) took two of my own slates and securely fastened them together with screws. friend also did the same with two of his slates. I had two questions in a sealed envelope. The questions were addressed I went to San Francisco a short time to my spirit wife, Caristina. Dr. Wood was an entire stranger to me, and was not known to him until the sitting had ended. After a trial of about half an hour the spirits rapped three times in answer to his question, "Are you done?" I took a screw driver and opened the slates in his presence. The first ques-tion was: "Did you and Gracie sit upon my knees and upon the lounge at 846 Mission street when I was last in San Franci-co?" The answer was: "Yes, Gracle and I were both there, and sat upon your knees and upon the lounge at 846 Mission." The record question was: "When shall I leave Banta Cruz, where shall I go, or shall I remain in Santa Couz?' The answer was: "Don't leave Santa Cruz yel; soon I will direct you where to go; Christina." These were the questions, answers and signatures.

I would have the readers of THE BETTER WAY bear these facts in mind: No one but myself touched these slates until I went to the medium; they were never out of my hands or sight; the questions were sealed and never opened ill I returned to Sauta Cruz; no one else but the medium and myself were in the room at any time during the sit-Who will duplicate this and explain the trick. The man or woman who will do it can have five hundred

We then took my friend's slates and obtained a message upon them, as was proven by my friend opening them himself after my return to Santa Cruz-The message was intelligible and purported to be from his brother, although no name was signed.
I also sat with L zzie Fulton, anoth-

er independent slate writer, and obtained three messages, written upon slates lying upon the flor. One of them was signed by six of my relatives. father, three brothers and two sisters; another was from my wife and daughter, in which appeared all of the colors of the rainbow, though no pencil or crayon is ever used by this medium.

These are some of the wonderful manifestations and tests I received. They are very interesting and instructive to me, and I hope will prove of some benefit to those whose faith and courage need strengthening.

W. CAPPS M D. President First Society of Spiritualists, Santa Cruz, Cal.

Written for The Better Way.

NOT MORE CHILDREN BUT BETTER. BY HUDSON TUTTLE.

The NewYork Sunday World caused a census to be taken by its reporters of the number of children under teu years belonging to 300 Fifth Avenue families and the number belonging to 300 Cherry Hill families, and also the num- father die in the blush of their youth ber of children born to each within the past twelve months. The former gave 91, with 6 births for the year; the latter 660, with 111 births for the year. Fifth Avenue is the abode of wealth and luxury: Cherry Hill is the resort of poverty and depredation, yet the latter is eighteen times more prolific than the former. For any child born in a home mitted through many generations. The where every want could be provided for there was one child, while eighteen World sapiently makes a text for a sermon, telling the wealthy what they ought to do for the prosperity of the be a reform that will give the health of country, exclaiming: "Is wealth an enemy of childhood?" How differently things appear from different standpoints! It is because the wealthy are educated into self-restraint and do not follow blind impulses, that they are wealthy. They or their ancestors locked ahead and have not blindly, thoughtlessly followed their impulses. The floods and cyclonic winds for the evil denizens of Cherry Hill exhibit in their done by men; sweeping all before it recklessness of bringing numerous chil dren into the world for whom they can not care, and have no means of main taining, the heedless, thoughtless and instluctive habit of mind that has placed them where they are. There is no compulsion resting on any one to rear a family. It is entirely a matter of is this:-- If God is wreaking vengeance personal choice. The old command to on these people, do not our citizens who multiply has been one of the causes of offer ald and would succor them, give of spirit return. There were only eight woman's degradation. It has been God cause to be angry again? in fact do taught in the name and as a part of re-they not set their wills up against Gou's. If He is doing this terror He Spiritualists except one, who was neilligion. Pure, noble, well-organized children are a blessing to the home. seance room fully convinced that he They bind together the existence of

passion, to decide. With the conclusions of the World we are diametrically opposed. The country is not in danger because the enlightened and wealthy rear so few children, are they to be enjoined or unforced to lucrease the ratio. The danger lies in too many children. Too many diseased and distorted children, thrust into existence, with less thought and feeling than the beasts of the field or birds of the air give to their offspring. The bird first builds a warm and comfortable nest, and both parents give their entire time and energies until the broad is able to care for themselves. The Cherry Hill child has scarcely a rag to protect its emsclated form, nor its worn lows who claim they can duplicate any-thing done by mediums try to dupli-restore her strength. There has been

against the coming of age, and pre-

serve the family name among men.

port the ages of old men with the large number of their children. In a list given in a Philadelphia paper some of these octogenarians, who had three or four wives buried in the churchyard boasted of twenty and even twenty-five children. That was all they were noted for, their age and the number of chil. dren. Had any of their children arous above the level of commonplace? Not one. The struggle for existence of the crowding brood had taken all energy, and the father, who might have assisted two or three, was incapable of belping a full score! In the forceful phraseology of one of these patriarchs, "They had to shift for themselves," referring to the manner, in a new country, of turning hogs into the woods to root for a living, If there is honor in having a family of twenty five children and three mothen in the graveyard, I fail to see it. On the contrary, I would place myself on record by declaring it a crime, for which I have no words to fully express my loathing and contempt. A child received in the arms of love, and cared for by mutual tenderness by father and mother, and educated in the ways of right living, is an honor and a blessing.

A score of children, more or less, for whom the mothers have been immolated; robbed of the inalienable rights and joys of life, ought to fix the brand of Cain on the forehead of the father, and make him the scorn of all right thinking people.

1 well know the plausible argument

which will be brought forward. Often some one member of a large and neglected family will, by force of his own indomitable energy, gain honor and position. True; and for every such an one a thousand who struggle just us ambitionaly go down in failure and despair. No one ever ascended a moun-tain the easier because the path had been made difficult. Relatively large families may have all the attention of a single child. The mother may desire and feel competent for the care of them -that has no relation to the present is sue. Nature, in her harsh way, does all she cau to prevent the consequences of a surplus of the badly organized human beings crowding up from the bot h ds of ignorance and vice. She thing their ranks with the deadly inheritance of accumulated disease, and spares only the most vigorous. She is not partial to any class, and wealth affords no shield against her s'ern decrees. They who coutinue in disregard of the laws of well being, perish from the earth, and the one child of wealth may inherit the fruits of more violations than the dezen of poverty. If so there is no escape, and herein lies the awful sin of diseased parentage forcing into existe ice offspring whose inheritance is dis-e ice and pain; who, however bright the promise of their youth, exhaust their vitality early and perish, stained and soiled physically and spiritually. Call it providence that the children of this with tubercular disease, or their mother is doomed to weep for all her children in infancy; if there is comfort in a false support, receive it, but the provideuce which controls such events is the outworking of laws. The so called "indiscretions" of the father, or of ancestors, s visited on the children. The poison engendered by their immorality is eliminsted only by death, though transmother of the perishing infants perhaps may trace their weakly constitution to her own unhealthful habits; to hereditary taint, or contamination of a love that has absorbed the seeds of death.

hen mankind instead of referring the ills of life to providence, and expecting atonement from the sacrifice of another, there will pure blood, the beginning of pure morality and refined spirituality; not more children, but better.

Written for The Better Way. "God's Anger-" BY ALLIE LINDSAY LYNCH.

According to orthodoxy God's wrath is being poured out in devastating and leaving hundreds crippled, homeless, starving, belpless. Laying waste vast regions of land and leveling houses of all descriptions to the ground, Many churches have been visited by his wrath, pastors slain &c. &c.

The question that arises in my mind must know His business Strange doctrine that will lay all things to a personal God, believing 'He doeth all things well," yet will allow their own hearts to lead them to do all they can to rescue those God is seeking to punish. "Consistency thou art a jewel." but scarce in the hearts of many who How many? That is for wisdom, not try to honor a "God of vengeance," and fail because of humane instincts.

> Let us reason together and see if rea son cites us to such a belief of God. Let us see the fallacy of believing ourselves more just, more merciful, than God is to His people. Let us turn our attention to seeking causes aside from "God's anger" and find, in the elements, a reason for these dire disasters. It is time man should weigh these things by reason and let his religion be governed

"Go too, thou fool, who can believe thyself superior in kinduess to a Supreme being.

Light Wanted.

To the Editor of The Better Way.

I am auxious to procure some evidence of a future state as made known by Moses to the people in his day. Will some one take the trouble to write up a little sketch for the benefit of some was would like to know. Resp., W. D. S.

I have seen several articles in THE BET-TER WAY in relation to spirit, asking the question, "What is Spirit?" but I have not seen any that fills the bill to my understanding of the question; thus I would like to give a few thoughts and ideas from my should consider them worthy of a place in the columns of THE BETTER WAY, please give them to its readers for their consideration. The question can be answered that is, or ever has been or ever will be. very easily in the abstract way of answer ing it, that spirit is spirit, and matter is matter; but that fails to answer the question to my mind.

Spirit and matter are co-operative, and within those elements all things exist in prototype, prior to their unfoldment into the outer world, the world of effects. When a reientific man is required to dissect matter and tell what its constituent properties are composed of, he gives the names of different gases and their proportions, but he fails to tell the constituent part of each primate before they were compounded to produce those gases, whether spiritual or material; thus we have gained nothing in relation to the question to help us out of our dilemma; thus we will be obliged to answer it ourselves to our understanding of it; hence I will give my idea from my standpoint of observation-

Spirit is the inner life of all elements that have the appearance of materiality in any condition of life, seen or unseen, embodied or disembodied, that is necessary for the growth and development of the soul in any condition of life, the soul seeks to gain knowledge and wisdom in a finite condition of life, whether upon this planet or any other, the soul is obliged to enter to complete its knowledge and wisdom-to fill the requirements of the oversoul, which is from God, or Being, and as being all and in all, throughout the realm of spirit and matter, seen or unseen.

We are informed by spirits from spirit life that we are in the spirit world as much as we ever will be; allowing that to be a fact, all that is here is beneficial for the growth and development of the soul in this condition of life, it being the rudimental school of our lives, in a finite condition upon this planet; and as it is a requirement for every soul to gain, unfolded upon this planet, to learn all properties. their proportion and their application to all elements used in the outer world, and their correspondencies to the unseen or the spirit world, and if not learned while in the body, we are obliged to learn them in some other condition, unseen to us now, but nevertheless they are to be learned, to fit and qualify the soul to receive higher lessons in other conditions of life, before it is qualified to receive lessons from another planet. If a spirit uses a gross body, (which we all do more or less) it seeks its level when it enters the spirit world, and I have no doubt but what it will find it in that life, to correspond exactly with the requirements of the spirits there, as well as it did in its life in the body in the outer world, for there must be the spirit in growth and development in the unseen world as well as in this.

If the material body is gross in its outer drawn from that body to make the body for the spirit in spirit life, it must hold its grossness exactly in correspondence with it, for the inner elements of the outer here beat against ours, their warm lips pressed goes to make the spiritual body in spirit to ours, and "know as we are known." life; and that grossness is as natural to that condition as the outer grossness is to this, and all seek their level there as well

Whenever an individual spirit passes through other changes in spirit life, similar to the one called death here, it takes on another embodiment in that condition of life-the inner elements of that body become the outer of the next, and so on and on through all embodiments the spirit is obliged to pass through, until the soul gains all knowledge and wisdom requisite to its growth and development while it revolves upon this "planet earth." I have seen a materialized body, that was used by a disembodied spirit, take a violin from a cabinet into the circle room, and mental matter is liteless," though how he there play second to music played by a can square that statement with the one gentleman in the circle room, as nicely as declaring that "every atom is the theatre I wish to hear; and I count it as a genu-Yet he believes that spirit is substance. ine spirit manifestation; but the question This assumption does not lessen the diffito be solved is, was the music that was culty a particle, for, if this substance is called forth from the violin by the spirit immortal, if eternal life inheres in it, then in the materialized body any more spirit-nal energy? Are we to understand that violin in the hands of the gentleman in individualized? In that case we must the circle? If one was sweeter, nicer mu-conclude that life, force, energy, God, or groesness in that than in the other; but find ourselves more bewildered than everthe inner life of both were spirit in correspondence with their outer life. A laupposed I had made it quite clear that I knowledge and wisdom are given to the did not admit or believe for a moment through the vocal organs, to the outer tivity and setting in motion the "first in any sense can be spirit substance, world; and their inner lives of each are moving body."

hold them in store to meet all demands of THE BETTER WAY. Price 10 cts. from the inner world of causes, to supply all demands from the outer world of effects, as long as demanded by any exter-All life has its internal and its external frowns.

ity here is to this.

conditions, as a duality of its being; hence the correspondence between them must and no soul is prepared to enter the realing of spirit if left in its innocence and purity until it has gained knowledge and wisdom to qualify it to put all growness under foot, and the last is its own selfishness; then, and not until then, is it qualified to standpoint of observation, and if you fill its higher responsibilities-to enter into its nativity of innocence and purity with knowledge and wisdom adequate to all requirements upon this planet earth. CORYDON PRATT,

SPIRIT MATTER ONCE MORE.

To the Editor of The Better Way.

Please allow me space for a few final words upon this question. Bro. Bemis' last article indicates that my position is not clearly comprehended. He seems surprised that I admit that matter is permeated by a vitalizing principle-God if you choose to call it so-whereas that is the very point I emphasize, only I do not admit its existence apart from and independent of matter. Neither in my lecture nor in my communications have I denied the existence of this infinite and divine energy, but I deny that it is a power apart from the material through which it mani feets itself-a ruler controling the universe as a general controls the movements of his armyfrom some overlooking eminence.

I think, too, that more matter has been introduced into this discussion than really belongs to it. The only question properly involved is this: Are the bodies of our risen friends composed of matter?

It seems to me there is a great deal of unnecessary sensitiveness in regard to this question of materialism. From the manner with which the title of Materialist is bandled, it would appear to be regarded as a term of reproach, just as the word infidel is regarded by the orthodox Christian. I have been too long inured to the former title to care much about a name; the fact is what I am after. Now let us consider calmly this question and ask ourcomposed of sublimated matter. What is there about the elements which compose by science, is so inconceivably small that it has never been revealed to mortal eye. A spirit might be composed of innumerable millions of such atoms, and yet be intangible to our earthly senses.

Let us be sure of our foundation. a correspondence to meet the demands of sight: a proceeding entirely unnecessary knowledge and intelligence of the possesso far as I can see.

vinced of the existence of a life beyond the poet say: element, the inner elements that are the grave, and it is not only reasonable "The soul is form and substance and doth the but a pleasure to me to believe that would a real, tangible world, that we shall clasp our loved ones' hands, feel their hearts

> cause me to change or modify the views I have already expressed, so I merely reposition that "force can not exist separate self seems to evolve that force. All bodies and that it comes from the mind, the spirit

spirit is ma ter because, he affirms, "ele ual than the music called forth from the this spirit substance is really the life force sic than the other, there would be less whatever we call it, is a substance, and we

outer world in thoughts and ideas, hence that there had ever been a "first moving they have their being in the world of thought and ideas, to come forth when demanded by the brain force and power, easier for me to conceive that, by virtue of embodied in the mind, to call them by the the conservation of force, moving objects will into active life—into the outer world; have transmitted their impulses from one the sensitive brain becomes the womb for to the other unceasingly in the past, than thoughts and ideas to be born into physical life, to be given forth by the mind dominant suddenly arousing itself to ac-

the spirit forces within them, and their Let me say in conclusion, that those covering is their materiality, which is as who like to read the full text of the disnatural to those conditions as the materi- course that was the means of calling out Raggles, we never have any family jars in this discussion, can procure the lecture on our house. Whenever a difficulty occurs Thus the world of thought and ideas "The Science of Immortality" at the office between my husband and me, Mr. Smythe

The world is what we make it. If we nal form, seen or unseen, upon this planet. laugh at it, it laughs; if we frown at it, it Smythe spent so much time on the streets

IS SPIRIT MATTER!

To the Editor of The Better Way.

Dear Sir: -With your permission I will add my views to the above, but I must to take its pilgrimage in the outer world, first premise somewhat. Every new truth has to be seen in its own light; the last one hundred and fifty years in the arts and sciences is the proof of that. The perception or knowledge that man is a spirit, in form a man, and that there is a spiritual, substantial world, in which man Thus the inner life to all is the spirit of all as a spirit in the flesh now lives, is a new truth not yet acknowledged by orthodoxy or science. Then the orthodox idea as to the spirit world is in the far distance, and the soul or spirit is without form, or sub-

Now that which exists must be of substance; two min4s coming in contact is evidence of form and substance. The meameric person can be sent to different parts of the world and tell what he sees and be correct, and in a very short space of time, and under control of the mesmerist; proving time and space is as nothing to spirit man. This teaches me that all power is from centers to circumferencesfrom love, wisdom and intelligence-that man is but a receptacle of life and thought from the spiritual world; that his outward body is held in cohesion from the spiritual body-its internal; and as man is a world in miniature, and the physically organized body is from inflowing spiritual substances. When it cannot receive any more influx from its spirit body, the natural dies, and the spirit man becomes conscious then of being in the spirit world. I am confident that man's physical body is typical of its spiritual body; so is the natural world typical of the spiritual world.

Poet Milton said a truth, by influx or inspiration, when he said:

What if earth be but the shadow of heaven. and things therein

Each to the other like, more then on earth is thought by men."

The natural man lives from its internal, and so the natural world lives from its internal spiritual, and each are interblended selves what there is so terribly repulsive in -united-with their first great cause, the proposition that our spirit bodies are Divine Love and Wisdom, called God. correspondingly as the heat and light of the sun of our world are in all things of our earthly bodies that is so detestable nature. The scientific thought of the age that we should deny their existence in the knows nothing of spiritual worlds and spirit world? The atom, which is assumed spiritual substances, though many of the most scientific men of the age in all departments of knowledge accept the truths of Spiritualism.

That matter, as it is known in science cannot to my mind be in any proper sense spirit, as matter is known from its qualities We know that matter exists. We do not as hydrogen, nitrogen, oxygen and carbon, know of any substance which is not mat- and as these effect man and things in nater. Why, then, complicate the question ture, as they are used and their uses for by an unnecessary assumption? I know good or evil, so I will say that love, wisit is considered necessary to assume the dom, goodness and truth, or the perversion existence of a non-atomic substance, or of the latter, have their effects upon spirit "swattrement of the soul." but that is mind, the man, according as they are used. not only inconceivable and unthinkable, Thus I feel confident that love, wisdom but entirely unnecessary, or so it seems to goodness and truth are substances and me. To affirm the immateriality of spirit qualities. The loves of the good and the bodies and the spirit world, is to cut loose true with intelligence moulding and formfrom all moorings and launch out upon ing the face of man or woman into somethe ocean of speculation, without chart or thing sweet, beautiful and intelligent to compass—with neither land or star in look upon, according to the inward love, of ar as I can see.

Sor, what a contrast to the evil loves of munion under the most favorable conditions for health, pleasure and development.

A railroad station, post office fand express office are now established here; a public station of the poet say:

body make:

The body from its soul He form doth take." And as I rather think love and truth are substances, and that love is as heat and truth as light, symbols corresponding to I see nothing in Bro. Bemis' article to the sun of our world, the center of our so lar system.

Under the power of mesmerism ampuaffirm them without repeating them. I can tation can take effect; the subject feels no not refrain, however, from defending the pain, therefore in the cutting of nerves no sensation in matter is felt; and again, the from matter." Take gravity, for instance. subject, without any cutting of the flesh, Without matter could such a force have can be made to feel the most severe pains, an existence? On the contrary, matter it. teaching no sensation in the natural body, exercise the power of attraction over each man; and that, therefore, to me matter other, the greater the body the greater the can in no sense be spirit, and that what is attraction. If gravity existed independent known as mutter is most distinct from of matter, why should that force be mani- spirit; and I am also confident that as the fest in exact proportion to the quantity of spirit man holds the physical in cohesion, matter and the distance between objects? so the spiritual world holds the natural in Bro. Bemis objects to my assertion that cohesion, and all natural things are from does not occupy what is known as space or time. They are states of spiritual conditions, and have all the appearance of space and time to those in the spiritual world.

Thus they are states of thought and affection that make changes of scenery and of association in the spirit world. Some writers on Spiritualism speak and with that the spirit worlds, and man exists from things of nature, and that natural things become by sublimation spiritual. All true knowledge is difficult to obtain; the past is the proof, and that appearances of things to the natural degree of mind are only apparent. I am very confident what we know as matter cannot become in any sense spirit substance by any condition of sublimation; and that the physical body I now have, and according to science I have had ten different bodies in my lifetime, and each was at some time in the past as much sublimated as it ever could be; and so with the worlds of matter, before they came into their present form and condition; so that to me, with all due deference

Mrs. Montmorency-Smythe-No, Mrs always takes his hat and goes out.

Mrs. DeBeresford Raggles-Ah, yes; I've often wondered why it was that Mr. -Boston Post

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Modesty: Humility without obscquiousness.

A consciousness of one's talents withholds applause.

To administer justice properly we must be independent, and to feel independent we must be just.

Small acts are all the more glaring and condemnable when coming from those who are regarded as our leaders and teachers.

Don't become too proud of your goodness. It makes you forget your deficiencies. It is the latter that gives troublenot the former.

If mental telegraphy or thought transference can exist between mortals, why not between spirits and mortals? Such is spirit communion.

It is no use to hope for converts from the past generation; that is already fossilized. The rising generation is naturally growing up with Spiritualism and into it and will convert itself.

Keep your mediums in good spirits if you wish to have animated or vigorous expressions coming from their souls. But dampen their ardor by tales of woe and you dispirit them.

There is as much purification from vanity and conceit needed as from sensual evils; for they are neither god-like nor di vine, and are as ir jurious to the soul nature of man as sensual evils are to his spirit can prompt him correctly, nature must be body.

Grand fetes at the Capitol and starvation in the outskirts brought on the terrible revolution in France. Will state dinners at our capitol and starvation among laborers lead to a similar state of affairs in the United States?

True Spiritualism has nothing sensational or emotional in it. It simply there is a universal God and that is spirit teaches the truth, and truth spiritual becalm, comforts, instructs. It does not stir a man up to sleeplessness nor agitate him define man? As far as you can do that, to lawlessness or follysome acts as revivals do.

Spirits ply their various avocations through their own powers as physiciane, judges and speakers do in earth life. Thus mortals should learn all they can, for without knowledge spirits have no power to occupy themselves, and lack of occupation in the spirit world conduces an ennui worse to bear than ill health in mortal life.

What Spiritualists want to know is what Spiritualism teaches to make a man happy in the life to come. Denouncing Materialism or Churchism does not teach this; it only incites people to prejudice instead of love or charity. What we ought to desire is to elevate our people above the ordinary order of mankind, and this will depend entirely on what we feed them mentally.

As a misuse of the physical organs or senses leads to bodily derangement, so a misuse of the intelligence or will, the spiritual or soul senses, leads to mental derangement. Selfishness, arrogance, conceit, etc., leads to a mind diseased finally which death itself cannot cure. There are insane spirits on the other side as well as this. Thus keep pure within as well as without.

Conditions are just as much needed to obtain good manifestations through our own mediumship as it is to obtain them malice, conceit or vanity affect good conditions and bring forth the same unsatisfactory manifestations through our own mediumship that it does through other mediums when present with such a mental state on us. Is this fraud, too?

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As there is but one step from the sublime to the ridiculous, so there is but one step from being appreciated to being despised. Compliments to those who deserve them, encourage and spurn to renewed energy. But when conceit or vanity is permitted to interfere with one's efforts, contempt is substituted for appreciation. Bear your compliments with as much grace as you would criticism with fortitude. Let neither ruffle you. It proves the strength of the spirit.

Heriditary evils are made manifest by our hatred for them. Those that we love are our rulers, while those that we hate are under control, but need constant battling to ward them off. Many make the mistake and hate the individual who possesses them, not knowing that we are their companions in misery. As we outgrow them ourselves we become charitable towards those who are still troubled with them, or exhibit a marked indifference for them-the evil not grating against our own discords any more. Similar virtues attract us to others-like evils repel. Such is the science of love and hatred that exists among human beings.

When laws prevent the legitimate use of one's talents, is it a wonder that poverty exists? Stealing is punished. The Judge says: "Do anything that is honest or honorable!" A medium is brought before him for earning an honest and honorable existence by the exercise of his talents, not being able to do anything else on account of the sensitiveness which accompanies such gift. The Judge fines him the same as he does the thief. Under these circumstances what is left for some to do but become burdens to the State? If giving advice from books as lawyers do is legitimate, why not from the magnetism surrounding mortals as mediums do? They are both given for the same purpose -to lighten care.

Presumption is often attributed where there really is none intended. All mediums may be regarded in that light in the broad sense; for all of them preach a higher spirituality or doctrine than they are enabled to carry out consistently or absolutely. But should we suppress their inspirations on that account? By no means. Do we not all have beautiful thoughts of a perfect manhood, or womanhood at times-a perfection beyond which we have attained? It may be presumptious for one to exhort to reform when making neither pretention nor endeavor to reform himself. But when the reformer is leading the way by example and endeavoring to attain the perfection as it is mirrored in his soul from nature or spirit friends, we have no right to suspect him or her until we have met them in person and thus enabled to further judge them by their actions.

"The fool sayeth in his heart there is no God." But this does not imply that there is one because the fool says there is not. Fools often speak intuitive truths unwittingly, and mainly because nature can often reach an unbiassed or unpretentious mind more readily than one tainted by preconceived ideas or notions of its own. The fool means though, when he says this, a personal deity. But if nature intelligent. It is the universal God speak ing to man. Man calls this reason. But where did he obtain his reasoning powers from if not from nature? As the effect so the cause. Nature is the father-man the son. Nature is the God of life-man the product. Nature is intelligence itselfman intelligence individualized. The fool is right. There is no personal God; but -life--causation. Man is an epitome of it, and what he is, that God is. Can vo you can define God. The best example of God's son to begin on is self; for as we know self we learn to understand the meaning of intelligence; and as we learn this we see more and more of it in nature. Not until then can we believe in a God so called; i. e., an intelligence that is imper-

THEN AND NOW.

"The foxes have holes, etc., but the son of man has not where to lay his head." said the first Christian preacher, bewailing his impecuniosity; and many others of the early Christian preachers had the same complaint to make. To-day it is somewhat different. They have high salaries, fine houses to live in, soft beds to sleep on, and well provided with the good things of the season. But - preachers went to heaven then - - such is life.

OUR MEDIUMS.

What kind of a spiritual condition do those expect to find themselves in who have been persecuting mediums while on this side of the veil? Will it not be similar to these who arrive there without love or sympathy in their soul? Their excuse now may be to purify Spiritualism. But we do not purify any system of thought with ill seeling in our hearts. Such are deceiving themselves, either consciously or unconsciously. No true reform was ever yet instituted through bitterness or contempt for the object aimed at. Like through other mediums. Envy, jealousy, attracts like, simply, and the fraud hunter inspires to fraud rather than mitigates it. If not directly through the medium, at least by throwing fraudulent spirits in the way of the medium. This can be done, and thus it is well for mediums too, to live a physically and morally pure life, for such is the best protection against uncongenial influences. Of course, some are weak, and cannot battle against these infinences. But try, try, again, is good advice, and cannot fail to win in the end. In the meantime let others give their sympathy to mediums as a neutralizer of the fraud hunters' influences; and by persistence and a straight course, the true will conquer finally-spirit will control the matter loving medium haters and desecrators of the holy seance.

INTUITION.

In an article on Spirit Communion the Medium and Daybreak says among other things:

"The intellectual spiritual girts confer on man an intuition or sense of truth whereby he knows it by its specific quality when it is presented to him. This is the most valuable form of the 'discerning of spirits.' It is communion with the spirit of truth, for he discerns spirits in the body as well as out, and indicates the true plane for spiritual intercourse; for with it he is enabled to distinguish the true from the false,"

True; we cannot judge spirits correctly until we are enabled to judge mortals, and the latter we can only understand as we learn to know self. Self-knowledge is the key that opens wide the doors of the spirit world to us, and self-culture the analyzer of the beauties and hidden mysteries in

HEED THE WARNINGS.

Laws restricting the freedom of the people stop the wheels of material progress and lead to inertia in all the departments of life-mechanical, agricultural and com-

Hard-times is the result of political rule, or of a government composed of political tricksters, salary grabbers and job hunters.

To remain in power such must put the thumb-screws on the people-each party adding one in the hopes of fortifying themselves against other political foes.

In the interim the bone and sinew of the land are paying for this folly and impoverishing themselves, vainly hoping that the coming change of administration will bring better results.

It never will as long as the present parties, calling themselves wrongly democraand republican, are permitted to rule. Both are corrupt, or at least in the power of a corrupt element, and have become usurpers instead of patriots.

The only remedy left to save the country from ruin or revolution, is to break its prestige by the formation of a third party. Let all well meaning democrats and republicans join the Farmers Alliance and see that no old line politicians leaven it with their presence; or, at least be kept under fcot if they do manifest. The sooner this is begun the better for those depending on labor, farming or business for a subsistance. Hoist the new banner, it is the only one that portends hope!

LAW vs. MEDIUMSHIP.

The Mosaic law forbids the practice of mediumship. But Jesus of Nazareth defied the law and laid the foundation for the Christian religion by his communion with spirits. Christianity is therefore the product of an unlawful act according to the bible. Now these same people are trying to make laws prohibiting that to which they owe their existence. Is this envy, or are they trying to destroy the only testimony that gives credence to their belief? Laws may be made, but the spirit world will make conditions favorable for the practice of mediumship by placing the nation that has such laws, hors de combat, as it did the Jewish nation during the Christ period-and so the good work will go on. We are now having a spiritual revival as it was then; and when the spirit | ing else. When he learns how difficult it world speaks, it speaks in no uncertain is to obtain spiritual manifestations, he tones. Spiritualism will thrive as it did then, and no earthly power can hinder it. Our Christ and Savior is within, and where all who seek will find him. Some It is expected of them to uphold the digsense it as the "Second Advent," but it is simply the spirit of the same poured upon all flesh. Many are called but few are chosen, may be regarded as having reference to sensitiveness or inspiration, with which many are gifted to day. The kingdom of heaven that may be found within is attainable by self-culture or health attained by a life of purity. The prophecies of the bible are upon us now, but comparatively few as yet have recognized the Christ that has come with them. This is mediumship (Cor. 1: 12), and the new heaven and the new earth is Spiritu-

WHO ARE THE SPIRITUALISTS? There is one class of Spiritualists who like a little radicalism or iconoclasm mixed with their Spiritualism; i. e., fond of taking the offensive side of a question and battle their way through life. Man has not yet outgrown his heredity for fighting; or at least some people have not. There are others again who like a little churchism in their's. These are the dependent mortals-not yet having outgrown their fetischism, or paganism, or whatever vein in the human soul that is which loves to worship something tangible -something human.

The first named delight in combatting Christianity; the latter in defending or shielding it. What either has to do with Spiritualism proper we don't know. To our mind Spiritualism is a new revelation; a new science; a new philosophyentirely distinct and independent of all previous religious systems the world ever had, and as such there is no need to vie with any of them; nor recline to any of

Astronomy is a science for itself, Suposing astronomers were to quibble with each other whether the old unscientific and unsupported notions of astronomy should be taken into consideration and applied to the present system, what would be the result? Why, confusion in the genuine and obstruction in its progress.

course the latter helped us to break the shackles of ecclesiasticism. But the former led us out of barbarism to civilization. We owe thanks to both. Each have done their duty and-suffered for it. Let us do our's-and suffer also. By simply presenting Spiritualism in its true light to the world we are doing our duty. What is Spiritualism? A new revelation; a new science; a new philosophy! What does it teach? The immortality of the soul and what we must do to become happy (freed from imperfection). Dies banging away at old religious systems teach that? Does leaning on the church aid us to comprehend this? Not a bit. One makes us overlook the true aim of Spiritualism, and the other keeps us in the dark. Neither helps the cause.

Let Spiritualism stand on its own mer its--it having enough--and be independent of the world-speaking neither for nor against anything that does not concern us, and we will grow by attracting seekers after knowledge; new light; higher truths, and only such as Spiritualism can bring. Not by preaching Christ or Ingersollism, but by preaching Spiritualism!

IS FAITH A SPIRITUAL GIFT? Some people think we excuse too much in mediums; others think we might excuse more. If everyone was sensitive or intuitive enough to feel the truth of things there would be no need for either. Absolute fraud or wilful folly is not excusable: but apparent fraud or genuine weakness is neither fraud nor folly. All spiritual manifestations have the appearance of fraud to some minds, and even for such we are wont to have charity at times, for some of them can no more help it than can a mule from kicking when touched on a sensitive muscle. But there are some who see fraud from pure cussedness, conceit and enmity towards mediumship. Whether envious because they are not mediums, or whether still containing a whiff of that old spirit of persecution of the past, must be left to inference or to those who are enabled to psychometrize such characters.

Now, there are undoubtedly some mediums who, though they would not commit wilful fraud under any circumstances, are loose in character and excite suspicion by their daily acts. This is to be deplored; especially in the male sex who are most liable to newspaper criticism, and which falls heavily on Spiritualism in the eyes of the world. But semale mediums need the tim of man's superior psychological influence. Thus charity is never out of place. for it is a higher substitute of suspended judgment. Sympathy is needed for the suffering ones-those prosecuted and persecuted, and especially needed by the weaker or gentler sex, who seem to be the most unfortunate in being accused of wrong. Is this because there are more female than male mediums, or is it be cause there is less danger in a raid upon them than upon male mediums?

If a man is unfortunate enough to see fraud in everything, let him stay away from public seances and start a home circle. It will teach him patience, if nothwill have some knowledge of "conditions.

At the same time let our mediums establish a character that is irreproachable. nity of the cause as ministers, and not act the part of frivolous boys and girls, as a few of them do, and thereby cast reflection on the many thousands who are do ing their duty and sacrificing themselves for the good of mankind generally. Either drop that sacred affix of medium or lead a righteous, pure and conscientious life-an example to the world in general and to those they are endeavoring to teach. But let those who are ever ready to condemn suspend judgment occasionally, and they will find that putting a check on this human emotion will broaden their views largely, open their spiritual faculties to a brief and to the point. better comprehension of the unseen, and finally make them intuitive enough to know or feel the truth of things the moment a subject is touched upon. Such is knowing without seeing and may be called faith-true faith being truth felt or sensed by the soul nature of the individual.

Exercise Outdoors.

From an acorn weighing a few grains, s tree will grow for a hundred years or more, not only throwing off many pounds of leaves each year, but itself weighing several tons. If an orange twig is put in a large box of earth, and that earth is weighed, when the twig becomes a tree, bearing luscious fruit, there will be nearly the same amount of earth,

From careful experiments made by differment scientific men, it is an ascertained fact that a very large part of the growth of a tree is derived from the sun, from the air, and from the water, and very little from the earth; and, notably, all vegeta tion becomes sickly unless it is freely exposed to the sunshine. Wood and coal are but condensed sunshine, which con tains three important elements, equally essential to both vegetable and animal life-magnesia, lime and iron. It is the iron in the blood which gives the durability necessary to bodily vigor, while the magnesia is important to many of the tis-

True it is, that the more persons are out of door, the more healthy, the more vigorous they are, and the longer they will live. Every human being ought to have an hour The same may be applied to Spiritualism.

Or two of sunshine at noon in winter, and Spiritualism is one thing, and Christian in the early forenoon in summer.—Hall's anily and Brunoism are other things. Of Medical Adviser.

Medical Adviser.

The discourse was not only interesting in continued in this number.

Briefs, Personals and Locals.

Spirits materialize without a cabinet in Atlanta, Ga. See correspondence to that effect.

H. S. B -Accepted if in no hurry, as there are others ahead of you awaiting to see the light.

It is announced that a photographer of Klausenburg, Austria, has succeeded in photographing natural colors.

Orange colored rays are supposed to be he best adapted for seances where materializations are being obtained.

Our next Issue will contain a fine lecture from Mr. J J. Mos., of England, especially reported for THE BRTTER WAY New York City is to build a bridge

01 \$60,000,000, A grand inspirational lecture on the science and philosophy of life was recently delivered at Van Wert, Onio, by that

rising speaker, Mrs. M. Kline. W-Accepted with thanks. Yes, we avoid the opening of a contraveny, would like to have a "contribution on the There are some questions in Spiritualism subject of the production of the phenom ena of Spiritualism." The article sent is very good and feels like truth.

Dr. S. S. Baldwin is authorized to colect and receive subscriptions for THE BETTER WAY in Cincinnati. A postal card will be promptly answered by addressing him at 34 East Sixth street.

Say all you please of the good work that mediums are doing and all will find room in our columns, however much the parties named may be at variance personally. All we desire is truth that will benefit the cause-not injure it.

Send us reports of the phenomena, but of recent date-such that can be reproduced and where the medium is still in active service. Ancient tales are not believed and only regarded by investigators as ghost stories, virtually meaning impossibilities.

Mrs. Cora L. V. Richmond's fiftieth birthday was celebrated in Chicago, as per correspondence column, with great eclat. Cincinnati also sends greeting and jewel. So it is with some of the questions hopes she may live to enjoy the fruits of arising in Spiritualism. Be not too hasty her labor as a reward for all the good she has done.

When sending for back numbers on account of certain articles, please give caption or heading of the same. We cannot spiritual manifestations are obtained in know what is wanted by a mere hint as to private families: "Permit me to give a most charity, for in nine cases out of ten, the contents of the article. If you know where they falter, they have been the vic- the date of the paper in which the article is composed of my husband, myself and appeared, simply give that.

Mrs. R. S Lillie speaks in Berkley hall, Boston, during May. Berkley hall audiences are having a treat which they are undoubtedly appreciating very much: for Mrs. Lillie is a very attractive and fascinating speaker, and seldom fails in have had wonderful phenomena. We her efforts to please and instruct.

Some of our mediums complain of overwork, others of dull times. If all were to advertise, the patronage would be more evenly divided. Strangers in the city naturally look to the advertising columns of a Spiritualist paper for mediums' cards, and those who are up to the times get the patronage, of course.

Mrs. J. H. Stowell will start on a trip recreation on Tuesday next, going to New Orleans and returning about June 1. Mrs. Stowell has been ailing for some time, and has been professionally advised to take a change of air. Her friends in the city and surrounding country will therefore have to dispense with her medial services until the time herein mentioned.

Subjects foreign to Spiritualism must be brief to find space in our paper, especially as we have matter enough on hand pertaining directly to our cause, to fill our columns with for months in advance. Our paper is open to all manner of thought that is calculated to instruct or advance mankind, socially, politically and spiritu ally. But to enable us to reach all. contributors and correspondents must be

A reader asks why we did not bring certain information that a contemporary had last week. We might in return ask why that paper did not have the informa tion we had during the same week. We cannot bring all at once; nor can any paper. But whatever others have may be looked for in THE BETTER WAY sooner or later. Our readers will obtain all that is of interest to the cause and to the student of our philosophy eventually, whether gathered from individuals, exchanges or the spiritual atmosphere.

Once in a while some minister of the meek and lowly Nazarine speaks out in behalf of the laboring people, but he generally subsides and is never heard of again. There are a great many good men In the ministry, but there are a great many who pervert the truth of Jesus, and who can hear the whisper of the rich pew holder above the wail of widow and orphan. We need a religion of kind words and good deeds-not a religion for the rich and against the poor .-- World, Alta-

Mrs. Richings was greeted by two good up from questions asked by the auditors. Keatley, late U. S Judge of Alaska, con-They were answered, apparently to the Gold Fields of Alaska." Dr. Henry A. satisfaction of all, as she was applaused at Hartt, of New York, contributes a brief intervals, closing with a full round. Her paper to the "Rum" series, in which he evening discourse was from a subject maintains that drunkenness should be

but classical and instructive, and drew forth whispers of appreciation from many lips. Mrs. Richings is one of our best speakers-logical, eloquent and impressive. Her invocations are rather long but not without merit, even if only appreciated for their beauty of language. The latter however is one of Mrs. Richings strong points, the consequence of a good educa. tion. As a medium she is in the first rank, as her inspirations will readily betray. As a character reader from names given she proved herself quite an adept, if we may use the term in the sense of spirit ual unfoldment. She will lecture every Sunday morning and evening during May -answering questions in the morning and in the evening too Is so desired. Will cross the Hudson, beginning at Fortyalso give readings or tests according to second street and Sixth Avenue, at a cost conditions or as she may be "moved by the spirit."

> When we occasionally omit remarks of speakers in our correspondence it is not because we differ with them, but because others do, and resort to this measure to which have believers as well as opposers, and we do not wish to be partial in allowing one side to air their views and shutting out the other. Thus we take the better way by nipping it in the bud. Spirit. ualism proper has enough food for a unity of thought in it without touching on unproven theories or doctrines. Questions which have a semblance of fact and which are based on some fact are not included in these omissions. Discussions arising from these tend to instruct rather than to obfuscate. Otherwise we disagree with none; for all is truth to us that can be thought. That which has no existence cannot be conceived of in our opinion. From nothing comes nothing-not even in the imagination. Imagination therefore is the part of an existing fact, however incomprehensible it may appear to some minds for the time being. The costliest jewels are sometimes imbedded in much rubbish, but it takes more or less time to remove the rubbish. But if we throw away the entire mass before examining it, we lose the to condemn. Charity opens the mental vision to the soul of things. The Two Worlds, of London, England,

has the following, proving that the best few particulars of our family circle, which four children, ranging from seven to fourteen years of age. We have been sitting a little over two months for physical manisestations. We sit round a large table, quite at ease, without joining hands, no one under control. This last fortnight we opened our meetings with singing and invocation, and then the tambourine began to play, and the bell rang loudly round the room, the luminous slate was carried about, with the spirit hand placed on it, so that all could see it. Each sitter was frequently touched with the paper tube. The spirits played the concerting, and gave us direct writing. They wrote that they wanted a musical box, and we brought them one, which they played on Sunday morning, at it o'clock, in bright daylight. My little boy, aged 11 years, was sitting alone when the musical box played, the bell rang, and the tambourine fixated about the room. Every time we listened at the room door there were loud raps on the door, as much as to say they knew we were there. I would strongly advise all Spiritualists to investigate for themselves. -Mrs. Hogg, 15 Spencer street, Heaton."

Literary.

Light is a monthly magazine devoted to rational spiritual science and its practical application. Published by the Equity Pub. Co., 9 W. 14th st., New York, Send for sample copy, 12 cents.

Psychic Studies for May contains an interesting account of spirit phenomena as witnessed by the editor, Mr. Albert Morton. Single capies, to cents. One year (monthly) \$1 00 Address #10 Stockton street, San Francisco, Cal. The Arena for May has a finely executed

photogravure of the Rev. Phillips Brooks, the distinguished Episcopal divine of Boaton. An entertaining sketch of Dr. Brooks' life and work also appears in this issue. The opening paper on "Rock or Natural Gases" is of more than ordinary interest prepared by N. S. Shaler, of Harvard University. It is not only authoritative and instructive, but exceedingly entertaining. Prof. Shaler is followed by the Rev. R. Heber Newton, the wellknown New York divine, who contributes a paper on "The Dogmatism of Science," Canon W. II. Fremantle, of Oxford, England, appears in a paper on "God in the Government." Prof. Jos. Rhodes Buchanan contributes a paper of great merit, entitled, "The Cosmic Sphere of Woman, a question for statesmen. Rabbi Solomon Schindler continues "Divorce" papers from liberal thinkers. Godin's Social Palace at Guise, in France, is described by Laurence Gronfund. Prof. Alfred Hennequin, of the Michigan University, con-Mrs. Richings was greeted by two good audiences on Sunday last at G. A. R. Hall. Her morning's address was made third "No Name" series. Hon. J. H. tributes a paper on "The Characteristics



Winfield, Kas.

Mrs. Allen the Solutio dist medium and Ico nins's Opera Hall this week. We hear much favored remark upon her work, and the lests given and ilmerality of her ideas. Many people are in the city from a distance, to stiend, and all appear interested — Nonconformist.

Anderson, Ind.

Mrs. Seery, of your city, was with us last; friends here. We pray that Mrs. Scory will be with us a long time, for there are many who are anxious to investigit? This lady has many converts in our city with the higher order, and there never has been a medium in our city that has given in ore satisfaction than Mrs. Seery. Respectfully. R.

Breedaville, Mich.

Mrs. E. A. Wells, the well known materinifzing and platform test medium, has, by invitation, been stopping a few weeks with us on her way enroute for California, where she intends spending the coming summer. L. V. Moulton, of Grand Rapids, Mich, was with us Sunday April 13th, and gave us two lectures on the "Science of Spiritualists," which was listened to with profound in terest.

Haverhill, Mass.

The meetings of the First Spiritual Society still continue of interest, as has been the case throughout the season thus far. Mr. H. H. Warner has been the speaker for two dundays in April, and d.d a good work while

Rochester, N. Y.

At the regular monthly meeting of the Woman's Political Club." of which Mrs. M. M. Pratt, who lately passed over, was a member, the following resolution was passed in token of reverence for this lady:

Resolved. That in the death of Mrs. M. M. Pratt our club losss an earnet friend and supporter of the cause suff age. Though one of our number but a few months, we feel that a vacant chair must be ever with us and that the remembrance of one faithful and true in all her work, and who has now joined the great mejority, will remete with us.

Kansas City, Mo.

At Pythian Hall, e-roer of Eleventh and Main streets, last evening, was the scene of an interesting progressive Spiritual meeting, conducted by Prof. G. G. W. Van Horn, test medium, of New York, and also a former resident of this city. The hall was well filled, and the audience was composed of many prominent Spiritua ists. Col. R. T. Van Horn and wife having just arrived from Washington, D. C., and a congressman and editor of the Journal of this city with many other influential of the was were present. Af-At Pythian Hall, corner of Eleventh and editor of the Journal of this city with many other influential citizens were present. Afashort discourse, surject: Spiritual Organisation, the medium gave many starting and positive spirit tests; also re-leved many persons in the audience from pain, instantly, without touching them, at a distance, all of which were fully acknowledged.

Every one was pleased at the variety of mental phenomena demonstrated. The Professor proposes to hold a series of meetings during May, and it is certain thet his audiences will increase in numbers. Verily there

ences will increase in pumbers. Verity there is a spiritual awakening here E. C.

Keighley, Eng.

Under the auspices of the Social Spiritual Brotherhood Mr. J. J. Morse delivered a couple of trance addresses at the Co operative Amemb y Rooms, Brunswick street, on Sunday, to large audiences. The afternoon topic was "lumpiration Past and Present." In called upon to declare "Who and What is Godf" and to define some "Realisable Ideals." Upon these subjects the lecturer, without a moments preparation, discoursed with great

Mantua Station, O.

Please say that D M. King will meet with the Mahoning Valley Association of Spiritualists on Sunday, May 11th, at Mr. E. Hawley's, in Paris township, Puriage county, O. Mr. and Mrs. Hawley are early investigators and have ample accommodations for a large audience. All are welcome for the meelings are always good when held under the management of this pioneer couple.

Bring along a little change; do not forget and leave it in your other pants, then you can pay for a year's subscription for THE BETTER WAY.

Please give me space in your valuable paper to say to the friends that I have just closed my engagement with the Cleve and Institute of Parenology and Psychology. Am now ready to answer calls for the spiritual rostrum and camp meeting work until vestigators of this grand truth at Music Hall, July 13th; after that date my time is taken to the most orderly and intelligent andiences until September lat, but will answer calls to ever assembled in our city. She spoke from

New Orleans, La. Sunday, April 27th, was the farewell lec-ture by Brother A.C. Ladd, of Atlanta, before the New Orleans Association of Spiritunlists in Minerva Hall, Cilo street. The last three Sundays have been devoted to answering questions in the morning and the made many warm friends during the three subject suggested by the audience in the weeks among us. At the close of the service evening. A gentleman came with the in. isst evening a resolution expressive of the tention of giving some, as he thought, hard nous to crack, but would not ask his ques-tions, as he said Brother Ledd knew too much for him. One of the aubjects selected ferred by our worthy Mr. On'y of this cliv. was "Mistakes," which was handled in a man- and unanimously passed by a rising vote. ner pleasing to the audience. The speaker rener pleasing to the audience. The speaker re-ferred to the many mistakes of the noted persons recorded in the Bible, and that mis-ever our privilege to listen to. The audience take were but stepping stones to better con-was perfectly charmed. She goes to Win-

St. Louis, Mo.

We have pleasantly journeyed thus far, and met with much to encourage us in the good work of propagating spiritual truth. As we were leaving Indianupolis we were

met in the deput by Mrs. M. M. Boone, an excellent healing and test medium of that city, who there and then presented to Mrs turer, is entertaining good suffences at Man. Kates a beautiful causery third and cage. It was a living token of good will from a sister medium. We have adopted the awest little singer, and its care appeals to our affection. Being nomadic to our life, without home or children, this little fellow traveler will be treated as a family member. Other tokens of esteem were made manifest to Mrs. Kates,for which she returns many thanks and wishes week and gave great satisfaction to her many that spirits may comfort all in need of love, as a se has been comforted and cared for,

Our stop at Brazil was pleasant. The meetings at the Opera House were only fatrly attended, but seemed to be fruitful in good re-

wills to those present.

We have found the St. Louis Society some-We have found the St. Louis Society somewhat decimated—many familiar faces missing, but the good spirits will keep us to restore this exceitent tittle society to its usual prosperity. We shalt, at least, labor sertucusiv to get into the fold all the stray lambs. Mr. De Buchannannie has started independent meetings and gotten some to lowers, and Dr. Mathews is luausurating another series. There is room for all. We had each speed to acuieve all they can. We trust that as workers increase to will there be increased united interest.

public interest. Fraternally, G W KATES AND WIFE.

Evansville, Ind.

I am glad to be able to report to you that Evansville is honored with a good trumpet medium-the kind most patronized here. However I am pleased with any phase of mediumship which gives us truths of immortality.

The Spiritualists of this vicinity have not forgotten Mrs. Secry, for the is the first trumnet medium the folks of this section ever We have Mrs. Carrie R. S. Twing to follow. She is very fine, toth as a lecturer and test medium. Fraternally, win.

The medium in question is a gentleman. and so far as I know is a gentleman in every respect. He is we't developed considering the length of time he has been sitting for developing.

Eight others besides myself attended one of his seances last Sunday night, and all who were there got great results.

My father and brother came and conversed with me for five or six minutes at a time, and I am well satisfied it were they as I am certain I conversed with while in earth life. Dr. Sharp, Mrs. Seery's controlling spirit, came and greeted the sitters, and he called

me by name as usual, which would have been

You ask for the spiritual phenomena of the present. Last evening a party of seven met at friend's house, in our good city, for a circle and were I to give a full description of the wonderful manifestations I fear even some of our old Spiritualists might wonder. We were seated around a center table some three feet in diameter in the middle of a large room. The seance opened by singing, and we had hardly ended the first verse of the "Sweet Bye-and-Bye," when we were made aware of spirit presence by the stronges demonstrations, the table being lifted from our hands and carried far above our heads while on it stood in view of all 'Little Millle," a sweet little cabinet control. Soon the evening two subjects were chosen by a Wiley, a spirit belonging to Los Angeles. committee from a number suggested by the Cal., brought music from an adjoining room, addience, and Mr. Morse was accordingly floating through a transom over a door, and circulating around the entire room overhead near the ceiling, which is about fifteen feet in height. He then descended to the floor, patied each person present on their

> in the room, and the room at the time became so luminous that all present could be seen. A targe powerful control belonging to the gentleman in whose home the seance was held now manifested his presence, but gave no name, and a most lovely spirit, called 'Silver Star," belonging to his wife's band, come in raiment white and luminous and placed her hand upon her medium's hand and disappeared. Make proper conditions, exclude *Keptics, and the spirit world will give thes, things and more, too, "If ye will but believe."

There are quite a number of materializing mediums now under development in this city, and bid fair to astonish friends and convince all that investigate in truth. Some also developing as inspirational speakers.

Yours for truth, MRS. MAUD JONES.

Topeka, Kas.

Mrs. M. T. Ailen, who served the Spiritnalist. of Peorla, 111., for about eighteen months, lectured for the Spiritualists and in-do great good wherever her lot may be cast, Spiritualists will find in Sister Alien a grand worker in the cause she loves so much. In all her work she has reference to the upbuilding of our cause of scientific Spiritualism. Her tests and psychometric readings were, to say the least, very good. She Her reply was certainly the finest, most in-

Boston, Mass.

The last of the weekly meetings of the Independent Spiritualist Ciub was held Tuesday evening. April 29th. It was largely attended, and the exercises were very interesting. The regrets of the andience that this was to be the last meeting speaks volumes for the hold which this society has upon the hearts of its members.

Our success the past year has beenmarked, Starting at the first of the season under discontinuation.

Mr. Silims, Mr. Wellington and Mrs. Itealth also made remarks, followed by Mr. W. W. Chandler of the stangement committee, who made the closing speech, and presented the testimonial, which was in the stape of a package containing one thousand dollars.

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couragement of the resignation of its President and Secretary (for unavoidable reasons) and with a nearly empty treasury, it has survived and grown stordly and steadily, and to-day a suds on its feet, as it were, with a bright outlook before it of a long and useful

The exercises this evening began with duet by Mrs. C. M. Franch, and her sister. Mrs. Foster, which was finely rendered, and slicited the warmest applauce of the audi-

The President, Mr. H. F. Adwers, in a few well chosen words thanked the ladles, and others, who had contributed by their efforts to the pleasure and well-being of the mem-

Miss Bailey, with her mother, who is a skillful plantst, as accompaniat, favored the andience with a song, "Consider the Liller," in her usual artistic and pleasing manner Mrs. Ida P. Whitiock told a story, thinking that the telling would start people to thinking oftener of the "poor," whom we always have with us. She succeeded admirably. Mim F. C. Ober, in a recitation, told the story of a young married couple to the enforment of her bearers, and was followed by

Mrs. F. K. Rich with a few well chosen re-

marks.

Master Nolen gave an impersonation of "mix little boys at school," and brought down the house with merriment.

Rev. Mr. Wagner spoke in his usual interesting way on seasonable topics. He related several "facts," which had come queries own observation; relating to spirit communications, which were very interesting, as showing that our departed friends are cognizant of our doings and our needs.

Mr. C. eveland sang a song very finely, which was greatly appreciated by his hearers.

which was greatly appreciated by his hearers.

Mr. H. H. Warner made some very pertinebt remarks on the duty of Apiritualists to
respect themselves by being true to their convictious of right and duty.

Mrs. Wellington most feelingly thanked
all those who had assisted her in the arduous
duties, and also those who had contributed
to the good-cheer or the ciab.

Mr. John C. Nolen gave one of his inimitable delineations, followed by his daughter
with a humorous recitation, and both were
heartily encored.

Mrs. Robbins gave a number of tests of spirit presence, which were all recognized. Music and a duet by the sisters. Mr. French and Mrs. Foster, closed the meeting and the season for the club.

Brooklyn, N. Y.

Mrs. Jennie C. Biake gave one of her instructive seances, assisted by Dr. A. W.B. Rothermel, on Tuesday evening, 22d inst., at Bradbury Hell. Her descriptions of spirit friends were remarkable for correctness Dr. Rothermel gave to many messages through his occult telegraphic machine, and all acknowledged correct by those receiving the same. One more seance will be given at this hall, when they will close for the present.

On Thursday evening the Woman's Conference held their weekly meeting at 131 st. James place, corner Fulton street. Mrs. Helen Marion Walton gave the opening address. Mrs. Walton is well known as writing and trance medium, and her name mentioned always brings an intelligent audience to listen to the inspiring words she utters. She was followed by other speakers.

On Friday evening the Independent Club had one of their social gatherings at their rooms, 194 Fulton street, and as usual a pleasant and profitable evening was enjoyed.

The Progressive Conference held their there if anywhere. usual weekly meeting on Saturday evening. 26th inst. Mrs. Bertine gave the opening address under control. This lady is a rising medium, always willing to contribute her powers in the cause of truth. Mr. J. Wm. Fletcher followed in a fine address on "Theosopby."

showing practical demonstrations, in reading characters from the handling of articles presented by the audience. Many readings are given by psychometrists and without the explanation of the law regulating psychometry. The suddence is puzzled to know how it is accomplished. This fecture of Mr. Fietcher made the ro-called mystery plain, to each article handled as applying to the personage or owner. In the evening ne gave an illustrated fecture on Rome, it was an nounced that next Sunday Mr. Wigging the popular speaker and test medium, would occupy the ro-stron for this society. He is a great favorite, and will meet a hearly reception.

Mrs Jennie C. Biake gave to her numer- murmur. Mrs Jennie C. Blake gave to her numer-ous friends a test meeting on Sunday even-ing at her house, 28 Franklin Ave. The par-lors were filled with an intelligent audience, itstening to the wonderful tests given by this medium. She gave test after test for one hour, and the audience seemed to crave more. These meetings are certainly doing their share to convince honest skeptics of the continuance of life and the possibility of communication through the powers of medi-umship. These meetings will be continued while interest is manifested in their continu-ance. Mrs. Blake announced a circle for white interest is manifested in their continu-ance. Mrs. Blake announced a circle for ladies on Wedne-day afternoon at 8 o'clock for diagnosing of disease and instruction how to prevent the same at the small charge of 50 cents each. From the wonderful cures this medium has made all ladies should at-

Chicago, Ill.

For some weeks pust the friends of Mrs Cora L. V. Richmond have been quietly preparing to present to her a testimonial befit ting her fiftieth birthday.

On the evening of 21st of April, her birthday, a large number of them assembled at Martine Hall. The rostrum was well sup plied with flowers, and at the appointed hour, 8 o'clock, Dr. Bushnell, President of the First Society, came forward, followed by Mr. and Mrs. Richmond, Mrs. George P. Mc-Intire, and Mrs. W. W. Chaudler and Collins Eaton, and ascended the platform. Hading's orchestra opened the exercises by sweelly

rendering an overture. Dr. Bushnell, the chairman, then an nounced that this meeting was called to celebrate the fiftieth anniversary of the advent of one of the best women on earth, noted as being the most perfect instrument for the apirit world; one who has always been faithful to her trust, and to the bidding of her controls. He was glad that she had been born into the world fifty years ago, and still more glad that he had known her so well and so many years. For fourteen years she had occupied the platform with him, and during all that period she had never been behind time to exceed five minutes at the regular services. This was an example of prompt ness worthy of imitation. All who had had an opportunity to know Mrs. Richmond loved her, and those who do not know her have only to know the to love her. He could not would have no environment, he would have no existence.

Mr. Wright will speak for the society each sunday during May.

Fraternally, brate the fiftieth applyersary of the advent persons recorded in the Bible, and that missiage were but stepping stones to better conditions.

Bince Brother Ladd has been bere he has been the means of bringing several new workers to the front and of healing differences and misunderstandings among the ences and misunderstandings among the members.

At the seance held in Minerva Hall, Bro. George P. Bensou demonstrated that pain is located in parlost 14 and 15 in the Vest Sister Virgis C. Moon described spirit friends present, and Brother Ladd spoke, and also bold of the invisible be saw.

Bister Moon has been of great services to the meetings just closed, ever ready and willing to the iront in Topeks; its adherents resolutions congratuationy to Brother Ladd to let they work, if needs be, services to this saccistion and the cause of truth in the Creacent City, which will be forwarded to The Better Way is reading.

We be avered the friends there, did not have any thought, he would not have any tonscious. He was glad that she had been born into the world fif the was glad that she had been born into the world fif the was glad that she had been born into the world fif the was glad that she had been born into the world fif the was glad that she had been born into the world fif the was glad that she had been grow well into the world fif the was glad that she had been grow and with orthoots people controls. He was glad that she had been grow the wind which orthoots people rountless. He was glad that she had been grow the world in the world fin people people for purpose the interest. He was glad that she had been grow the world not have anythorise or lead which orthoots people rountless. He was glad that she had been grow the the world in the texts. He was glad that she had known her so well and when or he world fin years go, and still the rountless. He was glad that she had been grow the world in the visit, and with or the visit, and the platform with him or such as a platform with the platform wi

The Peoples' Progressive Modlety of Spiritnalises met at their ball, 116 Fifth Avenue, at the usual bour. An unusually large audience had assembled to liston to Mr. Geo. W. Wal drond, of Montreal, and certainly they were well repaid for coming out, even though the weather was unpleasant, for a finer trance

weather was unpleasant, for a nier reached address the writer never heard.

The subject, "Are we convinced of the fruth of this philosophy?" was chosen by your correspondent, and unknown to the your correspondent, and unknown to the first convenient from the reaction.

If appointed from the reaction is the progressing steadily, and we giving an apiritus; blessing, from week to week, as we need them.

Fraternally yours, A. M. I. after he had entered the hall, and this fact sions must have convinced some of the most skeptical among the audience that at least there was truth in this science, which his guides presented in a piain, forcible and yet | route will sell excursion tickets from all sigelo quent manner. The most intense interest | tions to Somerset and return at one fare fo was shown in his remarks, and all went the round trip on May 19th, 29th and 21st, home marveling at the power of spirit manifested through human organism; and right here I wish to predict that the baif has never ately low rates from the North and East. been told or unfolded of what has been done and is yet to be accomplished through this

It will yet show to the people of the earth wonderful mechanisms, marvels of art at yet unknown, and its power shall lead and control all governments, principalities and powers; shall do away with prisons and the necessities for them, for through this a grander race shall come into being, and be brought into existence through the conditions necessary to attain the noblest purposes, and we say it will be accomplished by spirit power and through human organism Mrs. Belle Hamilton Glil favored the audi-

ence with some fine tests, and Mrs. Frankle Cole song a lovely solo. Next sabbath Mr. Waldrond will again address and Mrs. Mattle C. Hull will be with us.

A grand session is anticipated. Fraternally, L. A. COOK, Sec.

The Peoples' Spiritual Society held its regular meeting at the Banner Hall on Sunday last, at 2:30 p.m. Dr. J. H. Randall gave an excellent discourse on the new vitality given to religion by spiritualism. Miss Thomas then followed with tests, which were generalby recognized and pronounced good. Miss be Knevett gave c airvoyant descriptions of spirits present. Mrs. J. Scott made an appear to Spirits alias to build an asylum for the obsessed. Dr. Phillips closed with remarks and

New York, N. Y.

Mr. J. Clegg Wright spoke for the First Society of Spiritnalists at Adelphi Hall, Sunday morning, from subjects given by the audience, the first subject being: "You will see in the park the so-called religions, clad in black, with their eyes glued to the leaves of some musty book. Could they not come closer to the source of all things by setting their eyes upon the opening leaves about them present than by trying to see through the eyes of writers long past?"

The speaker said: "I don't like that term, 40x20 inches. "musty book," because it evidently refers to the bible, and I have nothing to urge against the bible, only the claims made on behalf of it. It belongs to the past, and the past lives | which the first Spiritualistic rappings were in the present, and all that was usern) is useful now. There is not much difference between God and force, though we sometimes think we are advancing when we are multi- ing it a suitable picture for any parlor or plying words. The study of nature is the library. highest study, and God can be approached

"Is the soul self-existent, or does it depend on causation?" In dealing with all subjects which lie in the province of the transcendental, I must continue the assumption that they are in the transcendental. I must use the materialistic terminology as far as I can fluency and in systematic method for more than an hour, a command of language, wealth of illustration, and power of description being exhibited which, noder the circumstances, were extraordinary. At the close of each address a collection was made on behalf of the funds of the Brotherhood. On Monday evening the same gentleman gave an inspirational address in the Co-operative Arsembly Rooms on "The Parnel Commission." His address was timely, philosomission. "His address was timely, philosomission." His address was timely, philosomission. "His address was timely, philosomission." His address was timely, philosomission. "His address was timely, philosomission." His address was timely, philosomission. "His address was timely, philosomission." His address was timely, philosomission. "His address was timely, philosomission. "His address was timely, philosomission." His address was timely, philosomission. "His address mass timely, philosomission. "His address was timely the in order to make myself understood. But

Dr. J. Clegg Wright said that the pulpit is not making the change of which Dr. Talmage is an example. He is a subject of the immutable law. Dr. Talmage is the last ancient that he would think of as a formative force in public opinion. He probably may be described as an artist in the pulpit, a delineator of character, a theological mountebank. He represents a peep-show, and he stands to the thinking people of today as Barnum's fair is to many—nothing more. Such men do not make the world, the world makes such men. He is in effect a shuttle-cock, not a steam engine. Calvinlem is the only theological system we have in street, Chicago, 111. the world. Spiritualism and science can live together, they belong to the same truth-it's beology that is foreign.

Roman Catholicism is the parent of Christianity. He did not mean to be offensive. but all other churches are bastards of another of a later day. It was once as great a shaine to be an Episcopallan as it is to-day to be a radical Spiritualist.

With the science of the times, the speaker could not understand how there one be an honest man in the pulpit to day. There are no doubt honest men in the pulpit, but their luteliect is smothered by reverence for the

deinc.
Mr. Edgerly, an Inspirational speaker, enchused the audience with his eloquence and tuthful expressions in regard to Spiritualem. Prof McDonald thought the time has come

when an organization snould be formed among-t Spiritualists that would extend over the civilized world and biot out the orthodox

Atlanta, Ga.

After an "outing" with the Veterans at Grant Park, the Spiritualists assembled as usual at their half to li-ten to a grand and masterly memorial address by the guides of Dr. H. A. Donnally, of Boston, Mass. Thdoctor has been with us the three Sabbatas past, and the society feels that they have had an intellectual feast during his stay. He leaves for his home this week, and we shall long remember his noble teachings.

In the evening a lady entered the hall. In the evening a lady entered the name found the president, and introduced hernelf as Mrs. Helen Stuart-Richings. All Spiritualists know her, and were surprised and pleased to meet with her. She spoke some ion or fifteen minutes; after the doctor's lecture was concluded), in a manurer impressive and characteristic of herself, and in those few moments made many warm friends in At-lanta. We hope in the near inture she may

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Dr. R. P. FELLOWS,

VINELAND, N.J. What we know of Dr. Fellows.

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croaches on the hips? Home nations ap-

prove long and slender legs, while others

prefer them short and massive. The same

is true of the hands and arms. In China a

short, thick foot is admired; in the East it

is esteemed only when it is large and flat.

To the negro race beauty of complexion

consists in abony blackness. The natives

of America, the inhabitants of the polar

regions, the Tartar and Mongolian races

proclaim that white akina, brightened with

ross color, are the only really fair ones-

honors. This statue, as described by sov-

eral travelers, has a square head with re-

a wide nose, an enormous mouth, a very

broad waist, and an enormous development

sumptives, or some women wasted by some

of Paris, intended to deplot beauty in its

most attractive form; but to us his three

Fleminge, because the painter was Flemish

and saw beauty with the same eye as his

fellow countrymen. - The New York Mail-

AT LAST A CUE.

To the Editor of The Better Way.

Written for The Better Way. Soul Longing. BY MIR. L. WATERNAM Come to the fountain, heate, Of the pure waters taste, Great is the power; Help us o'er sea and land, To firmly, truly stand,

Led by an angel band In each tried hour. On thee my hopes are stald, Lifted where serrows fade To apherea above; Wake every soul to see The God who lovoth thee, Will ever faithful be, All wisdom, love.

Supported may we stand. Led by a Father's hand While here we siny; Let heaven's mutaining light Protect us from the night By thought screue and bright To lasting day.

May every heart and voice In grateful songs rejoice That we are free; Upward and onward fly, To blim beyond the eky, To changes that supply A home with thee.

In each calm, tranquil bour, Within a sainted bower, Shall we unfold: True as the morning sun, Where hearts and souls are oue. A welcome life begun, For blim untold.

When over apheres of light We take a joyfu filight. And soar to thee; Where all aspire to live, The truths that we receive With liberty.

STANDARDS OF BEAUTY. The ancient Greeks represented the Graces as the inseperable companions of Venue, signifying by this allegory that they formed an integral part of perfect beauty, and were its most precious adornments, its most delicate charm. Heslod named them Aglaia, or splendor; Euphrosyne, gentle and tender beauty; Thalia, vivacious beauty. The bodies of these charming goddesses were clothed in light and transparent robes, revealing to admiration their agile and delicate forms; always simple, they clasped one another by the hand and were never parted. The cona great and elevated one; they did not re- versity of impressions, tastes and sympagard it in man as simply a symmetrical thies. This kind of beauty, which is not completed it by the addition of perfection of soul. Beauty, indeed does not consist degree of civilization among nations. No in certain determined forms and proportions, but in the harmony and relation of those qualities with the whole of the func | Parlalan, who deforms her waist by the tions and faculties of the Individual, which leads logically to the conclusion that beauty who flattens her nose, enlarges her mouth, is the essential expression of perfection of and lengthens her ears; all people pay it being. Various ancient philosophers have tribute. It is an immemorial usage among believed that real beauty excluded the possiblility of vice and evil passion; that ugli- ica and Asia to mould and press the skull ness, on the contrary, left their presence to be presumed. That which is beautiful is Its head a form considered by the nation goed, they said, unless in exceptional the most beautiful. For this reason differcases; and it is doubtless the well known ent peoples and tribes have oblong, melontruth of this principle which has, in all shaped heads, square or pyramid heads, times, caused beauty to exercise an irre pointed or flittened heads, with a monstrous sistible power over men. It was in Greece especially that beauty won the most brilli- full eyes, widely opened, are esteemed a ant triumphs. In no country in the world beauty in certain countries; the Laps and has she received greater homage and inspired a more ardent enthusiasm. There a closed eyes. Among the Chinese, eyes beautiful woman was the object of a real placed obliquely, with the upper eyelid worship; she was deified. Artists vied in long and overhanging, are considered most multiplying marbles which should repre | beautiful. A projecting nose is hideous to sent the beauties and perfections of her the Tartars and the Mongolians, so that body; historians and poets bestowed Im- the mothers take pains to flatten their inmortality upon her. Open the page of his- | fants' noses. The negroes and black races fory and you will res Lais subjugating by regard a broad and frightfully large nose her charms the most austere virtue and the as a perfection. To the Persians the beauty most unfeeling hearts; Aspasis, attracting of this feature consists in a noble length. about here the most celebrated men of her Several nations and tribes pierce the tip of time, and causing to bloom the wonders of the nose and hang ornaments to it, as is the age of Pericles; Phryne, deceiving her done with us to the ears. The objects atjudges by the splendor of her body; Lamis, tached are sometimes so heavy that the forging chains about the inconstant Deme- masal carillage is prolonged until it falls trius; Rhodope, espousing Psammeticus over the upper lip. This hideous enlargeand mounting the throne of the Pharacha ment is to these people a beauty. In other Several influences contributed strongly to countries it is the lower lip which enjoys the perfection of physical beauty among the privilege of being pierc d with a hole the Greeks; the personal care bestowed up- for the reception of the various jewels on the women; their ample garments, worn which fashion obliges to carry. White unbound and exercising no compression; and evenly placed teeth appear to us the the beautiful sculptures constantly before chief ornament of the mouth, but all nations their eyes, showing the human form in all have not the same opinion. To the Siaits beauty, and, most of all, the gymnastic mese black teeth are the handsomest; it is exercises, which made a general part of the their daily care to blacken them. In public education; the young men exercising Macassar yellow and red teeth are esteemed nude in the gymnasiums; the Spartan wo- above white or black ones. The women of men contending for the prize, with no well Macassar spend a part of the day in paintbut that of their modesty, and furnishing ing their alternate teeth red and yellow. admirable models to the artist; finally, the Among the Jaggas the absence of the two love, the passion of beauty, which animated upper incisor teeth is a condition of beauty, these people and led them to give incredi- The woman who lacks sufficient courage to ble honors to those who possessed it in su- have them drawn would be despised and preme degree. All these things tended would be unable to find a husband. Many necessarily to the perfection of the Greek women, led by coquetry or a desire to race. Among examples of honor decreed please, have four front teeth drawn instead to beauty is cited that of Phryne, whose of two, and are sure to find adorers. In statue was adorned in the temple at Delphi, one country a thick neck, short and buried and that of Phillip of Croton, who, deliked between the shoulders, is admired; in anduring his life by the inhabitants of Se- other it is a long and slender neck that is geste, received worship and sacrifice. Such most esteemed. In certain localities in the was the empire of beauty over the Greek Alps an enormous goitre has its charms; a nation that artists were forbidden under woman without this appendage could not be severe penalties to represent ugly persons married. Neither is there unanimous or grotesque subjects; while, on the other agreement in regard to what constitutes hand, legislators sought to perpetuate, by beauty of form. The Turks and Germans emulation and prizes, the love of the beau- require stoutness in a woman; the Japatiful, instituting contests in which the two ness and Chinese demand thinness. The sexes contended with each other for the former are fond of thick and large walsts.

Tadies' Department. prize was carried in a triumphant proces. I point of good taste, at one time flud hundry the Peloponesus, he or she who won the who consider curselves past musters in ion and received almost divine honors. In a large waist, simulated by a girdle Nor must it be supposed that these rewards I clasped under the arms, and at another in were decreed to outer beauty alone; the a wasp walst, whose ridiculous length en-Greeks were too enlightened in their appreclation and Judgment to be thus led astroy. Let us read the sentence spoken by the Judge when crowning the victor; "He alone has deserved the prize for beauty who posseases a virtuous soul in a body full of vigor and beauty." She alone is worthy of the prize who unites with her physical beauty. beauty of soul." The characteristics of beauty vary with age, sex, olimate and race. Infancy, youth, manhood and old age have less beauty only in yellow skins. The Ineach their relative beauty. Feminine dians admire a brown complexion, while beauty differs totally from masculine beau- the Europeans exclude all these hues and ty. The white, yellow, bronze and black races possess such a sort of beauty peculiar to its own type; whence it results that what Numbers of barbarous people and races is beautiful for one would be repulsive to conceal the natural tint of their skins unanother. Such a variety in opinion is easily der a staining of many colors; others are explained. It is perfectly natural that indelibly marked with a general tattooing. each race, each people, should be persuaded The Greenlanders paint their faces with of the superiority of their own physique; | yellow and white. The Decannises stain and so true is this that every nation has themselves yellow and redden their hands given and still gives to the gods which it and feet. In the capital of Ethiopia stands represents its own physiogomy and even its the statue of a woman whose wonderful own garments. Moreover, if we consider beauty gave her a kingdom and divine the relative beauty in its second aspect, we see that it depends also on the impressional mood peculiar to each individual; treating forehead, projecting cheek bones, that is to say, that one man finds in a certain countenance an irrestible attraction, a charm which draws him to admiration, to of the blps. In the city of Canton there love, while another finds nothing there to exists a picture which excites the liveliest awaken similar feelings, so that one person | admiration of the Chinese; this picture repconceives a passionate Interest in, and an Ires n's three nude women, models of beauty other remains indifferent toward the same according to the taste of the country; their object. These two ways of feeling have leyes are small, obliquely opened, and their source in a wise law of nature, for if shaded by enormous upper cyclids; their the qualities constituting beauty were the faces are flat, broad, and furnished with same for all mon, and impressed them in diminutive noses; the abdomen is promithe same manner, love and admiration | nent, while the rest of the body is frightwould then be felt only for the few subjects | fully emaciated; the feet are as short as who united these qualities; while, on the their breadth, and their fingers are furcontrary, nature has decreed that all fea- | nisbed with monstrous nails. To our eyes tures should attract one another, to recip- this picture would represent three conrecally charm and love each other. It is with this end in view that she has bestowed long and painful malady; to the Chine e, on the heart of the two sexes a different on the contrary, it portrays beauty to its manner of feeling. And, in fact, there are ideal perfection. Rubens, in his Judgment not two individuals existing on the earth who regard strictly in the same manner the same qualities in a given object. One per- graces contending for the golden apple bear young and smiling, always modest and ceives qualities and relations which are Lot too close a resemblance to three gross apparent to another, and the other discovers other qualities totally concealed from ception of beauty held by the ancients was the one; whence results the prevalent diassemblage of material perfections, they dissimilar to relative beauty, is dependent on climate, on manners, customs, and the people are free from the whims of conventional beauty; from the slender and delicate pressure of a corest, to the stout Hottentot, the indigenes of several countries in Amerbone of the child at the breast, to give to projection in the temporal regions. Large,

Is it possible the women who read THE BETTER WAY are not capable of comprehending the lectures, editorials, discussion of various topics which appear week after week in your paper, so that it becomes necessary to fence off a corner of the paper labeling it "Ladies Department," and then filling it with recipes for the preservation of the hair or complexion, or similar reading matter of "practical benefi." to the sex? I never before felt like criticizing an editor on the management of his paper, and when this new department came I warched anxiously to see what kind of food was going to be dealt out to progressive, earnest women through the "Lidies Department" of a progressive paper, claiming to be spiritualistic, and whose every atterance of spiritualistic truth is to the effect that sex is lost sight of in the mental and spiritual de-Esquimaux, on the contrary, admire halfvelopment of the human race.

Express.

I find the pabulum dealt out is of the same "life-giving quality" that characterizes the same department in conservative, orthodox story papers, where every item has the earmarks of the "regular" bellef in he inferiority of woman and her inshillty to comprehend anything higher than her toilet or the preparation of choice estables for her "lord and master."

With the world full of cookbooks, and every daily paper advertising innumerable commetica, etc., it strikes me as quite unnecessary to turn out few good organs for the dissemination of spiritual truth, of which the world stands in such a vital need, into such deteriorating channels.

Our children need education into the understanding of the principles of our philosophy, and I rejoiced at a "Youth's Department," but it strikes me very forcibly that the "Youth's Department" is far in advance-intellectually-of the "Ladles Department," and I really believe most of us could comprehend the articles in both.

Of course, you do not forbid us from reading all there is in your paper, but when you fence of corners and proceed to classify and solicit contributions that shall be of "practical benefit" to the sex, it would be well to remember that "woman's sphere" is considerably enlarged in these days, and the women of the 19th century especially with Bellamy's dream of the 20th before their eyes, no longer need to be fed with seperately prepared dishes, for fear their delicate stomachs cannot digest the same food that man flourishes on,

Even some of us are not afraid to tackle a small dose of Clegg Wright's "Trausmutation and transmutability of will," feeling sure that if we don't digest it all now we may grow to it, and we don't want a stone put on the top of our heads to prevent us from growing. M. F. P.

Some of Mark Twain's Jokes are said to have originally occupied entire sheets of cardboad.

Oulda covers large sheets of blue paper prizes of beauty. At Lesbos, at Tenedos, Nor have we the right to smile at the written in an excessively bold and masouat Elis, at Megara and in other cities of preferences of these people, for do not we, line hand. MEETINGS.

Cincinnata, Ohio. The Psychia Research Scalety meds every Hundry afternoe at Douglas Hall, northwest corner of 6th and Walnut effects, at 8 p. m. Admission free; strangers cordially lavited,

The Society of Union Spiritualists, of Cincin-sati, hold meetings at G. A. B. Hall, 115 W. Sixth street, every Sunday morning at 1045, and Sanday ovening at 746; also Wednesday evening of each week, to which all are made welcome.

The Lycoum for children and adults meets at G.
L. Hall, 115 W. Slath street, Ginelmant, every lunday at 0½ A. M. All are cordially invited, Epiritual Healing and Developing Meetings, with peaking and music every Sunday at half-past 2 p.m. t the American Health College, Fairmount, Free o all.

BANNER OF LIGHT ORROLD ROOM, No. 0 Boworth street—beauers are hald every Tucsday and Friday afternoon at 3 colock promptly. Admission free, J. A. Shehamer, Chairman. Aumission free. J. A. Shelhamer, Chairman.

Hoston Spiritual Temple Society, Berkeley Hall.

Loctures by able speakers Sundays at 195 A. M. and 75 F. S. Richard Holmes, President; G. H. Mcdillis, Treasurer; O. L. Rockwood, Corresponding and Recording Secretary.

FIRST SPIRITUAL TEMPLE, corner Newbury and Kanton streets—Shifting Presenter Medicine.

FIRMT SPIRITUAL TEMPLE, corner Newbury and Kaster streets.—Spiritual Fraterity Scolety will hold public meetings every Bunday.

The Temple Fraterity School for children meets at 10½ a.m.; afternoon services at 1½, and Wednesday evening social at 7½.

10.1 WASHINGTON STIRKET.—The First Spiritualist Ladics' Aid Society.—Business meeting Friday at 4 p. m. Tea served at 6 p. m. Public menting at 7:30 p. m. Spirits afternoon last Friday afternoon in each month, Mrs. A. Burnes, Press, Mrs. F. B. Woodbury, Secretary, 23 Bromley Park, Boston Highlands.

Meetings at Twilight Hall, 780 Washington street core or Hollis. Eben Cobb, Conductor.

The Indies Industrial Union hold their meetings each Wednesday sthermoon and evening at Twilight Hall, 780 Wash ngton -t., corner of Hollis. Circle at 4, support at 6, musical and literary entertain-ment at a clock. All are welcome. Mrs. Ida P. A. Whitlock, Pres. EAGLE HALL, 618 Washington street, corner of Essex—Sundays, at 11 and 71/2 r.m.; also Wednes days at 8 r.m. Able speakers and test mediums, Excellent music. Dr. E. H. Mathews, Chairman

America Hall, 724 Washington street,-Borvice each Sunday. Dr. W. A. Hale, Chairman. A Public Social Meeting will beheld every Thurs day evening at 7% in the office pariors of Evans House, 175 Tremont street Eliza J. Bennett.

Cholsea, --Bpirituallet meetings are held in Pil-grim Hall, Old Follows Building, each Hunday eve-ning, at 7% o'clock.

Meetings are lold at Grand Army Hall, Sundays at 2% and 7% p. m. All mediums invited, G. F. Slight, Chairman.—The Laddes' Suchal Aid Fociety holds its meetings every Friday atternoon and evening at 166 Chestnut street. M. L. Dodge, Hoc. Cambridgeport. - Meetings are held every Sunday evening at Old Fellows Hall, 548 Main atroot. H D. Simons, Secretary.

Columbus, O.

First Spiritual Ladies Aid Society hold their meeting at Masonic Temple, on Third street, Wednes-day evening. Mrs. H. Coit, President, 248 S. 3d st.

New York, N. Y.

THE ALLIANOS defines a Spiritualist to be: "One who knows that Intelligent communication can be had between the living and the se-called dead," and all such are invited to become members, Items J. Kiddis, President, J. F. Clark, Cor. Secretary, 59 Liberty St., N.Y.

Adelphi Hall, corner 52d street and 7th avenue.— First Society of April mailsts holds meetings every Funday at 11 a, m., 2% and 7% p, m.

A General Conference will be held every Wednesday evening at 230 West 30th street, at the residence of Mrs. M.O. Morrell.

Mrs. M.O. Morroll.

The People's Spiritual Meeting every Sunday evening of each week at 230 W. 86th street, at the residence of Mrs. M. C. Morroll.

The Psychical Society meets every Wednesday evening, at he clock, at 510 6th avenue, near 30th atreet. J. F. Snipes, President, 470 Broadway.

Philadelphia, Pa.

First Association hold their meetings every Sun-day morning and evening at their hall, 810 epring Garden at, Lyceum, 2 1-2 p. m. J. Wood, Pres. Gardon at. Lycoum, 21-2 p. m. J. Wood, Pres.
The Second Association of Spiritualists of Philadelphia hold apiritual and mediums meetings every
Sunday at S. P. M. at their church, on Thompson
Street butween Front Street and Frankford Road,
state free Public invited, T. J. Ambrosia, President; L. T. Abbott Secretary.

Spiritual Circle Hall, 1425 Columbia Avenue,—
Strices every Sunday afternoon at 2,30 and even
ning at 7,39, Dime collection.

Kovatone Spirliual Conference meets every Snuday at 21-2 p. m., at their hall S. E. corner 10 an Springgarden sts. Wm. Rowbottom, Chairmau.

Fourth Association hold their meetings over Sunday evening at 71-20 clock at N. & corner 3r and Gira d Ave. Mrs. M. Brown, President.

Cleveland.

OHILDREN'S PROGRESSIVE LYCEUM, No. 1.— Moets every Sunday at 10:45 A. M., in G. A. R. Hait, 170 Superior St. Spiritualists and Liber-alists earnesly invited to sond their children, and the public cordially invited to attend

The School for Psychle Culture meets every Sunday at 2:40 p. m. at Momorial Hall, 170 Superior street. Public invited.

The Spiritualists' Progressive Thought Society meets every Sunday at 2,00 p. m. in Propeck's Hall Faruklin Avenue. Admission free. North Mctiregor, In.

The North McGregor Fociety of Spiritualists meet every Sunday and Thursday evening. Goo, Palmer President; Goo, Rameey, Hee.

81. Paul, Mina.

The Spiritual Alliance meets in Waucota street Chapol, hetween Eighth and Ninth streets, every Sunday veening at 7:30. Mrs. M. C. Tuttle, Soc. 327 Kast 8th street. Sun Jose, Cal.

Progressive Lycoum meet every Sunday at 10:30, m., at G. A. H. Hall, South First at. Program a, m., at G. A. R. Hall, South First at. Program and Herary entertainment first Bunday in each month. All welcomed.

Watertown, N. Y.

The First Progressive Society hold Sunday meetings in their New Temple on Davis street Sunsay afternoon at 230 and evenings, 7:30. Lectures, tests and psychometric readings.

Chicago, Ill.

Peoples' Spiritual Society meets at 93 M, Proris st.
every Sunday at 2:31 r, M. All are made welcome
who visit Chicago. G, L, M. JERIFER, Pros.,
220 W. Monroe atto t.
Martine's Hall, Ada street. Morbing 10 45; evening 7 40. Mrs. Cora L, V, Richmond, speaker,
Spiritualists' South Mide Moolety meets at 3 p,
m. in P, U, M, of A. Hall, No. 144 Twenty-second
street.

Progressive Spiritualist services at Brickleyers Hannur Hall, 93 Mouth Peorto street, at 7.45 p. m

Brooklyn, N. Y.

The Brooklyn Progressive Spiritualists hold their weekly conformed meetings at Everett Hall, our. Bridge and Willoughly streets, on Maturday eve-ning of each week, at Sciock p. m. Good speakers and meellums. Beats from Banuel Bogart, Pres. The Breakism Reprintant Union helds public meet lags every Hunday evening at Fraterity Rooms Bedford avenue and nouth second street.

The Women's Hpiritual Conference rect ever Thursday evening at the residence of Mrs. Stars 231 St. James Place. B. A. McCutcheun, Pres. Pitteburg, Pa.

The First Spiritualist Church of Pittsburg has

ectures every Builday morning at 10:45 and eve-ning at 7:45. Children's Lycauce at 2 p. m. at their bail, No 6 Mixth atreet. J. II. Mexiroy, Pres. J. II. Lohmeyer, Hec.

Trov. N. Y.

The First Scolety of Progressive Spiritualists hold moetings every Sunday evening at 7:30 o'clock in Kenman Building, corner Breadway and Third streets, Ladies Society and supper every Thursday Progressive Spiritual Association No. 2, meets at Star Hall, corner of Fourth and Fulton streets, (outrance on Fulton) every Sunday.

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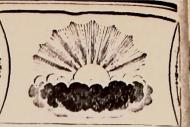


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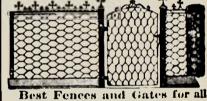
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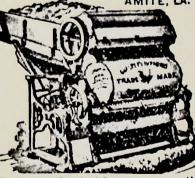
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Loving Looks.

She turned upon me her soft clear eyes, Limpid as mountain prooks: "If you wish your flowers to thrive," she said 'You must give them loving looks."

I smiled and mused. If the whole and world Might be nurrured in this sweet way, Life would be full of flowers and fruit. And December would bloom like May.

So, poet maiden, go, abed your lore O'er the windom of men and books; And the desert shall blossom as the rose In the light of your "loving looks."

The Dark Ages.

The Dirk Ages were the Middle Ager; they were not called so at the time. They lasted from the time of Clovis, 486 A. D. to say 1495. The conquest of Constantinople by the Turks is the beginning of the renaissance, and with the new birth of learning (which is the meaning of rensissance), the Dark Ages came to an end.

An Innocent Thief.

In 1865, when the telegraph was a comparatively new thing in Southern California, the operator of the L's Augeles circuit found the communicstion suddenly cut off. Licemen were sent out to discover the break and effect repairs, but they returned with the surprising intelligence that the break was a serious one and called for a lot of poles had disapreared as completely as if the earth had opened and swallowed lish education here and in St. Louis, them up. Further search showed no and also attended the College of Music trace of the missing materials, and at Polladelphia. Mr. Lyon was brought furnished and the line reconstructed.

was nothing but a desert, and the detective worked for three weeks without success. At the end of that time, however, he stumbled upon a small rauch. at which he put up for the night. He wire fence, and in the morning taxed the ranchman with having storen the telegraph. The man admitted the fact

"Oh, yes," be said, "I've been living here nigh onto three years, and have watched that old telegraph wire all that time. I never see nothing go over it, and reckoned it wasn't used '

There seemed no reason to question contented himself with giving him a lecture on the invisibility of the electric

The case was reported to headquarters, of course, but no prosecution followed .- San Francisco Examiner.

How Boys and Girls Learn in Turkey.

them or by reading it themselves. and he had plenty of work to do. knees and say a prayer.

prayers are over, the voice of the art. himself. He has traveled extensively, ful candyman is often opportunely heard and at one time resided among the Innear the school, for candy is peddled dians, about on trays there, and not sold in Mr. shops as with us. The new scholar is permitted to "treat all around" on the first day, and there are no better sweets than 'Turkish delights' — pastry, creamy crackling things made up from rose leaves, violets and poppies, nuts, dates, grapes and pomegranates, delicately mixed with houey, sugar, syrup and spice. Pure cold water after sweets is known by all Turks, young and old, to be the most delicious of luxuries, and this the school children all mediums, is very sensitive and impressible. He is somewhat peculiar and often enjoy, for the water man is cunlighten his burden and draw a profit, is greatly predominated in his organ-as well as spring water, from the tanas well as spring water, from the tauned skin of a pig, which he carries strapped to his shoulders like a bappipe—the Turkish water bucket.—Wide Awake.

Where Colors Come From.

the inky fluid which the fish discharges in order to render the water opaque when attacked

Very little ultramarine is found in the market. It is obtained from the precious lapsilazuli, and commands a abulous price.

India luk is made from burned camphor. The Chinese are the only manuacturers of this ink, and they will not reveal the secret of its manufacture. The cochluest insects furnish a great

many of the very fine colors. Among them are the gargeous carmine, the crimson, the scarlet carmine, and pur-The exquisite Prussian blue is made

by fusing norses' noofs and other refuse auimal matter with Impure pota-slum carbonate. This color was discovered

The yellow sap of a tree of Siam produces gambog-; the natives catch the sap in cocoanut shells. Raw sienna is the natural earth from the neighborhood of Sienna, Italy. Raw umber is also an earth found near Umtria and

Written for The Better Way. SKETCHES OF CINCINNATI MEDI-UMS.

> BY J. L. O. No. IV.

For the subject of the fourth of these sketches I have chosen Mr. Lyon, one extensively consulted.

J. D. Lyon was born in this city June which time he has remained here alexclusively. He received a good Enginvestigate the mystery. The country years of ag-, and has sat on a little stool at his mother's kues and given fine tests. He is a trance and clairvoyant medium of rare power, and is no doubt found the ground enclosed by a neat He is consulted upon matters of business, health, spiritual science and domestic happiness by hundreds of the most prominent people from all parts of disciple" (the angels). the country. His readings are truth itself, and have caused much happiness and prosperity.

Mr. Lyon's experience as a medium is similar to that of most of his class, as the man's sincerity, and the detective he has been insulted by persons on the streets and misrepresented by the press. any considerable extent, and his develrace which has given the alphabet and and perfect. He has sat for some of the all the great truths of Spiritualism in programs by the band, each concert being of the science of numbers, navigation and most prominent persons in this coun his day and time that the world could an hour or more in its execution. astronomy to the world; but they study try and E prope. Among them might then bear. only one science. They study the be mentioned General Grant, President Koran from which they learn to read, Lincoln and the Prince of Wales. He and the science of Mahomet's religion informed us that he never took a vacaas soon as they can commit sentences tion, as he could never find a place to memory either by having it read to where his services were not in demand.

They study aloud as hard as they can, Mr. Lyon has been married twice, but or fill ano her position I may be asked each beginning with a different sen has no children. He belongs to a good tence, rocking too and fro, "weaving family of people, and states that his all he has for Spiritualism— the exsence trouble" meantime. If they faiter in grandmother, on his mother's side, was their shrill repetitions the master's duty a resident of Cincinnati when it was is first to admonish, and, if this is un. composed of log cabins. His mother heeded, to spare not the rod. There is and present wife are fine impressional a luli when the "mezzin's" call is heard mediums. He was greatly troubled for at noon from the mosque minaret near many years with an impediment in his by, and then the pupils, with faces speech, which was never cured until turned toward Mecca, drop to their he gave himself fully to his control, when a cure was effected, and he now When the priest's call ceases and the has no great difficulty in expressing

> Mr. Lyon resides at No. 188 Richmond street, where he can be seen daily at any hour. Besides his private seauces through the week, he gives public meetings every Sunday at 2:30 p. m. and 7:30 p.m. He will make

ning enough to follow closely in the eccentrio, nevertheless a warm hearted. wake of the candy vender, anxious to well-meaning gentlemen. The spiritness for flowers, poetry, classic music and paintings. We would observe just here that this fondness is not assumed, but is the spontaneous, inherent possesion alone of those whose spiritual nature has been cultivated by proper as-

Written for The Better Way STILL NEARING THE POINT. BY THOM AR COOK.

"If the grand principles of Spiritual sm were put in universal practice today, in three generations there would not be necessity for an asylum, a jall, a in earth and heaven they are one! penitentiary, a lawyer, or priest in the Her life gropes darkly down at root, civilized world."--Hudson Tuttle, in THE BETTER WAY, April 12 h.

Happily, he also defined what that Spiritualism was that would do all this, saying: "It is the essence of Christinuity;" to which we say a long, hearty "Amen!"

But to our conception he greatly un derrates the power and potency of the spiritual forces. Spiritual truth, like a fallen body, gains momentum in its progress. Therefore reasoning in that natural way, we may ask: If spiritual progress has gained so vastly in the last forty-two years, what may we expect to see it accomplish in a single generation? But whatever is accomplished in one or three generations, must be brought about by true and tried mediums and spiritual workers.

Upon a river somewhere in the Carolinas, during the late rebellion, a federal gunboat got too near shore and went aground. Confederate troops lay in ambush and began a terrible fusiof the oldest mediums in Cincinnail, lade upon the helpless craft and its My Darling breather diviner air, and one of the best known and most crew, which sought shelter as best they might. An ebony colored soldier Where low I lie but lottly wear aboard the beleagured boat shouted: 27, 1842. He is now 48 years of age and Some one must die here, and it may I know that new life comes from her! has spent a considerable portion of his as well be me as anybody," and, leaplife in the West. Some sixteen years ening into the stream, shoved the boat ago he returned to Cincinnati, since loose, and it finated away out of reach But as the tide returns. O Love, of danger, while the body of the brave supplies. About a mile of wire and most constantly following his calling soldier, filled with lead, sank to rise no

Nor can it be depled that the good ship of Spiritualism is also stuck in the mud, and somebody must make sacriconsiderable expense new ones were up under Methodist influence, but was fice to get it affait. And I ask, who never a member of any church. He are they? Lives there a Spiritualist Then a detective was employed to has been a medium since he was three that would not foreake all he has for No thought of me must mar with pain his beloved Spiritualism-"the essence of Christianity"-yes, his own life? If there is, let him or her not pretend to I feel my Flower above will show Spiritualism, in its deepest, highest and How life has lived at Root below! one of the finest demonstrators of the truest sense, in the presence of angels. Dear lovel and if my life can feed truths of Spiritualism in the country. they will not accept you. "He that foresketh not all that he bath for my sake (Spiritualism) and the gospel (truth), yea, his own life, cannot be my Draws life from its immortal Flower!

Therefore, as something must be done, and that quickly, I propose that all who are out and out, and through and through, Spiritualists, volunteer capture the gems of the sects and creeds-their Christ and bible-and turn still stands at the head of Spiritualism

To do this I volunteer all I am and all I have. Put me down, Brother Tuttle. Who's next? We can rendevouz at Berlin Heights, Cincinnati, or Hot Springs, under the white banner of peace (I have one, made in Boston years ago, and I will be banner bearer so fill, and Hudson Tuttle, or any other good and true medium who will forsake of Christianlly"-may lead us on to victory With one thousand recruits of such true spiritual soldiers, Brother Tuttie, you can subdue the world of error in much less than a single generation. But even though It takes ten thousand years, it mu thave a beginning. And war, I will enter the field alone, know ing that I shall have legions of angels to support me.

Sisters, you, too, can volunteer in this war, for its weapon will only be

this war, for I's weapon will only be the calumbiades of love, peace, good will and the double-edged sword of truth.

Now, Farmer Tuttle, can't we enlist one thousand recruits and raise ten thousand dollars by October first. By that time our crops will be out of the way, and we can be in good time for a vigorous winter's campaign. But until some one is chosen leader I will con time to act as recruiting sargeant here at Hot Springs, Arkan-as.

In the meantime give THE BETTER WAY pienty of ammunition (ducat-), and let it continue to pour its broadsides of hot shot, grape and canister into the strongholds of theological error and su perstition in its peace loving way.

The Boston Committee of One Hundred says: "We have no hesitation in affirming that the oath of allegiance to our government taken by Romanists by which they have obtained the rights of the ballot, clitzenship and office."

In the meantime give The Better at Hot Springs, Arkan-as.

The Boston Committee of One Hundred says: "We have no hesitation in the second supportant of the second in observe of the ballot, clitzenship and office.

The following apactal parties will be held: July 20th, afternoon, Cnildrens' party.

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August 12th, Calico Dress party.

August 13th Fancy Dress party.

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of the ballot, citizenship and office amounts to nothing, if they are good Romanists, and has no binding obligation where the interests of the church previous excellent reputation of the house interests of the church previous excellent reputation of the house by which they have obtained the previous excellent reputation of the house previous excellent reputation of the house by the previous excellent reputation of the house care in the previous excellent reputation of the house care in the previous excellent reputation of the house care in the previous excellent reputation of the house care in the previous excellent reputation of the house care in the previous excellent reputation of the house care in the provious excellent reputation of the provious excellent reputation excellent reputation of the provious excellent reputation excellent reputation e

avery chips produce the ivery black and bone black.

And bone black.

Turkey red is made from the madder plant, which grows in Hindostan.

Mastic is made from the gum of the madder made the made from the gum of the mastic tree, which grows in the Grecian Archipelago.

Mastic is made from the charcoal of the vine stalk. Lamp black is soot from certain resinous substances.

Bise black comes from the charcoal of the vine stalk. Lamp black is soot from certain resinous substances.

Chinese white is zinc, scarlet is foldied of mercury, and native vermillion is from the spirit, let your quickening. The cuttlefish gives the sepia. It is

Root and Flowers. GERALD MASSEY.

Affost, unfolding from the bud, Her root of life is in the mud While blossoming for the skies: But root in mire, or flower in aun,

And whether low in earth a foot. Or bead in heaven a flower, In shadow of cloud or amile or sun, in earth and heaven the life is oge. My life is as the root in earth

That from its lowly tomb Hath put a living flower forth For everlanting bloom: And whatsoever tides may run Betwixt us, Root and Flower are one! The winds may rock, the waters roll,

Our root of life above. They cannot sever us in soul, We who are one in lovel For love bath warrant to defv Even death to break its tenderest lie.

They think that death hath placked my bud And left a broken stalk To bleed and wither in the mud-Bo blindly do tuey talk! To both of us my life is Root! For both my Flower bears the fruit.

They dream my darling cannot come To visit me once more. Who think the dead are deaf and dumb. Who speak of life as o'er; But 'twixt us, Root and Flower, we know There is continual come and go.

And brings her beaven down Her glory for my crown; I feel the heavenward impulse stir:

lis in descending from above That love is most divine; Bear back this love of mine. And say love cannot be more true. But now 'tis greater than we knew.

see her, straugely glorified, My Lily of the Light! At times she lifts me to her side From out my earthly night; I look through her illumined eyes On lands where daylight never dies.

The fairness of her face; No blush from me must ever stain Her purity and grace.

A Flower the angels see, In thought and feeling, word and deed, How pure that life should be! How rich the Root that hour by hour - Harper's Magazine for March.

Lake Pleasant, Mass.

The Seventeenth annual convocation of the New England Spiritualist Camp Meeting Association, will be held at fake Pleasant and become as an organized host to Montague, Mass. (on the Hoosac Tunnel route), July 26th to August 31, 1893, inclusive. The exercises will open on Baturday, July 26th, with a grand concert by the band. On From a business standpoint he has them upon the foes of all spiritual pro sunday morning, July 27th, at the auditobeen successful, as he is overrun with gress. Spiritualism will wallow in the rium, Dr Joseph Beals, the President of the work very nearly all the time. He has mire until this is done, until it is shown association, will give his seventh annual adnever followed any other business to that Jesus was but a man, and who regular speaker of the occasion. The exerdress of welcome, and be followed by the cises and all the services at the auditorium Turkish boys and girls are out of the opment has been all the more rapid as the model medium, and who taught will be preceded by the randering of choice

The following is the list of speakers for the

season, as far as engaged: Rev. J. W. Chadwick. Rev. E. L. Rexford. Rev. Robert Collier, New York. Rev. M. J. Bavage, Boston. Hon, Sidney Dean, Rhode Island. Mrs. Fannie Davis Smith, Brandon, Vt. Mrs .R. S. Lillie, Melrose. W. C. Bowen, Brooklyn, N. Y. Mrs. S. A. Byrnes, Boston, A. E. Tiedale, Springfield.

J. Frank Baxter, Chelsea. Judge A. H. Dally. The Platform test mediums who have been engaged are: Dr. W. B. Mills, of Saratoga, N. Y., a gentleman who adds dignity to any platform; Mrs. E. C. Kimball, of Lawrence, who has but few equals, and no superiors;

Mrs. Carrie E. Twing, of Westfield, N. Y., who I propose to wait no longer. For if no one will volunteer with me in this holy teen years, and Mr. J. Frank Baxter, of Cheisea, who needs no introduction. Others who will give "something sweet to think of" are: Miss Jennie Rhind, Mrs. Bue B Fales, Mrs. J. F. D. Storrs, Mrs. A. E. Con-ningham, Mrs. Cushinan, Mrs. J. E. Alleu, Mrs. Mason, Mrs. Conaut, Mrs. Knights and



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ter a few sittings, been able to receive saton-ishing communications from their departed friends.

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api. D. B. Edwards, Orient, N. Y., writes:

"I had communications they the Psychograph) from many other friends, even from old settlers whose grave stones are mossignown in the old yard. They have been lightly satisfactory, and proved to me that Phiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have mades his name famililar to those interested in psychical matters, wrote as follows:

I sin much pleased with the Psychograph, It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one how in use. I believe it will generally supercede the latter when its superior merits become known.

A. P. Miller, journalist and post, in an editorial notice of the instrument in his paper, the Worthington (Minn.) "Advance," asys:

"The Psychograph is an improvement upon the placehette, having a dial and letters, with a few words so that very little "power" is apparently required to give the communications. We do not heritate to recommend it to all who care to test the question whether spirits can return and communicate."

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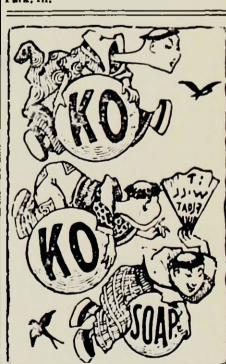
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WE CUT 321 Cart. 819.50 THE PERCES 8 B Harares, 4.75 U.B.BUGGY & CART CO. CINCINNATI.O. Written for The Better Way, BELIEF. BY JAMES ASTON.

Nearly all human beings have some kind of a religious belief which teaches a future existence, and the desire to meet in the future those who were dear mortality. And with this desire in the hearts of mankind, men have created religious systems teaching future happiness for those who believed in them, and there are many ideas as to what constitutes happinese; for as the Mapleasures on earth, so his idea of heaven is, that it is a place where he can more fully enjoy such pleasures.

The Indian finds his happiness in the hunt, hence his idea of a happy hunting ground, etc. But wherever the teachings of Christ prevail the idea seems to be different, and I believe that there are pleasures far above the physical-that there is a spiritual part in our natures, and to attain supreme happiness, we must cultivate and practice the moral virtues that Christ taught while on earth. As examplified in the parable of the Good Samaritan and other parables, which teach us what we should do (and not what we should believe). I believe that the performance of an act of charity, or some good deed, brings a more lasting happiness with it than gratifying some selfish pleasure.

Many differ as to belief in dogmatic theology, which teaches future punishment for those who disobey its mandates. But for my part I believe in universal salvation for every human being who believes according to honest convictions and the dictates of conscience, and that there is no merit in enforced belief, but that real merit consists in doing good and helping others all we can. My conception of God is, a higher intelligence, an infinite spirit that permeates all nature, and that some of this spirit is within us, which always admonishes us to be kind, lovthings, and to practice the greatest charity for all mankind.

I believe that this mysterious power called God is felt in the hearts of all. It makes no difference by what name it is called, whether it be God, Burmah or Vishnu or Spirit. For the same sun that shines upon America also shines upon Asia and Africa. So it is with the Spirit of God, for it is the spirit of good and reaches throughout the universe. As death is the inevitable end of mor tals, the question arises, how shall we be prepared to meet it? For my part I think it is only a state of evolution from the material to a spiritual existence-that we then take on the higher or spiritual nature; that all our perceptions of right and wrong are then made clearer; that we will then be happy according to the amount of good done while in the physical body.

I believe that Christ taught this, for he told mankind how to live together in brotherly love and peace, and to so live doing good on earth that they might have everlasting happiness in could be as easily understood by the most ignorant as by the most learned, for his religion only appealed to the heart. But the church in his name men have to become students of theol ogy so that they can teach others; so it then becomes a religion of intellect and can only appeal to the learned, which is something altogether different from what Christ taught.

I believe in Carist as I understand him from reading the four gospels, and with this belief I am satisfied, as it takes away the terror of death. But each individual has a right to think for him-self on this subject. I only give my own thoughts about it, hoping they will interest some others.

Dr. A. B. Dobson vs. Old School Practice.

Omeral, Holt Co., Neb.-Dr. A. B. Dobson-Dear Sir: You no doubt recognize my handwriting in the numerous letters sent you by Mrs. Juditb Binkerd, of this place. She and her husband are neighbors of mine, and casion. On Saturday last I attended a her husband, Mr. John Binkerd, Sen., is a minister. Mrs. Binkerd asked me before I wrote to you for her if I knew a magnetic healer or spiritual doctor manity on spiritual matters at there sethat I could recommend. I directed her to you and your spirit band, and she requested me to write for her. The I said "I am obliged to you for your diagnosis was so truthful that both she clear and comprehensive statements and her husband believed that your band could cure her, but when the first prescription came she was suffering so that it was thought she was dying and no use to take the medicine, but her husband urged her to take it, and she did with the happlest of results. Mrs. Binkerd has had a housefull nearly all the time she had been taking your remedies, and she says she feels as well as she did when she was a girl; she is now over seventy years of age. She has recommended your treatment to all, and we hear the best kind of reports from those that are taking your medi-cine according to the direction of your spirit band. Truly and kindly yours, A. C. BARNES.

Hickory Station, Montgomery Co., Ark.--Dear Brother: I feel it a duty l Ark.—Dear Brother: I feel it a duty I owe you to let you know how I am since taking your remedies. I hardly know how to express my gratitude to the good spirits and you for the kind treatment I have received. I feel in better health than I have for many years. I must say I have been in the eelectic practice of physic in this country for more than twenty years, and must say again I know but little about the practice compared to yours. I will who were in attendance at that eeapce. the practice compared to yours. I will ask a question: Can I be made the recipient of spirit influence to as to enable me to see into those things? Spiritually yours for more truth,

BENJ JOHNSON, JR., M. D. See ad. in another column.

IS MATERIALIZATION A DELUSION? To the Editor of The Better Way.

I ask this question, not disregarding the opinions of those who have investigated the phenomena, but in the hope of receiving an answer to a longing de sire which has haunted my dual nature to us in this life creates the hope of im- from my earliest experiences in spiritualistic investigation.

I have talked with friends, and read from certain alleged spiritualistic Jour nals expositions on the gross and deceptive frauds practiced by so-called mediums for materizations. I have also read hommedan's life is filled with sensuous and conversed with people, whose judgment and veracity was equally as brilliant as the best, and from them have I gleaned knowledge of the reality of materialization.

Thus, between the two contradistinc tions, have I appealed to higher knowledge than what I now possess.

The question comes to my mind, "Is it in accordance with universal law?" If so, then materialization is a truth and not an error. I have never had an opportunity to sit in a seance for socalled materializations, consequently I have no testimony to offer in behalf or otherwise. I can theorize or speculate upon its infallibility, but that is not materializing the truth. Materialization in theory is not the reality in practice, consequently we are led astray oftimes by accepting theoretical knowledge for practical knowledge. Hence we are often confused by the transposition of ideas. To make clearly, demon strable facts one must be very cautious about accepting contemplative ideas for practical facts, unless we are in a position to experiment and test the validity of such. Our life zones are so closely allied that it renders very difficult discrimination.

I believe we frequently interpret spiritual conditions as existing in the physical when in reality it's the reverse: the preponderance of self—the I—is affiliating in the higher realms of zone life, hence the misconception of physic-

al action, the misinterpretation, That material zation of departed loved ones can manifest to our physical senses is a question of very grave importance ing and gentle-to be unselfish in all to my mind. I do not disclaim they can, but the confliction of testimony both pro and con, is certainly entitled to some consideration, and that, too, at the hands of the best of scientific judg-I N. RICHARDSON. ment.

> [Materialization has as yet developed but very little theory. It is such a tre mendous, stupendous and mysterious fact that those who know it to be true. cannot get over their surprise to theorize on it, or explain it scientifically. Probably such a fact doesn't need a philosophy, being within the reach of everybody to convince themselves of it; and when we know a fact we don't care about a theory of it, and therefore no one endeavors to institute one.—ED.

Written for The Better Way. AN EXPERIENCE. GEO. A. DELEREE.

In the great war of unfoldment, the human race has many vicissitudes in spirit. His teachings were simple, and life that they do not understand, hence life becomes a mystery until by experience we grow into knowledge. The late controversy on spirit and matter, have made it a religion of mind, for I that has brought out so many different ideas on the subject, was a theme in my mind; and as I was walking to the Brooklyn Bridge, on my way to New York to business, a spirit entered into conversation with me on the subject. So interesting was the conversation that I continued my walk across the bridge to my office. After seating myself at my desk I took a few notes as beadings to refresh my mind on the subject under discussion. The spirit then gave me a few verses of poetry ending with her name, the name given being a familiar, one that I had often conversed with in materialized form at Mrs Caldwell's seances.

I thought I would ask this spirit if she had conversed with me on this ocas the one who comes to enlighten huauces. I said to her, "Were you with me this week?" She replied, "I was." regarding the subject at issue." She replied, "My dear, I am here to bring truth as I understand it; would that I could give it to many more as I can to you." I said, "Mother, there is one feature of our interview that I do not understand. I have never heard you use poetry in your speech before; are you a poet?" She replied, "All spirits who are unfolded into the knowledge of their spiritual selves live in a poetic aimosphere, and hence can give to mortals the beauty of life as only poetry can convey." I said, "I have asked you these questious because I see among these sitters some who are associated with me in our conference meetings; and some time I may allude to this conversation in proof of the facts that the spirit that animates that form can who were in attendance at that seance. With all these facts before me regard-

WONDER. Concluded from Page 1.

ment, and perpetuity and persistency of knowledge and civilization lie on the correct solution of the problem of marriage, on the problem of reproduction. In the ignorant ages this was never thought of, it was never considered. Beyond some few slight advancements made in these problems by the Spartane, nothing has been done. Lycurgus, indeed, like some shooting star, or comet, shot across the firmament thousands of years before, and on the highway of progress felt progress a great way ahead. But science will solve the problem. Organic study and inspiration, spiritual unfoldment and magnetic states will work up a higher and a grander organic basis for the permanency of civilization. This comes gradually, slowly. Heredity influences of thought and of religious sentiment around the psychic states of the subject are a great element. And the greatest happiness may come out of the combinations and conflicts of the world. Tuese phantasms of social reorganization, these dreams of happiness and social glory are but the impulses thrown off for the humanity they love so well. Man is true to his organism, his ex-

perience, and his inspiration. Religion is the high water mark of progress R-ligion becomes an evil when it is too oppservative, and reformatory measures become an evil when they are too impetuous and arbitrary. Extremes are dangerous, a middle course in philosophy and progress is the best. Roll on then, ye stars of inspiration, build up the scientific consciousness, that wonder may lead us to seek new truths, demains of new development, and bring to the aid of man the highe-t possible sympathy and consolation.

In the religious institutions and thought of past ages it was beautiful to feel that when the storms of life were over that the grandparent of the universe would the grandparent of the universe would when the storms of the universe would the storms of the universe would the storms of the universe would the grandparent of the universe would w. Washington, D. C. take us in his arms and soothe away our sorrow and tears, and place us in the everlasting peace and harmony and love. The shiprecked mariner on the high sea of human life took courage again, the trumpet tone of religious devotion carried the wearled traveler

over bill and plain. A grander thought has come to-day, that beyond the gloaming, where the spirits dwell, the mother lives we love s well. That mother, you can remember her, as when you lay a baby fair upon her knee. You can see the conscious look, the lovely smile—an angel dwelt behind. Angel touched angel then, and when life's course is o'er, no greater sweetness can flow into the human soul, than to meet the parents we love beyond the darkness of the dead, where life's grand joys take a higher flight, and wisdom greater power, and love a domain of executive capability unfelt below.

Spirit Dentistry.

Miss L'zzie Plimley, the child medium of Oakland, of whom we have heretofore written, and in whose presence we have witnessed some remarkable manifestations of spirit power, has now reached the age of thirteen, and is developing a gift of mediumship that we predict will yet bring her into the front rank of the world's mediumistic wonders.

Lizzie's familiar spirit is a half-bred Indian girl, named "Minnie," who is her constant companion and protector. To show the power of this control, the following incident, as related to us by Lizzie's father, occurred a few days ago. Lizzie had been suffering from a decayed tooth for some days, but, like most children would prefer to suffer the pain than to endure the keener pang of having it extracted. While sitting in their family developing circle, on the evening referred to, after some two or three of her guides had controlled her vocal organs to talk with those present, "Minnie" came in like a flush, and with seance held by Mrs. Caldwell at her open as if undergoing a dental opera-home in Brooklyn. This spirit is known tion, and instantly the offending tooth lay in the girl's hand—as neat a job of dentistry as any ski;led dentist could have made out of it. Lizzie knew nothing of what had happened until she was restored to consciousness, when her father asked her about the tooth. She manifested the greatest surprise to find that it was out, and frightened to think she must have awallowed it .-Golden Gate.

An Ingenious Device.

A postal card ou which a remittance of a small sum can be made by affixing postage stamps, or which can be used for a reply, has been devised by an ingenious Philadelphian, who is circulating petitio s to congress for its adoption. The card is a folio, on the inside pages of which thirty six parallelograms are described, each of the proper size for a stamp. Stamps may be affixed in there spaces and the card then becomes a demand order on any postoffics (after it has gone through the mail) for the value of those stamps. It seems to be the idea of the inventor that the gov-erment will be indemnified for the cost of the card in the price paid for it by the buyer, while the cost of printing the redeemed stamps will by the postage paid on the card.—Boston Transcript.

He Used Big Words.

Lawyer-"Well, proceed." Witness—"The plaintiff resorted to an ingenious use of circumstantial evi-

with all these facts before the regarding my future state of existence, can the world wonder why I am a Spiritualist, helping to lead humanity to a higher knowledge, while the spirit world is knocking?

Here Tudge (interrupting)—"For the benefit of the jury, state in plainer language exactly what you mean by that."

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E. O. HARE, President.

J. B. GROOMS, SECRETARY, world is knocking?

Is—that he lied!"—St. Louis Magazine.

Henry H. Warner, inspirational trance lecturer and test medium, may be engaged for 1800 91 by addressing him at 441 Shawmut Ave., Boston, Mass.

Mr and Mrs. S. N. Aspinwall, inspirational speaker and test medium, leave Minneapolis, Minn., in June for Eastern Camp Meetings, and will take engagements on the way.

Mrs. Muggle Stewart, platform test and clairvoyant medium, 261 East Main street, Piqui, O ilo, oan he engaged for the winter mouths by societies in need of first-class talent. Address as above,

Mr. Edgar W. Emerson's engagements for the months of May and June are as follows; May 4th and 1th; Haverhill, Mays., May 18th and 27th; West Winsted, Conu., May 2.n; Chuchmati, Ohio, Sundays in June.

Lyman C. Howe is free for May and June. He is engaged for Tue-day. Thur-day and Sunday, July 20, 23 and Aug. Triat Ca sadaga. and from Aug 9th to 18th at the lows Camp Meeting. He is yet free for last two weeks of August.

G. W. Kates and wife closed their engagement in Indianapolis, ind , Sunday, April 27th, and held two meetings in Brazil, April 30th and May let. During Mry they will serve the Spiritual Society of 4t. Louis, Mo, where their address will be 2019 Olive street.

Mrs. Foye has been doing a grand spiritual work for the past two months in Denver, Col., and will continue her engagement with "The College of Spiritual Philosophy" for several months longer. Her address is 2558 Welton street, Denver Colorado. G. W. Kates and wife intend to spend next fall and winter in the West visiting California, Oregon, etc. They have some open dates after October, and would be pleased to hear from places west of the Rickles. Address them during May, 2919 Olive street, St. Louis, Mo; at Topeka, Kansas, June and July.

Mrs. H. S. Phillips has been giving tests of spirit presence at the meetings of the Key Stone Spiritual Association at southeast corner 10th and Spring Garden street, Philadelphia, Pa., and will be at Trenton, N. J., 515 Market street, on and after April 16th. Open for engagements. Address 505 Spruce street, Camden, N. J.

Camden, N. J.

Moses Hull speaks for the Society of Progressive Spiritualists in San Francisco, Cal., up to and including May 4th. He can be addressed at 3 Stockton street, San Francisco. He returns to Chicago by the middle of May, after which he and Mrs. Hull are open to engagements, either separately or together in the central and eastern states.

In the central and easiern states.

Dr. W. A. Hale, President of the Echo Spiritualist Society, Boston, Mass., has the last two weeks of July, also the months of August and September open for camp meeting engagements. Associations desiring his services as a lecturer and test medium should address him at once at his office, 66 Russell street, Charlestown District, Boston. Mass. Terms reasonable.

Mrs. Clara A. Field will answer calls to

W., Washington, D. C.

Dr. J. H. Rindall having received in response to announcing his proposed lecture trip West many applications, has decided that he will pass over the Milwaukee and St. Paul, Northwestern, Union Pacific, Rock Island, C. B & Q., lilling a Central rallroads, and will be glad to hear from other points on any of those lines. He will go, through Dakots and Montana as tar west as Butte. Address 229 Monroe street, Chicago, Ill.

Many Thanks.

B. F. Poole, Clinton, IA. Dear Sir and Brother:-Your Melted Pebble Speciacles received, and a real perfect fit. Many thanks. I recommend your new clair-voyant method of fitting eyes to all who want glasses fitted to perfection. P. C. MILLS, Fairmount, Ark.

ADVICE TO MOTHERS.

Mrs. Winslow's Scothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, oures wind colic, and is the best remedy for diarrhosa. 25c. a bottle

Paraphrase of a Persian Proverb.

When souls are lost at sea a requiem mass is sung; When fire and flood break loose the poor are clothed and shod; When a town lies in ruins the nation's heart But when an orphan cries it rocks the throne of God.

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