

THE BETTER WAY

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

VOLUME 8.

CINCINNATI, MAY 23, 1891.

NUMBER 21.

THE BETTER WAY.

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

A. F. MELCHERS EDITOR

EDITORIAL.

The truth which is of most practical value to man is that which is found in the present—the eternal now.

Pleasure is a relaxation which recuperates the spiritual forces; but excess dulls them and breeds indolence.

Material facts may have a limit and be relative in their nature, but philosophic truths are boundless and absolute—perpetual.

A man should not believe a thing until he has reasons (facts) for so doing; then he will have no reasons for changing his opinions again. That is the theology of Spiritualism.

Spiritualism has come into existence to bring new light and to aid man in the discussion of new topics. Old, time-worn subjects therefore have no place in our category of controversy.

Spiritualism is to Christianity what the latter was to Judaism eighteen years ago, namely: A higher revelation to mankind, and will be accepted as such as it becomes better understood.

The world judges a cause by its advocates. A true spiritual life is free from envy, jealousy, selfishness and intemperance generally. But a man need not die to inherit these qualifications. They are acquired by practice, whether as a mortal or spirit.

Sensitives or mediums need never fear obsessions by lower or earth-bound spirits if they retain their mental balance by consistent desire to do right, be just and feel kindly towards their fellow mortals. Love governs the higher world and all that which accords with it, including the most sensitive of mortals.

In the case of the petition of Prof. Wm. F. Peck, for divorce from Mrs. H. S. Lake, referred to in our columns, Judge Staples of the divorce court, Boston, filed his report, dismissing the petition on the ground that the marriage was not a valid one. The counsel of Prof. Peck took an appeal to the supreme court.

Aggressiveness and natural defense are two different things. While the latter is necessary when a cause is attacked, the former is often but the effect of prejudice, and should neither be noticed nor indulged in by an organization of people who are endeavoring to gain the respect of the community, whether Spiritualists, Christians or Freethinkers. Let us remember this.

That which comes from the heart or soul goes thence, but brain creations often puzzle the reader as much as they did the writer in creating them. The former may be designated as "heart food," the latter as brain food. Phenomena often serves as heart food when the other kind is lacking. Sympathy, however, aids in the evolution of that which touches the soul of man.

The claim of the Christian clergy to divine attributes has no more foundation than that of Schweinfurth, and were it not a question of dollars and cents he would not be molested. The spirit of monopolistic greed is just as strong in the accepted religious systems as it is in the ranks of commerce, finance. Saving souls is of less importance than saving dollars.—World's Advance Thought.

It has been estimated that one single passage in the bible—"Thou shalt not suffer a witch to live"—has cost the lives of nearly 7,000,000 of people, mostly women.—But it is excused on the ground of ignorance and superstitions that was rampant in darker ages, and there are some who still have an awful inclination to legislate against the same kind of people to-day. Are they, too, to be characterized as ignorant and superstitious?

Though nature may not forgive, it is a great comfort and also partial relief from suffering to know that spirits forgive; for by the latter we enjoy their

sympathy which is healing in itself, but which we cannot always obtain for wrongs done when committed knowingly. Spirits forgive most readily when ignorance is the cause, but are indifferent to selfish or calculating law breakers. And nature's law punishes severely when not offset by sympathetic spirit friends.

If nature or the spirit world could break through the dense conditions of forty years ago and bring Spiritualism into the world, it certainly ought to be accredited with power enough now as well as then to control that to which it gave birth. Mediums may be the representatives of this power or law, but they are not the law itself, and should therefore listen more to the voice of the spirit (intuition) if they would be successful in their mission, always remembering that Spiritualism is a spirit'sism and not a mortal's.

THE BETTER WAY offers its columns to the examination of the thinking, intelligent public and challenges attention. Its weekly feast is not excelled in the sterling merit or variety of its articles, by any other spiritual paper. The best minds in our ranks offer their freshest contributions to its columns. It is not only worthy your reading and studying, but lending to your intelligent neighbor and paying for. We desire to extend the field of its usefulness. Help us to do it. We have no chromos to offer, but we give you every week double the value of your money. It is to us a labor of love, but should not become a burden. You are our bankers. Can you not remit the value of a new subscription and thus help the cause?

Spiritualism teaches purity, sympathy and forgiveness as fundamental principles, and when consistently carried out by its advocates must lead to an elevation finally that no mere code of beliefs can lead to. But there are people who insist that Spiritualism degrades and is responsible for the follies of some of its members. No more so than Christianity is for the many murders committed by its believers. People may do wrong in spite of their religious or moral convictions, but that proves nothing against the organization to which they belong. The individual is always responsible to himself for his wrong acts, and can never shift it on a cause or another personality. Nature does not permit it, however much we may desire to make it appear so.

Concerning a recent fire in New York, the Press says:

If Chief Bonner had ordered a poor man to stop his cart: which he was about to drive by the Leggett fire, he would have obeyed. If he had refused to obey, the police would have locked him up. Chief Bonner ordered the suspension of elevated road trains, but they ran right along in defiance of the order, and no one was locked up. If a rich corporation can thus defy the authorities, the example will spread to every portion of the community and anarchy ensue. There can be only one rule for the rich and the poor, and obedience in both should be exacted. The question is not one of results, but of respect for the authorities and obedience to law.

Exactly. Leaders suggest to those below by example how to conduct themselves, and then complain about disorder and lawlessness that exist in the under current of society. It will not do to preach law and morality until those preaching it are ready to show the way, whether of the individual, of society, or of legislative corporations.

The Rev. Dr. Thomas Dixon, of New York, in a recent sermon entitled "Do we believe in Ghosts?" said:

Oliver Cromwell, the Iron Hand that ruled England, on one occasion, while restless upon his couch, saw the form of a ghastly approach his bed, who, pulling aside the curtain, said to him that he would be the greatest man in England. Cromwell gives the weight of his life and his powerful testimony as a man to that fact. Martin Luther on many occasions contended with what he called evil spirits, and hurled his inkstand at them more than once. Coleridge, the scholar and poet, believed in the supernatural signs he saw. John Dunyan testified to the same kind of facts, and whether we go into the past or consider the present, whether we investigate with the Indian occultist, the Jewish sorcerer, the Scotch seer, or the modern medium, we find the same universal stupendous fact. And in our own lives we have experiences that admit of no other reasonable explanation than the supernatural. We are ready to laugh at our friend's superstitions, and at the same time show that we are made of the same stuff, with the same "nature," and the history of the human race has been practically the same from the beginning of time to the present—yesterday, to-day and forever.

We begin this issue with a series of minor spiritual editorials referring to Spiritualism in particular and to human nature in general, which if consistently read by seekers after a knowledge of Spiritualism and its aims, and students of humanity and self, will find in them a philosophy that is not only good and instructive to the general reader, but to the neophyte and outside world as well. We propose hereafter to devote the opening columns to such heart food as many are longing for and prefer to the more intellectual or mental food—though heart food is not without gratification to the mind in many instances. But as the former is to the latter what phenomena is to the philosophy of Spiritualism we shall endeavor to pander to the tastes of all classes of readers. A few good old truths may be repeated occasionally, but these are for the benefit of the new converts that are constantly coming into our ranks. But on the whole these little paragraphs will be progressive in their general tendency.

By a recent legislative act children under 16 years of age are not permitted to be employed in tobacco stripping establishments. It may be right in one respect, but it is decidedly wrong in another; for it makes several hundred families want for bread. Such unwise legislation can lead to no good—except an uprising of the people takes place, who undertake to make their own laws, and thus prove a good thing in itself. But if such short sighted law-making continues, there will be lynching of legislative members in their own halls before another decade passes over us. This is not anarchy but prophecy, and should serve as a warning to those who are thus blindly running the gauntlet of public opinion. Laws of this kind should not be made arbitrarily or without sufficient time for those concerned to obtain other employment; or the state should make provisions accordingly. It provides for criminals, then why not for honest people? And it provides for the pockets of its law-makers, its wire-pullers, its functionaries far beyond their deserts, and yet neglects the very ones who create the taxes wherewith to pay these functionaries, and in many instances state leeches, bureaucrats, jacks-in-office, etc. Let more foresight be exercised, or our warning may become a veritable fact in short order.

TRUE SPIRITUALITY.

When will the minds of this age become so far enlightened as to comprehend the reasonable truth that spirit communion must, of necessity, involve the manifestations of impure, uneducated, degraded spirits of the earth sphere, as well as those who are pure and exalted in higher realms of life? The time was when all communications from the spirits of the supra-mundane world were accepted as verities simply because they emanated from that source. It was while this ignorance existed, that these low and impure spirits played their pranks with mediums and in circle rooms.

That time has passed. All intelligent Spiritualists in dealing with phenomena, whether of an intellectual or physical character, make proper discriminations, using their reasons and judgments. Man was endowed with reason for this purpose as well as to guide his mundane life. Death is not a bath, in which a foul, lying nature bathes itself to arise in the spirit realms clean and truthful. We are to accept the teachings of and from the beyond life only as these teachings conform to right reason, the known laws of nature; the highest purity and usefulness, and their conformity to the evolution of individuals and society to still higher planes of unselfish activities.

If, as the Nazarene philosopher expresses it, "the soul is more than meat, and the body than raiment," then the highest uses of the mundane life should become tributary to the soul's highest growth. Hence, the educating and developing forces for the perfection of character, found in what are termed the providence of the mortal life.

If, in the mortal, we will not apply these forces to their designed end, but sink ourselves to the sensual, animal plane, and our whole nature become impregnated with them, we must expect a like resurrection into eternal conscious

being, when we put off the mortal. No sensible Spiritualist would accept a low, unclean, vulgar and degrading lesson from the brilliant spirit of Lord Byron—whose earth life was voiced in many of his poetical productions,—without the most rigid scrutiny into the character of the lesson. Temperance is a virtue resulting in health and happiness, but if a known earth drunkard should seek to uphold and defend the shame of intoxication, is there any Spiritualist who is credulous enough to accept it as truth?

Spirits may and do return to the earth for enlightenment and help in their progress out of the low earth spheres into which their earth lives have cast them, through a natural law. These will always be aided to rise by true Spiritualists. But an obsession, in order to work out drunkenness, lust, theft, falsehood and other debasing conditions should be resisted to victory. The Spiritualist's philosophy teaches the highest and purest personality.

CAMP MEETINGS.

Our summer and fall camp meetings will soon claim the attention of Spiritualists throughout the country, and arrangements will be made by individuals and families to enjoy them. There are some considerations connected with this yearly outing, and some experiences worthy the attention of Spiritualists and inquirers after spiritual truth.

These great gatherings did not originate with Spiritualists. The first in this country was held in Kentucky in 1799, and was participated in by both Methodists and Presbyterians. The success of the meeting led to others, in which the two former denominations were reinforced by the Baptists. The Methodists have continued them, but their character has largely changed. The tent life, whether the family life of large society tents or individual tents, have yielded to summer cottages, some of them very ornate and costly. The religious character of the camps has also changed. The most of them, and especially along the Eastern coast and on the borders of lakes and rivers, have become fashionable watering places, where dress, display and all the concomitants of fashionable society have taken the place of the simple but earnest religious life.

Spiritualists early adopted this means of proclaiming the truth to multitudes. There are, in all parts of the country, fixed camps, with cottages and tents, with every modern facility for a comfortable sojourn in the grove, for such a length of time each year, as the management may deem best. The great attraction to these groves are the rostrum and the seance. Speakers are selected in advance, and the names and the dates of their lecturing published in all the spiritual papers.

The leading spiritual camps have steadily increased in numbers, in attendance, in the number of cottages and tents and in general efficiency of the platform, while new camps are being located every year. The spread of Spiritualism and the increase of the number of investigators into its phenomena and philosophy throughout the country, have led to this steady increase in the number of camps. They are centers of spiritualistic thought. The question of expense of travel for hundreds and thousands of people largely controls in the placing of new camps.

The duties which devolve upon the management are many and arduous, and they involve not only sound discipleship but good judgment and executive ability. A harmonious arrangement of effective lectures and lecturers, including variety of talent and speaking ability, is of the first importance to a successful camp season. A wise discrimination as to phenomena real, and charlatans with their simulations practiced for money, is no unimportant feature in successful management, while the creation of a moral atmosphere in which a low sensualism cannot live or find tolerance, is essential to the existence of any reputable and successful camp.

We advise our readers to make their plans so as to enjoy the physical rest and health, and the intellectual and moral inspiration which await them at spiritual camps. Each can select the camp which best meets his wishes, but need not confine himself to one, if the condition of his finances permits change and long travel.

We hope to give detailed reports of a large majority of these gatherings, for the benefit of our readers who may be deprived of the luxury of attendance upon them.

THE PRESBYTERIAN CREED.

The stubbornness manifested in the defense of old creeds, or formulas of faith, by the disciples of what is known as ancient orthodoxy, is one of the marked features of this age of analysis, reasoning and progress. The cause of it is a conundrum. One would reasonably suppose that every honest enquirer would be rejoiced at the opportunity of using the most modern and generally approved appliances for the discovery of that for which all the thinking world claim to be in pursuit, to wit, ultimate truth.

But the reverse seems to be the case among certain disciples and teachers of old, moss-grown religious organizations. They prefer to remain in the juvenile stage of belief, and to retain the old forms of expressing that belief, rather than permit even an honest and fair criticism of their doctrines or methods of statement.

To illustrate: The Presbyterian Church is having, just now, a kind of creedal, volcanic disturbance which promises the destruction of its unity. The movement discloses great bitterness of speech, acerbity of temper and the reverse of all the teachings of the Nazarene touching brotherly love and unity. The *casus belli* is simply this: The Presbyterian Church as a unit in Scotland, England and the United States, profess a system of theology which dates back to the fifteenth century. It is known as Calvinism, and though taught for centuries anterior to the birth of John Calvin, yet was formulated by him into a so-called body of divinity and published as early as 1536. The two central features of this creedal system are "Predestination" and "Irresistible Grace."

These are voiced by the celebrated "Westminster Confession" adopted by a convocation of clergymen and laymen assembled at Westminster, England, by direction of the English Parliament, July 1, 1643, the body remaining in session until February 22, 1649. A special order of parliament passed October 12, 1643, required the convocation "forthwith" to report certain matters for the action of parliament. In obedience to this "forthwith" order the convocation submitted what is known as "The Directory for Public Worship," April 20, 1644, and the "Confession of Faith," complete in 1646. This "confession" was adopted by the general assembly of the Presbyterian Church of Scotland, August, 1647, and by both Houses of the English Parliament in March, 1648.

This confession of faith has been and is now substantially the standard of English, Scotch and Irish Presbyterian Churches, as well as all the Presbyterian bodies in the United States. The Calvinistic branch known as Orthodox Congregationalism, as a denomination, recognize this confession of faith as substantially its views of sound doctrine.

We have before us both the "Cambridge Platform" of 1648, and the "Saybrook Platform" of 1708, both voicing and endorsing the doctrines of the Westminster Confession. We quote chapter III, entire, as it contains the statements of doctrine most repugnant to the modern conception of the supreme deity and his relations to and government of the human race, entertained by the progressive members of these churches. Few outside of these so-called orthodox churches, or even in the fellowship of their membership to-day, have a clear conception of that to which they have pledged themselves. Clergymen do not teach these doctrines in their nakedness of statement, as their pews would be emptied of sitters and their resignations asked for.

Even fifty years ago, it was only when pastors of orthodox pulpits exchanged service at their respective churches, that the old "iron-ribbed" Calvinist could hear the strong doctrines of "election and reprobation" discussed and enforced. Under the ministrations of his own pastor he was forced to remain heart-hungry for this strong meat of doctrine. It was then unpopular, but it is a thousand fold more so to-day because of advanced popular intelligence and increased mental force.

It is modern thought and modern scientific examination of what is taught in this old creed, by the scholars and thinkers in the high places of the Presbyterian Church, which is causing this disturbance. The jury of the world are considering the case. Convocations, assemblies and synods are of little moment to-day. It is the great body of intelligent thinkers and reasoners behind and outside their council chambers who will determine the question. It is to be but a repetition of history, of the Pope and Galileo, then the Galileo of truth will win and ignorant dogma die.

But "read, mark and inwardly digest" the articles of faith adopted by the Calvinistic Churches of three hundred years ago and of to-day. We copy from the "Saybrook Platform" to which reference has already been made:

CHAPTER III.

OF GOD'S ETERNAL DECREES.

God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatever comes to pass, yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor in the liberty or contingency of second causes taken away but rather established.

II.—Although God knows whatsoever may or can come to pass upon all supposed conditions, yet hath he not decreed anything because he foresaw it as future, or that which would come to pass upon such conditions.

III.—By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death.

IV.—These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed, and their number is so certain and definite, that it cannot be either increased or diminished.

V.—Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, has chosen in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them or any other thing in the creature, as conditions or causes moving him thereunto, and all to the praise of his glorious grace.

VI.—As God hath appointed the elect unto glory, so hath he by the eternal and most free purpose of his will fore-ordained all the means thereunto. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by his spirit working in due season, are justified, adopted, sanctified and kept by his power, through faith unto salvation. Neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified and saved, but the elect only.

VII.—The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice.

VIII.—The doctrine of this high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in his word and yielding obedience thereunto, may from the certainty of their effectual vocation, be assured of their eternal election. So shall this doctrine afford matter of praise, reverence and admiration of God, and of humility, diligence and abundant consolation to all that sincerely obey the gospel.

"I alone am master!" said Kaiser William at a late banquet. Of what? Death wouldn't leave him master of his old clothes, and to be master of his spirit nature would only insure him a seat in the primary department of the other world. How odd—how imbecile—how weak, it sounds to-day, when a mortal says, "I alone am master." A century or two ago it might have struck terror to the hearts of some people. But to-day—oh, my!—it simply produces a smile of pity; and to many it seems ridiculous for a man to make such a remark. One almost imagines it is a crank talking. However, he may be honest in the opinion of his own greatness and rights as a mortal; but he will yet realize that he is but a common citizen. Germany is following France.

Before acting on the dictum of a spirit's say-so, analyze it through intuitive (spiritual) reasoning—i. e. let its logical inference be in accord with a spiritual possibility; for what can be accomplished spiritually can be materialized in the course of time, though not vice versa. A material possibility depends entirely on a mortal's own energy and exertion; and spirits often, like mortals, reason from a material standpoint. Such reasoning or such advice is no better than a mortal's. An ordinary lawyer's or doctor's advice is preferable. To be able, however, to reason from a strictly spiritual or intuitive standpoint we must temporarily lay aside prejudice or preconceived notions on the subject at hand.

PHENOMENA AND PHILOSOPHY.

LYMAN C. HOWE.

"There are many who have outgrown the desire for tests and phenomena, while there are more, however, who care only for the latter and dislike preaching. One craves heart food and the other intellectual."—Editorial in THE BETTER WAY April 25th, 1891.

Most ministers are lost without a text, and the text is often lost without the interpreter, and both minister and text may be lost together. Indeed it seems probable that much valuable time is lost in expounding mythical as well as mystical texts and compounding preachers for the life work of expounding, pounding and repounding aged relics of superstition. Nevertheless there is some vital reserve in all the heaps of dross; some psychic echoes that may be evoked from the mountains of debris; and the dried skins of defunct institutions may serve as fertilizers of the growing life. There are metaphysical elements in a text. By habit many talented men must have a text or they cannot focalize thought or express orderly logic. A good text well analyzed makes a good sermon, and the only originality is the text. Perhaps the habitual dependence upon the authority is the cause of so much mental inanity in the sermonizing which is always predicated upon a textual pivot and bounded by the dictation of creed. But in these days advanced theologians read a text and forget it as soon as possible; and the more original thought the sermon evokes the sooner the text is lost in the rising stream of living issues. THE BETTER WAY furnishes many live themes which may be utilized for progressive thinking and profitable preaching. The words at the head of this article make as good a text as can be found in the "Songs of Solomon." They lead directly to living questions which require no Greek lexicon or Hebrew scholarship to make plain. They speak of human life as it now is, and suggest the differences in development as natural and legitimate, and therefore to be respected and properly adjusted to environment. Appetites change with growth. Sweet milk is ample diet for babies. Children crave sweets and fruits with cereals and some meats. Adults extend the scale, but usually drop off some of the early cravings.

But all must eat to live. Mental tastes and affectional instincts are constantly changing, from the cradle to the grave. The tendency of progress is from the simple to the complex, from impulse to reason, from the animal to the spiritual; but never to the exclusion of emotion or the destruction of social warmth which in the earlier types expresses itself in passion and carnal affection. Children live almost entirely in the sphere of sense. Nature is laying the foundations for an immortal superstructure. Facts feed the senses and store the memory with germs for expanding thought, whose fruitage is reason and spiritualization. But if these vital germs never grow they can serve no purpose but to clog, or, in dissolution, feed the soil for other lives. It may be questioned if there are any "who have outgrown the desire for tests and phenomena." But there are many who have outgrown the childish dependence on phenomenal wonders and repetitious manifestations which impart no lesson to the understanding. Those who crave a perpetual repetition of tests to show thereby that they are not really converted. Whoever asks for a test that fire will burn flesh? Only the infant who has not had sufficient evidence. A few experiments satisfy all intelligent babies. Only idiots continue to "test" the fire by exposing themselves to its attacks. But when we have learned that fire will burn flesh and consume nerves and cause pain and organic destruction, we have not exhausted the resources of combustion. We may need a thousand varieties of "tests" to settle the points about which we are interested. Is fire simply a blaze? Do glowing embers present its only dangerous properties? Suspend the vital protectorate for a few hours from any part of the body and decomposition will reveal the presence of a degree of combustion which is as sure to reduce it to ashes and smoke (gas) as if it were buried in flaming embers. Will fire burn anything but flesh? Ignite a shaving and leave it exposed to the dry shingles of your dwelling and the "test" will rapidly develop! Would you want that "test" repeated? Expose your clothing to the "conditions" and combustion will soon reveal another phase of the omnipresent spirit of chemical activity. Sprinkle a little cold water upon a coil of wire and leave it to the cool breezes that inspire health in animal bodies and it soon commences to burn! You may not see the glow nor sense the radiant heat, but the red ashes will soon bear testimony of combustion; and, give it time enough, and the whole coil will be consumed or transmuted into oxide of iron as ashes. But the iron may experience no pain. No vital organism has been consumed. Expose a basket of fruit to the purest air. In a little time the evidence of fire consuming the delicate texture appears in a dark spot, which continues until the entire structure is decomposed. Thus an almost endless variety of "tests" are necessary to settle all the phases of chemical action of which a burning coal or shaving is one. A rap may at a single sitting settle

the one question as to the source of the sound and the intelligence. Once settled no further "test" on that line is needed. But if the sifter doubts the origin and significance of the rap, more "tests" are needed. But it is a peculiar fact that many who are most eager for "tests" are those who claim to have no doubts! But there may be a hundred other questions raised by the rap which must be answered by a corresponding variety of "tests," each one of which applies to some different phase of experience or suggestion implicated in that seemingly simple sound. We may ask, do all spirits use the same agents to produce the rap? Is it dependent upon the struggle of the will? Does the sifter give off an aura identical with the element or elements employed in the production of the rap? If so, does the quality of that aura depend on the character of this sifter? Do his varying moods change it?

Does the quality of his impartations modify the intelligence communicated in the ratio of their quantity? Does the preponderant psychic medium determine the quality of communications, or are they governed by the compound influence of all the participants and represent no one mind perfectly? Does the agent used by the spirit correspond to the psychic sphere of the operator on the spirit side and thus modify the true character of raps so as to indicate in a degree the individuality of the spirit by the quality of the sound, as the voice indexes the person who speaks? Do contradictory statements come from lying spirits? Or are they due to conflicts and irregularity in the complex machinery through which they are evoked? To answer these and many other questions requires a wide range of experiments and a great variety of "tests," and people who seek tests with an intelligent purpose to learn something have an object worthy of the cause. And no branch of this inexhaustible subject has been explored to its limits. Hence, no thinking, growing student of the science of life can have "outgrown the desire for tests or phenomena." But for the latter class who care only for the latter (phenomena) and dislike preaching we can afford to have sympathy and patience, for they are but nurselings who have not taken the first step in spiritual ascent.

Preaching, however, in the old sense of the word does not offer attractions to the spiritually minded, but I infer the editor used the word in its broad sense of instruction made public in the form of discourse. If so, the next sentence appears to make a barren estimate of "preaching." "One craves heart food, the other intellectual." By "heart food" I suppose is meant that which nourishes the emotions and satisfies the affectional nature; warms to a happy glow the social instincts, and melts the icy touch of death into a sweet and silent eloquence pleading from the throne of love and soothing the sorrows of aching hearts chilled by the darkness and smothered in the gloom of mortal despair. If this is the signification of "heart food," in what sphere do we find the most abundant and delicate supplies? Is it in a constant seeking for repetitious phenomena? Does the preaching referred to supply nothing but intellectualism? Under the burning eloquence and spiritual magnetism of such inspired "preachers" as Mrs. R. S. Lillie, Mrs. E. L. Watson, Nellie J. T. Brigham, Jennie B. Hagan, A. B. French, Sydney Dean, R. H. Kneeshaw, Walter Howell, Clara Field Conant, Mrs. F. O. Hyzer, Cora L. V. Richmond, Willard J. Hull, Carrie E. S. Twing and others, I have realized a hundred fold more "heart food" that meet the higher needs of the furnishing thousands, stirred the depths of holy affection and warmed the emotional nature with reverent aspirations and fraternal love, than all the phenomena that has yet appeared. Indeed phenomena, as such, has very little "heart food" in them. Tests lay a foundation and touch the heart with a tender thrill when for the first time the doubting soul receives the proof that the "loved and lost" are near. After that—if the inquirer is thoroughly converted—no "tests" are required on that line. But free and frequent communion with the denizens of the superior world is a source of incalculable benefit. In this the heart and intellect are fed, and every longing finds a source of supplies. Phenomena cultivated as a means of perfecting our knowledge of the laws and conditions by which we may make communication with the spirit world easy and reliable, are of the highest importance; and for this object too much attention cannot be given to them. But the "heart food" comes not from phenomena direct, nor yet, to any large degree, from "tests," but from the actual close companionship with the spirit world and the warm streams of love and light which a thorough acquaintance with spiritual laws and close sympathy with the spirit that holds the key of interchange between the two worlds bring with a musical flow of exalting sweetness into every open avenue of our being. As a rule "heart food" largely predominates in the inspirational discourses from the spiritual platform. Intellectual culture does not lead, but follows the emotional and affectional flow of nearly all inspirational speaking. In many of these illuminations the spirit world is made more tangibly real and imminent than in any

other way. The annual camp season at Cassadaga combines the phenomenal and philosophical in more complete effectiveness than any other camp I have ever attended. From the first the management have sought the best mediums attainable, and have given all worthy mediums a cordial welcome and generous support, and have been kindly tolerant towards those of doubtful veracity. There has been no intention or suggestion by the management of dispensing with phenomenal mediums. On the contrary, efforts have been made with apparent success to improve upon all preceding seasons in the mediumistic talent engaged for the season of 1891. I have never seen as much reliable mediumship operative at any other camp; nor have I ever met so strong an array of intellectual talent, coupled with so much spiritual exaltation and inspiring "heart food" as at Cassadaga, where the best phenomenal mediumship is interpreted and applied with intelligent interest and rational zeal. A spiritual camp meeting might be made attractive and highly successful no doubt without any other phenomena than the inspirational speaking. There is a large and growing class who would much prefer such a condition to many of the doubtful exhibits of phenomena. But it is no part of the plans of the Cassadaga management to attempt any such experiment. No one has had any reason for supposing such a change. It has never been proposed or anticipated—unless by the enemies of Cassadaga—and I see no reason for the existence of enemies except among church bigots who fear the influence of truth upon their creeds and dupes. There is no cause for conflict between the various mediums and speakers. All have one source of supplies and the stores are ample for all. All are servants of one boundless cause. No part can be spared from the progressive programme. It is the interest of all speakers to encourage all phases of mediumship and extend a cordial co-operation and loyal support to every class of loyal mediums. Why should we antagonize? Why should one class envy another when all are ordained from one source and working for a common cause?

Written for The Better Way.

THE EARTH'S CRUST.

H. N. HILL.

THE BETTER WAY of April 25th has a very interesting article commenting on the remarkable predictions of Dr. J. Rhodes Buchanan, relating to the far-reaching seismic disturbances to occur within the next twenty-five years.

The writer seems to be impressed with the conviction, in common with other thinking persons, that these great continental convulsions are not only possible, but probable occurrences within the specified time. Indeed, any one who has candidly and carefully read Dr. J. R. Buchanan's profoundly philosophical paper with its imposing array of facts and inferences can but conclude that there is something more than surmise here.

We all know that earthquakes are of frequent occurrence in many parts of the earth, and that many violent shakings must have taken place in early and modern as in prehistoric times and as the same causes which produced them are in operation now, why may not similar shakings happen again?

There is a feeling quite prevalent in the community that these coming changes so graphically described in THE BETTER WAY will owe their origin in a large measure to the weakening of the earth's crust, caused by the extensive mining operations so vigorously carried on in many sections of this country as well as in other lands, in search of the treasures nature has so carefully stored for this and the coming age.

I am disposed to think that the apprehension growing out of this belief has little foundation in fact. That local disturbances will occur in the future from the caving in of mines is quite certain, or at least very probable, but that they will enter as an important factor in the destructive seismic disturbances predicted, seems inconsistent with known facts.

We have only to compare the insignificant depth of the deepest mines, rarely exceeding half a mile, with the sixty miles of solid rock which composes the earth's crust as generally accepted by geologists, to discover the absurdity of such fear, and we banish all dread of powder and pick precipitating an earthquake.

Some able mathematicians and scientists have estimated the thickness of rocky strata beneath our feet at not less than eight hundred miles, while some have figured as high as one thousand miles and presented considerable substantial evidence in support of their deductions. The deepest and broadest mine excavations as compared with these figures are mere pin scratches.

That there are some important physical changes about to occur, there is reason to more than suspect when announced by a man endowed with such prophetic insight as Dr. Buchanan, who can read and interpret so deftly "the handwriting on the wall."

In his paper New York is mentioned as likely to suffer in the great shaking and sinking. If in this instance local causes are to have any effect we should look for them nearer home than the mines.

That great city stands near a gigantic fall or fracture in the rock which is said to extend near the coast from South

Carolina to the foot of the Adirondacks in the North. How much of the threatened partial sinking of this city, located as just shown, shall we charge to the piling up within such narrow limits such mountains of merchandise as are constantly pouring into her ample storehouses, when added to the mountains of material of which the city is builded?

There must be a limit to the endurance of the strata to local accumulations of material. An illustration is afforded in the great ice period when New England's coast was depressed many feet beneath the waters of the Atlantic by the great burdens of ice she carried on her back and recovered her original level when relieved of those ice fields which covered half a continent.

Again, the earth has her periods of change which are as inevitable as the rising and setting of the sun. Sometimes they come slowly and quietly and at others with great commotion and disturbance, but always accompanied by indications of the approaching change; these subtle symptoms are what the quickened perceptions of the seer has grasped and given to the world.

The suggestion concerning the poisoning of the atmosphere by the incessant discharging into it of the vast quantities of poisonous gases, would be a matter of serious solicitude did we not know that nature has provided a way out of such apparent danger to health and life. The busy winds by constant agitation prevent the concentration deleterious but mingles them with the passing currents which ultimately find their way to the sea whose waters have a wonderful attraction for carbonic acid; here the air is relieved of its poisonous element and returned pure and sweet once more to the hills. Great quantities of the gas are taken up as food by the hungry vegetation; the surplus goes to the sea. This process has ever been going on. The atmosphere of the carboniferous age was so loaded with this poison that air breathing animals could not exist. It was not until vegetation and the ocean had done their beneficent work that life appeared above the waters of the sea. The numerous volcanic vents of the earth are daily sending more poisonous gas into the air than the combined industry and genius of man can ever accomplish, and yet air breathing animals manage to live in spite of volcanic and artificial combustion.

Written for The Better Way.

A LITTLE FREE TALK.

E. D. BABBITT, M. D.

I am pleased to see that THE BETTER WAY is truly a live paper, giving the news of our Zion in various parts of the world, and sparkling with many a fine thought. It is quite certain that a paper so cheap, so well issued, must be well sustained by advertisers and subscribers or it will go down. It is the special organ of the whole Ohio Valley, and has an important field from the Lakes to the Gulf. There are men and women in the spiritual ranks of that section amply able to endorse the paper, so that at least a portion of its expenses should be met aside from its subscription price, and if they allow such a cause to suffer from their own selfishness, they will miss some crowns of triumph and rejoicing they would otherwise receive.

Mr. Colville has given some masterly lectures here for some time back, and is now on his way westward. His lectures on spiritual science have kindled up, in many minds, a knowledge of the innate greatness of the human soul, and the power of the human will over material conditions, in which way he accomplished much good, though he has been deficient in showing the power of material conditions in modifying the mind. He, however, admits that spirit must work in connection with matter, and is far in advance of the Christian Scientists, who go almost to the point of insanity in proclaiming there is no such thing as matter and no such thing as disease. The fact that these people, some of whom are lovely in character, should ignore a million facts of nature all around them and yet call themselves scientists, shows what gigantic falsehoods people who are otherwise intelligent can be led into. Every moment of our lives we are bumping against matter. Our very lives, our very bodies, were formulated by aid of matter. All consciousness, all thought, even the highest spiritual aspirations, would be impossible in this world or any other world without the aid of a physical brain as a co-worker with spirit. The finer or psychic portion of our present brain will pass on to spirit life for use there. After it has existed there for some time, and gained still finer elements, there will be another transition, another so-called death, and the coarser part of that spiritual brain and body will be laid aside for a still more exquisite brain and body.

This refining process will go on by repeated steps forever, new bodies of inconceivable brilliance and beauty being born, and these new bodies being always atomic, or, in other words, material. The farther I have been led by the spirits into the perception of the laws of force, the more clearly do I see how spirit and matter must forever work together or neither of them work at all.

When the Christian Scientist proceeds by a mere sweep of the pen or swing of the tongue to blot out this infinite universe of matter, and declaring there is no such thing as disease, asks me to believe and be saved from all future harm, I tell him I cannot believe a falsehood, I must not tell lies. Disease, at present, is a tremendous reality; matter itself is as huge as the universe, and, like spirit, absolutely indestructible and eternal. It is pseudo spirituality which ignores matter—it is ignorance which tells me to come into rapport with the divine and take hold of the God power. The whole universe is divine, and he who works with spiritual and natural law enters truly into the deific glory.

This system of one idealism, like all others that build more or less on falsehood, leads to much damage. Of course, Christian Science can show its cures, its good points, but I believe it can be outdone at every point by the vital magnetic treatment, by sunbaths and other natural methods. It tells its patients to never mind about diet, or exercise, or storms, or wet feet or proper clothing. These are merely external nonentities. Spirit is omnipotent and can overcome all things. Misguided by such one-sidedness, the patient often runs into dangerous errors and contracts disease. He is then told by his fellow scientists that his faith is too weak. Not so. His faith was too strong, his common sense too weak.

A lady residing in New York who teaches the irresistible power of spirit to overcome all diseases, became helplessly sick in a family of Christian Scientists, who were also teachers of the omnipotence of spirit. They not only did not heal her, but left her day after day without food, until she nearly starved. Was not that acting in harmony with their creed?

Another enthusiastic Christian Scientist had a severe cough, and was advised to do something for her own cure. "Let it cough if it wants to," was her reply, and after a little while her body was put under ground. She didn't seem to have the least idea that her body was any part of herself, but rather some villainous, foreign substance, not worthy the attention of this wonderful new philosophy. One unpleasant feature of this matter is that Spiritualism, which in its perverted form has been the parent of Christian Science and various other isms, is ignored by the new school or condemned as a pernicious thing. This mania, however, will have its day, and perhaps still other one-idea systems will take its place for a while, but truth is gaining ground, and the true illumination from heaven will yet come down upon the whole earth.

Written for The Better Way.

ITS MEANING.

H. PRATT.

The celebration of Thomas Paine's birthday, as it was done by Spiritualists in many places this past winter was something very suggestive to me, and one of the most cheering indications of the progress of liberal sentiments that I have seen. My memory can trace back in contrast to what New England orthodox prejudice against Thomas Paine was, more than sixty years ago. I distinctly remember the distorted picture of Paine held up by an honest New England mother to influence my undeveloped mind against the sin of infidelity.

His name inspired me with scarcely less dread than that of the Christian's devil. He was thought to have been unfit to live and unprepared to die. He disbelieved in the inspiration of the Bible and in the divinity of Jesus. What additional offense was necessary in the estimation of New England orthodox church members sixty years ago for such a man to be deserving of the wrath of man in this life and the wrath of God in the next?

No better evidence need be looked for that the world moves than the contrast of the public sentiment relating to Thomas Paine at the period of my boyhood, and the largely attended meetings in all the principal cities of this country to do honor to his memory on the recent anniversary of his birth.

Intolerant religious bigotry can but little longer hold the world in subjection. Kingcraft and priestcraft are approaching the end of their power and influence. Truth cannot always be held in check by error. In a fair field and open fight truth is sure to triumph over error, right over wrong.

The growing appreciation of justice by a people Paine so nobly served in their struggle for liberty will but little longer permit his name to be traduced and his memory vilified by the superstitiously blind and the religiously bigoted.

A few great names have been scattered along the history of the world, like milestones to point the masses in the right direction, among them was Thomas Paine. Wherever a struggling people were seeking physical or mental liberty, there his voice, his pen and his sympathy were given to assist them.

To those well advanced on the down hill of life here who welcome the increase of just and liberal opinions, a memory of the vituperation the name of "Tom Paine" received from the pulpits, the pews and the press of this country in the early part of the present century, contrasted with the honor and justice his name is now receiving, is cause for rejoicing. It is also evidence that the long dark night of superstition and religious bigotry approaches the dawn, and though many of us may not tarry here till the full light of day appears, we shall move on with the consoling

thought that great progress has been made during the short space of a human life, and with a firm faith that our hopes will be fully realized in a not very distant future, we may voice the sentiments of old Simeon: "Now lettest thou thy servant depart in peace, for my eyes have seen thy salvation."

Written for The Better Way.

THE NEW BIRTH.

WM. PHILLIPS.

Are we justified in calling any phenomena in the philosophy of life a "New Birth?" I believe it is admitted throughout all lands where the Bible is intelligently read, that there is such phenomena, that there is a New Birth somewhere between the earthly cradle and the third sphere of spiritual existence. But when and how this birth takes place is a question that writers in THE BETTER WAY have been trying to settle for months past, and it is open still.

That there is a first birth all agreed—when the human being first makes its appearance on the plane of material existence, and it does not matter whether the spirit that moulds for itself a material form was a human entity, self-conscious or otherwise, prior to conception. Or whether a union of the male and female forces becoming one essence, attracts to itself those vital elements of nature which go to make up the sum and substance of the spirit, the law of progression rules from the cradle to the grave, and as far beyond, at least as the human mind can conceive. I take it for granted there is such thing as a plane of material consciousness. The babe is born into the material plane from the womb of its mother, but it cannot be said at the same time it was born into this plane of material consciousness. Consciousness, or a knowledge of its surroundings, coming after a while when its soul strength has become sufficiently developed to take cognition of objective life.

The attainment of this condition might with some propriety be termed a new second birth, yet in reality it is but the complete consummation of the first or material birth.

Most every one can well remember the day and perhaps the hour of the consciousness of their existence and of their surroundings, brought about, as I said before, by a development of the soul powers. Yet these soul powers are not yet strong enough to discern beyond the material. And many, a very great many, never progress beyond this condition during their stay in the material form, and maybe for many years after they pass the tomb. Yet there is a law that rules in all such cases—the law of development—which law will eventually bring all souls, whether in this life or the life beyond the tomb, to the plane of spiritual consciousness. And when this spiritual condition is attained, when we have progressed to that condition where love, goodness and justice rule all our thoughts and actions, then we are born into and of the spirit, and have entered into the kingdom of God or good, because we are born again.

That material death cannot be considered a new birth is plain to me from the fact that many die who have not entered the plane of good. Nor do some of them so enter, perhaps, for many ages after leaving the earth form.

As days of gestation, anxiety and pain precede material birth, so, also, is the spiritual birth, or soul awakening, preceded by growth, a gradual increase of soul powers and anxiety for higher conditions, always reaching out for something better. And as in the material birth when the law of growth has been complied with, the babe is ushered into objective life subjective to the laws of progression, which laws carry it on and on to higher conditions of existence. Similar are the conditions of the spirit after the babe is born. This same law of progression acts upon every condition of life and carries on the development of the spirit, the prime object of life, until the full time has come when it is prepared to live what we term a spiritual life, or on the spiritual plane of existence.

With some this second birth, this opening up of the inner perceptions is sudden. The beauty of first sight of spiritual, or inner conditions, fills some subjects with ecstatic joys, and they shout the praise of Him whom they suppose to be the direct giver of these blessings. While with others, like the opening of the rosebud the change is gradual, yet no less perfect or beautiful. And from that time onward through all the toils and struggles of this life the person thus spiritualized lives a spiritual life not subject to be led astray by material temptations, but doing good every day for goodness' sake, and not with the hope of reward.

When such persons pass beyond the tomb they at once enter the more pure and exalted planes of existence, or rather by virtue of such development. Such is the immediate state or condition of their home "over there." But not so with those who lack this development; they find themselves no more pure or spiritually exalted "over there" than here. Such are still in the prison of undeveloped mind. Hence, I conclude that what Jesus taught "the spirits in prison" is always need of just such teaching there to lift such beings from this prison of low conditions to the higher life of the kingdom of good.

The new, or second birth proper, is an unfolding of the soul powers, the awakening of spiritual consciousness, but there are other awakenings—so-called developments—which follow the first to-morrow follows to-day, and will continue, thus one to succeed the other throughout all time to come, or until perfection is reached, which condition, perhaps, we shall never attain.

Written for The Better Way.

A REMARKABLE SEANCE.

APPARITION.

Spiritual phenomena is ever varying in its manifestation and presentation, beautiful and delicate in its demonstration, and wonderfully grand in the result. We are oftentimes amazingly astonished with the truths opened up to our wondering minds, our senses are bewildered and dumbfounded in being made aware of the fact, of the close proximity of spirit power and presence. The spirits themselves seem to feel that it is their duty to produce startling facts in order to make known their presence and power. A beautiful instance of this nature occurred recently. A lady of this city had a slate writing seance with our favorite medium. In order to be able to carry home with her convincing proof of her intercourse with the loved ones now in the world beyond, she provided herself with a double slate, and with a fond hope of getting some writing done by her loved ones, to exhibit to her skeptical friends. When taking her seat at the little table, she placed a question written on a piece of paper inside of her own slate, and laid the slate edgewise on the floor leaning it against her dress. The medium then taking her own slate held it under the table, requesting this lady to assist her in holding it. Then the slate was withdrawn and the writing examined. It seemed to be a continuation of something written before, but which neither of the ladies had as yet seen. The lady picked up her slate from the floor and the surprise of them both can scarcely be imagined, when they found that the commencement of the answer to the question was begun, but not completed for the want of space, and was necessarily completed on the medium's slate. Neither of the ladies had had any intimation of writing being done on the visitor's slate. They were the only two persons in the room—the door being locked—the slate was in the exact place and position in which she had placed it—and had not been touched by either. Was this evidence of spirit power and presence? If not, what was it; how came the writing on the lonely slate; who put it there? The lady did not, she avers most strenuously; the slate was clean of any marks or writing, and the medium can testify to the same. The lady was rather skeptical on spiritual matters, but now she rejoices that her supposed lost ones are found, though invisible to the physical or natural eye. Yet their sweet words of loving cheer are made visible—if not heard—by means of the slate and pencil, or paper and pencil, and thus their love and affection, their voices of living, loving truth, can be manifested, our pathway illumined by a knowledge hitherto but little known, and if their loving words are heeded, will lead us to heaven and paradise.

I met a gentleman the other day from Kentucky, a man of known intelligence and classical in his knowledge. During the course of conversation he broached the subject of Spiritualism. Among many things he said: That he had always looked upon a man who believed in Spiritualism as very weak in the mind, and from the very bottom of his soul and heart he pitied him. One of his best and most learned friends, he had ascertained, was a staunch Spiritualist, and he concluded his poor friend was a fit subject for a lunatic asylum; but still he had so much method and intelligence in his madness, he was fain to listen to him, and was finally persuaded to visit our prominent medium, in company with another friend, with an introductory note from Mr. —. They seated themselves at the table, and were soon made aware of the fact that Spiritualism was at least a serious, if not a sacred matter; a letter from his spirit wife awakened him to this fact. The names of the gentlemen were not known to the medium, nor were they made known only by the spirits. One of the gentlemen finally said: "Mrs. L., you do not know my name. I never saw you nor you me, that I am aware of. If I could receive a letter from my dead wife her full name attached, I think I would be converted to Spiritualism." Mrs. L. replied that "she did not think it possible for the dead to write; but probably he might receive a letter from his living wife." The slate was held under the table, and it was evident that a lengthy communication was being written. When withdrawn and opened there was a communication written in a lady's handwriting, occupying both leaves of the slate, couched in the most beautiful, tender and loving language, addressed to the gentleman, giving his full name, and signed by his wife with her full name—her surname before and after marriage.

After reading the affectionate epistle the gentleman, looking at his friend, the tears coursing down his face, exclaimed, "My God, Judge, this is true! Those familiar sentences and words written on this slate are as true as if she had spoken them with her ever tender and loving voice. Oh, my God! why did I not know this before? From this time forth I am a Spiritualist."

Thus Spiritualism is working its way into the intelligent and educated minds of the world.

So will the truth work its way into every honest-thinking mind—into every mind which is not wrapped up in its own selfish purposes and ends. The time has at last come when the Son of Man, the Spirit of God, is making itself known

among men, and the Angels of Heaven are about ready to recant the song the shepherds heard in the olden time as they fed their flocks by night, "Glory to God in the highest, on earth peace and good will toward men."

AN EVENING WITH THE SPIRITS.

While a party of enterprising men were boring into the earth for treasure, another party concluded to bore in another direction for treasure also, of a different kind, and establish telegraphic communication with the spirit world, and arrange a treaty of reciprocity between that World and this. How well they succeeded is the purpose of this article to relate.

Dr. A. W. S. Rothermel, a Spiritualist medium of repute from Brooklyn, N. Y., being in this part of Iowa, a number of gentlemen and ladies clubbed together and induced him to come to Clarinda and give a seance, which he did on a Thursday evening. Mr. J. L. Batchelor and family kindly consented that it should be held at their pleasant home—a home so happy and delightful that even spirits from paradise might be glad to visit it. Mr. Batchelor himself has long been an adept in the philosophy of Spiritualism, and expounds it and shows its adaptation to the facts of the universe and the wants and conditions of the human soul, it seems logical, natural and profoundly beautiful, so that the listener, be he religious, skeptic or materialist, finds in his heart an irresistible hope that it may be true. But Mr. Batchelor does not regard very highly the manifestations of the seance. To him the rappings, table tipping, etc., are only the rudest forms of evidence of spirit life. These are necessary, however, in the present stage of development, in order to arrest attention and awaken investigation. Some of the manifestations are frauds, other are genuine and true, and can be explained upon no other hypothesis than the action of spirit intelligence, seeking under great difficulties to communicate with friends in the flesh.

As bearing upon the demonstrations which I am about to relate, three important facts may be borne in mind: 1. A mysterious power of mind over mind, as exhibited in mesmerism, mind reading, hypnotism, etc. is a scientific fact too well established to be successfully denied. Learned physicians, men not at all given to superstitious vagaries of any sort, have demonstrated their power to put a subject into a sleep or trance and so take entire possession or control of such subject's thoughts and actions. 2. The majority of mankind believe in the continued existence of the spirit after death of the body, and millions of anxious, loving hearts in all ages have bent with eager ear to catch a sound from that other shore, and clinging with tenderest emotion to the faintest whisper thence. 3. In all ages, among the most cultured people, there have been strange, unnatural or apparently supernatural occurrences, not explainable by any known laws of nature. Examples of this character will readily be recalled by every one.

Dr. Rothermel is a small man with a large top head, which is bald, of nervous temperament, frank and cordial in his manners, but restless and active. He brought with him a music box, zither, a bell or two, a black curtain and a box of fresh flowers from Omaha, for he said the spirits intimated their wish to bestow some floral gifts in Clarinda. One other thing he had, a telegraphic instrument and battery. A small bedroom opening from the sitting room was improvised as a cabinet, and the black cloth curtain stretched across the doorway about half way up. Into this still lighted "cabinet" he called each investigator separately to receive a telegraphic message from beyond. Mr. Batchelor's experience is a fair sample of this test, and with his permission I give it below. Some of them were of such private and delicate nature that I shrink from printing them.

On a slip of paper Mr. B. wrote, wholly unknown to the medium, the following: C. C. Jennings. Have you seen Col. Morne? How do you find matters on the other side?

This was folded until it was no larger than a nickel and placed in a box in which was encased the key of the instrument, and the lid of the box shut down tight. In a moment the ticking began, and the medium wrote out from sound as a telegraphic operator does, the following message:

My Dear Old Friend: C. C. is not here, so I come to tell you that I find this the real life, and your existence only the first A. B. C. How kind of you to ask our mutual friend to see as to myself. Well, John, I am here and bless you, having caused my spirit to dictate these lines. Kind regards to all. Your friend,

COL. MORNE.

This was strange. The gentlemen addressed by Mr. B. were old Ohio friends whom he knew in his younger days. That the medium could know anything about them was wholly improbable. Equally strange messages were received by others of the company. My own astonished and perplexed me, for it mentioned the name of an old Spiritualist friend I knew 15 years ago, and I'm sure the medium could in no way have known his name.

Mr. Harry Stillwell addressed an old army comrade named Wm. Dudley. The answer is not from Dudley, but from "Jack," who told something about Dudley. Stillwell had no thought of "Jack," and only after some study did he recall that there was such a person in the com-

pany. Some of these messages seemed to be the most positive and convincing testimony of spirit communication.

Then the medium sat down in a chair in the doorway just outside the cabinet, his hands were tied to his knees, and the straps sewed to his pantaloons. The black curtain was drawn over him, leaving exposed only his face, which was towards the audience. The lights were extinguished, save one which was shaded so as to leave all in a dim, gloomy, uncertain light. In an instant raps and loud thumps in the bedroom indicated the presence of spirits. Musical instruments were played, hands appeared above the curtain, flowers were handed out and sent to designated ones, numerous notes, in different chirography, were thrown out over the curtain, a music box in our sight was wound up and set going.

If it was jugglery it was very cleverly done indeed. But only a fiend incarnate could thus tamper with the tenderest feelings of the human heart. The man who could exercise a devilish art in such a case to deceive deserves the penitentiary or the gallows. Dr. R. does not appear to be that kind of man. The alleged telegraphic messages do not seem to fit to either mind reading, hypnotism nor legerdemain. While the medium was tied on his chair a lady knelt before him, held his hands and looked him in the face, and at the same moment "Home, Sweet Home" was played exquisitely on the zither in the room behind his back. While the lady still held his hands a spirit hand appeared above the medium's head and wrote thereon a message directed to Dr. VanSandt. This was a very convincing test. To say this was the work of a confederate is to impeach the honesty of the Batchelors, and this is an impossible thought. The medium requested Chessie Klise to go into the bedroom and pick up the things scattered over the floor by the spirits. The little boy, seven years old, not comprehending that there were ghosts in there, went boldly in and did the work, but when he attempted to return he could not, and began to cry; he said afterwards that a little girl pushed him about the room. It seems incredible that the medium could find out before hand the name of the dead friends of twenty different persons, all strangers to him, and in writing messages for each not get them mixed. At least a dozen handkerchiefs were called for, taken into the dark cabinet, short message written with indelible pencil on each, and each returned to the right owner with the name of deceased friend signed to the message.

If the spirit lives after death it is not improbable that it would seek to communicate with friends left behind, and not improbable either that its efforts to do so would be clumsy and often unsatisfactory, as ours would be to reach that side from this. No one can say that the method of the mediums is not the right one, if there be a method at all.—Clarinda (Iowa) Herald.

A MESSAGE FROM DAGUERRE.

E. FOSTER.

As a Spiritualist of nearly twenty years standing, and one who has been privileged to witness—with his natural eyes—nearly every phase of spiritual phenomena that has ever been vouchsafed, ranging from the tilting of tables, levitation of the same with a man, &c., upon them, onward in progressive order to the materialization of spirit forms who were to me and others as "sensible to feeling as to sight," and with whom I have conversed and received benedictions from, I read with more than ordinary interest the paragraph inserted in your issue of recent date headed "Photographing in colors. Remarkable discovery." Doubtless "the scientific world has been startled," as you affirm, "by the announcement," but to us—and to myself in particular—there is nothing startling about it; on the contrary, we have been expecting it for several years, inasmuch as Louis Daguerre himself, in his embodied or spiritual state, told us distinctly that he was at the head of a band of spirit photographers, who, for some length of time, had been conducting experiments in order to enable them to photograph in colors, and as soon as their method of doing so had been completed, they would communicate it to our world on discovering a suitable medium.

If, then, Professor Jippmann has, as you state, "succeeded in photographing a stained glass window in colors as brilliant as the original ones," we may reasonably conclude that he is the medium whose "researches, apart from the magnificent possibilities which they bring within our view," have pre-eminently fitted him for the purpose requiring by Daguerre and the band over whom he presided, viz., to give to the world, through a suitable medium, their methods of taking photographs, landscapes, &c., in all the colors of the rainbow.

This will be proved by succeeding developments of this so-called "discovery," but which in reality is only a reproduction of what previously existed in the spiritual world—which is the world of causes, and this of effects, just as there are others I could mention. I am, and have been waiting for a suitable medium for their communication—Lancashire (England) Post.

He is the truest friend of his race who makes it easier for the people to have virtuous and comfortable homes.

OUR QUESTION DEPARTMENT.

I have been informed by a spirit that they have authority in the spirit world to purge mortals of sin in a way known to all, or I may say, to some developed Spiritualists; and that if a spirit can thus purge a mortal of sin, that said spirit will be forgiven his sin in proportion that he purged said mortal of his sin—that such purging is mutually beneficial. Further, that a mortal thus purged will enter the spirit world when the change comes free from sin—is this true?

Yes, this is true in a measure, but somewhat theologically expressed; i. e., after the orthodox fashion. As for a spirit's "authority," we might say, there is no such thing. Love is the incentive in all spirit action beneficial to mortals. Where that does not exist, even authority, were there such a thing other than law, could not compel a spirit to aid a mortal. The "purging" is only a term meaning freed from passions or selfishness, and which, of course, cannot be, except the mortal has an innate aspiration for the opposites. This attracts spirits who are in the same line of thought—spirits who have passed out before purging themselves and have there discovered their errors and have repented enough to wish they were rid of them. But as all purging has to be done through matter or a material body such spirits need mortals for the purpose, and when they find congenial quarters, as referred to, a mutual purging begins. Of course, if the mortal, through aid of a brother spirit succeeds in freeing himself entirely he will enter the spirit world "free from sin" as you term it, meaning however, freed from the dominant power of his lower passions, habits, weaknesses, etc., whether they consist of selfishness, hatred, vanity, lust, intemperance, pride, malice, envy, jealousy or the lesser evils, as fault-finding, prevaricating, quarrelling, cavilling, etc. Thus a man may be changed "in the twinkling of an eye" or he may not be. If he goes over with his passions uncurbed he will look the counter part of his old self and may be years before looking ethereal or spirituelle, while one who has been purging (abnegating) may find himself beautifully changed for the better, both in appearance and power of will.

WONDERS OF THE SEA.

The sea occupies three-fifths of the earth. At the depth of about 3,500 feet waves are not felt. The temperature is the same; varying only a trifle from the ice of the pole to the burning sun of the equator. A mile down the water has a pressure of over a ton to the square inch. If a box 6 feet deep were filled with sea water allowed to evaporate under the sun, there would be 2 inches of salt left on the bottom. Taking the average depth of the ocean to be three miles, there would be a layer of pure salt 230 feet thick on the bed of the Atlantic. The water is colder at the bottom than at the surface. In the many bays on the coast of Norway the water often freezes at the bottom before it does above. Waves are very deceptive. To look at them in a storm one would think the water traveled. The water stays in the same place, but the motion goes on. Sometimes in storms these waves are 40 feet high, and travel fifty miles an hour—more than twice as fast as the swiftest steamship. The distance from valley to valley is generally fifteen times the height, hence a wave 5 feet high will extend over 75 feet of water. The force of the sea dashing on Bell Rock is said to be seventeen tons for each square yard. Evaporation is a wonderful power in drawing the water from the sea. Every year a layer of the entire sea, 14 feet thick, is taken up into the clouds. The winds bear their burden into the land, and the water comes down in rain upon the fields, to flow back at last through rivers. The depth of the sea presents an interesting problem. If the Atlantic were lowered from 6,564 feet, the distance from shore to shore would be half as great, or 1,500 miles. If lowered a little more than three miles, say 19,680 feet, there would be a road of dry land from Newfoundland to Ireland. This is the plain on which the great Atlantic cables were laid. The Mediterranean is comparatively shallow. A drying up of 660 feet would leave three different seas, and Africa would be joined with Italy.

Unsolicited Letter.

LUNBY, MANO CO., CAL., Aug. 5th, 1889.

Dr. J. S. Loucks, M. D., of Shirley, Mass.—Dear Sir: Ever since 1874 I have been troubled with indigestion, my kidneys and liver being badly diseased and blood in a very impure state, having got a severe poisoning at a smelting furnace. I found no help until I began using your remedies. I had tried so many different kinds of medicines and doctors that I was about to give up all hopes of ever being cured when I saw your advertisement, and after using your medicines a few months I found my blood pure and am free from pains. You spoke the solid truth when you said you cure when others failed. May you continue for many years in your good work. I remain your grateful friend,

A. McNABB.

See ad. in another column.

JOHN BRIGHT, the British statesman, said to Dr. Peebles in his own mansion in presence of Mr. Bailey, a poet of some note, that he "had witnessed marvelous manifestations with D. D. Home and others that he could account for only upon the hypothesis that the agencies were spirits."

PUBLIC SAFETY

DEMANDS

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

Ayer's

Sarsaparilla. Your life, or that of some one near and dear to you, may depend on the use of this well-known remedy in preference to any other preparation of similar name. It is compounded of Honduras sarsaparilla (the variety most rich in curative properties), stillingia, mandrake, yellow dock, and the lilies. The process of manufacture is original, skillful, scrupulously clean, and such as to secure the very best medicinal qualities of each ingredient. This medicine is not heated, and is, therefore, not a dejection; but it is a compound extract, obtained by a method exclusively our own, of the best and most powerful alteratives, tonics, and diuretics known to pharmacy. For the last forty years, Ayer's

Sarsaparilla

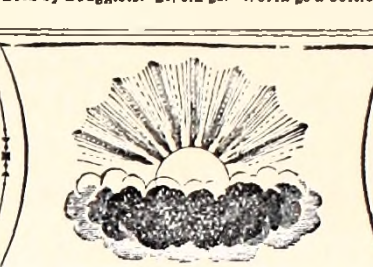
has been the standard blood-purifier of the world—no other approaching it in popular confidence or universal demand. Its formula is approved by the leading physicians and druggists. Being pure and highly concentrated, it is the most economical of any possible blood medicine. Every purchaser of Sarsaparilla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

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

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

Ayer's Sarsaparilla

PREPARED BY DR. J. C. AYER & CO., Lowell, Mass. Sold by Druggists. \$1. size \$3. Worth \$5 a bottle.



VITAPATHY,

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

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

Studies in the Outlying Fields

PSYCHIC SCIENCE,

BY HUDSON TUTTLE.

This work essays to untie and explain the vast array of its field of research, which hitherto have had no apparent connection, by referring them to a common cause and from them arise to the laws and conditions of man's spiritual being. The leading subjects treated are as follows:

Matter, life, mind, spirit; What the senses teach of the world and the doctrine of evolution; Scientific methods of the study of man and its results; What is the sensitive state? Mesmerism, hypnotism, somnambulism; clairvoyance; Sensitiveness proved by psychometry; Sensitiveness during sleep; Dreams; Sensitiveness induced by disease; Thought transference; Intimations of an intelligent force superior to the actor; Effect of physical conditions on the sensitive; Unconscious sensitiveness; Prayer, in the light of sensitiveness and thought transference; Personal experience and intelligence from the sphere of light.

It is printed on fine paper, handsomely bound, 252 pages. Sent, post paid, \$1.00. Order or apply to THE WAY PUBLISHING CO., Cincinnati, O.

THE ESTY FAMILY,

A Delightful Story

Just Published by

Mrs. SARAH E. HERVEY, Onset, Mass.

Neatly bound in cloth. Price \$1.00. Remit by postal order or registered letter. Makes a good birthday or Christmas gift.

For sale by THE WAY PUBLISHING CO.

Lights and Shadows

SPIRITUALISM

BY D. D. HOME.

Price \$2.00—412 Pages.

FOR SALE BY THE WAY PUB. CO.

LIFE AND LABOR

—IN THE—

SPIRIT WORLD,

By The Members of The Spirit Band of

MISS M. T. SHELHAMER.

A volume of 426 pages, neatly and substantially bound in cloth, \$1.00; postage, 10 cents. Full gilt, \$1.50; postage free.

A special edition has been issued which is illustrated and lighted with illustrations, representing scenes in spirit life.

Religion of Man And Ethics of Science,

By Hudson Tuttle.

The past has been the Age of the Gods and the Religion of Pulp; the present is the Age of Man and the Religion of Joy. Not servile trust to the Gods, but knowledge of the laws of the world, belief in the divinity of man, and his eternal progress toward perfection in the foundation of the Kingdom of MAN and the system of ETHICS as treated in this work.

The following are the titles of the chapters:

Part First—RELIGION AND SCIENCE.

Introduction; Religion; Fatalism; Polytheism; Monotheism; Passive Worship; Man's Moral Progress Depends on His Intellectual Growth; The Great Theological Problems—the Origin of Evil, the Nature of God, the Future State; Fall of Man and the Christian Scheme of Redemption; Man's Position, Fate, Free Will, Free Agency, Necessity, Responsibility; Duties and Obligations of Man to God and Himself.

Part Second—THE ETHICS OF SCIENCE.

The Individual; Genesis and Evolution of Spirit; The Laws of Moral Government; The Appetites; Selfish Propensities; Love; Wisdom; Conscience; Accountability; Change of Heart; What is Good? What is Wrong? Happiness; The Path of Advance; The Will; Is Man Free? Culture and Development of the Will; The Charter of Human Rights; Liberty; Duties and Obligations; Sin; Punishment—Present and Future; Duty of Prayer; Duty to Children; to Parents; to Society; Duty as a Source of Strength; Obligations to Society; Rights of the Individual; of Government; Duty of Self-Culture; Marriage.

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

Address THE WAY PUBLISHING CO., Cincinnati, O.

Illuminated Buddhism

—OR—

TRUE NIRVANA.

PRICE, PAPER, FIFTYCENTS.

For Sale at this Office.

FOR SALE AT THE OFFICE

—OF—

THE BETTERWAY

PARADY PAMPHLETS.

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

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

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

No. 4.—The Process of Mental Action; or How we think, by M. Faraday. Price 10 cents; postage 1 cent.

No. 5.—Jesus Christ a Fiction, Founded upon the Life of Apollonius of Tyana. How the Pagan religion, the Evolution of the Spirit from Matter through Organic Processes, or How the Spirit Body Grows. New edition, enlarged and revised, by M. Faraday. Price 10 cents; postage 1 cent.

No. 6.—The Development of the Spirit After Transition: The Origin of Religions, by M. Faraday. Price 10 cents; postage 1 cent.

No. 7.—The Relations of Science to the Phenomena of Life, by M. Faraday. 10 cts.; p. 12.

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

No. 8.—Obsession or How evil Spirits Influence Mortals, by M. Faraday. pp. 23. Price 10 cents; postage 1 cent.

No. 9.—Progression; or How Spirits Advance in Spirit Life: The Evolution of Man, by M. Faraday. pp. 35. Price 15 cents.

No. 10.—The Evolution of the Spirit Body, by M. Faraday. Price 5 cents; postage 1 cent.

No. 11.—The Relations of Science to the Phenomena of Life, by M. Faraday. 10 cts.; p. 12.

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

No. 12.—Obsession or How evil Spirits Influence Mortals, by M. Faraday. pp. 23. Price 10 cents; postage 1 cent.

No. 13.—Progression; or How Spirits Advance in Spirit Life: The Evolution of Man, by M. Faraday. pp. 35. Price 15 cents.

No. 14.—The Evolution of the Spirit Body, by M. Faraday. Price 5 cents; postage 1 cent.

No. 15.—The Relations of Science to the Phenomena of Life, by M. Faraday. 10 cts.; p. 12.

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

No. 16.—Obsession or How evil Spirits Influence Mortals, by M. Faraday. pp. 23. Price 10 cents; postage 1 cent.

No. 17.—Progression; or How Spirits Advance in Spirit Life: The Evolution of Man, by M. Faraday. pp. 35. Price 15 cents.

No. 18.—The Evolution of the Spirit Body, by M. Faraday. Price 5 cents; postage 1 cent.

No. 19.—The Relations of Science to the Phenomena of Life, by M. Faraday. 10 cts.; p. 12.

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

No. 20.—Obsession or How evil Spirits Influence Mortals, by M. Faraday. pp. 23. Price 10 cents; postage 1 cent.

No. 21.—Progression; or How Spirits Advance in Spirit Life: The Evolution of Man, by M. Faraday. pp. 35. Price 15 cents.

No. 22.—The Evolution of the Spirit Body, by M. Faraday. Price 5 cents; postage 1 cent.

No. 23.—The Relations of Science to the Phenomena of Life, by M. Faraday. 10 cts.; p. 12.

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

No. 24.—Obsession or How evil Spirits Influence Mortals, by M. Faraday. pp. 23. Price 10 cents; postage 1 cent.

No. 25.—Progression; or How Spirits Advance in Spirit Life: The Evolution of Man, by M. Faraday. pp. 35. Price 15 cents.

No. 26.—The Evolution of the Spirit Body, by M. Faraday. Price 5 cents; postage 1 cent.

No. 27.—The Relations of Science to the Phenomena of Life, by M. Faraday. 10 cts.; p. 12.

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

No. 28.—Obsession or How evil Spirits Influence Mortals, by M. Faraday. pp. 23. Price 10 cents; postage 1 cent.

No. 29.—Progression; or How Spirits Advance in Spirit Life: The Evolution of Man, by M. Faraday. pp. 35. Price 15 cents.

No. 30.—The Evolution of the Spirit Body, by M. Faraday. Price 5 cents; postage 1 cent.

No. 31.—The Relations of Science to the Phenomena of Life, by M. Faraday. 10 cts.; p. 12.

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

No. 32.—Obsession or How evil Spirits Influence Mortals, by M. Faraday. pp. 23. Price 10 cents; postage 1 cent.

No. 33.—Progression; or How Spirits Advance in Spirit Life: The Evolution of Man, by M. Faraday. pp. 35. Price 15 cents.

No. 34.—The Evolution of the Spirit Body, by M. Faraday. Price 5 cents; postage 1 cent.

No. 35.—The Relations of Science to the Phenomena of Life, by M. Faraday. 10 cts.; p. 12.

Who Wrote the New Testament. Extract from No.

Entered the Post-Office at Cincinnati, Ohio, as Second-Class Matter.

THE BETTER WAY

IS ISSUED EVERY SATURDAY

THE WAY PUBLISHING CO., PROPRIETORS,

Southwest Cor. Plum and McFarland Sts.,

CINCINNATI, OHIO.

M. G. YOUNG, President,

J. H. WRIGHT, Treasurer,

C. C. STOWELL, Secretary.

CINCINNATI, - - - - MAY 23, 1891

At Two Dollars per year to subscribers in the United States; Two Dollars and a Half to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application. In the United States THE BETTER WAY will be sent six months for One Dollar.

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

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

When the post office address of THE BETTER WAY is to be changed, we request that our readers be notified by letter, so that we may be able to state their present as well as future address.

Notice of Spiritualists Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE BETTER WAY goes to press every Wednesday.

NOTICE!

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

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

Rejected Miss will not be returned without postage accompanying the same—not preserved beyond thirty days after receipt.

Written for The Better Way.

THE INFLUENCE OF SPIRITUALISM UPON THE PROGRESSIVE THOUGHT OF THE AGE.

WILLARD J. HULL.

To the observing and thoughtful mind there has been no time in the history of Modern Spiritualism when the causes for rejoicing and reverent gratitude was so prolific, so self-evident, as to-day. It is indeed marvelous to review in retrospective action the march of events which have followed the inception of what is known as the "Rochester knockings." There are many still inhabiting the mortal tenement who can readily recall the period when the minds of men were first exercised and then stirred to the profoundest depths by the exhibition of power, crude and incomplete as it was, which opened up intelligible intercommunication between the world of spirit and the world of matter, and this fact makes it all the more wonderful. There has been in all the achievements of the human heart and intellect none so lofty, none so prodigious in its consequences as the discovery that man is an immortal, imperishable being; and to think that the grey haired patriarchs of this era can testify that they took part in the inception of the mighty truth is almost beyond belief. But mighty movements go on apace, and I am constrained to think that this fundamental truth, in their haste to attain the unknowable, is being slighted and in not a few instances entirely lost sight of by many who love to be known as Spiritualists. However, it is not my desire to ventilate this topic further, than to say that in my judgment the recognition of this principle and its corollaries involves all that a Spiritualist can ever hope to attain. Upon the advent of this truth from the spheres to the inhabitants of earth the concerted plan seems to have been the impartation to mortal man of the law of individual accountability. This is in direct conflict with the prevailing creeds of the church, and as a consequence the war, if we may thus term it, between the intelligence of the spirit world and the superstition of this world was inaugurated and has been successfully carried forward until to-day the white flag of distress is waving from the last ditch of a defeated host.

The church can no longer inflict a worse torture than a charge of heresy. This is abundant proof that the siege and bombardment of the fortress of creedism is about complete.

The clarion notes went forth through their chosen instrument in that early day which heralded the sentiments of spirits, in lieu of the egotism and conceit of man, rung the death knell of a dogma and foretold the downfall of churchianity. Those who espoused the cause and represented the sentiments of the angels were branded as imbeciles, subjected to every conceivable embarrassment socially, financially and religiously, while the media through whose instrumentality they were given were regarded as the scum of a lost humanity. This is the enviable fate which always awaits the man or woman who dares to think beyond or above "established authority."

Nothing daunted, the spirits continued to rap. Wise and benevolent messengers still voiced their thoughts through inspired lips and pens, science stuffed with arrogance assumed the mien of Falstaff and fought the powers of the skies with as little strategy and as much glory as Beefeater Don Quixote when he beleaguered the wind mills. Theology scowled and bellowed, while priests added more beads to the chains of mummery. As of old the Pope essayed to stop the earth's revolution by a papal bull, so these modern buzzards attempted to smother truth by blackening the characters of its exponents. Invention began to assume a sway which to-day dominates the world, art revived, reached forth her arms divine and covered the race with beauty and adornment; literature, unshackled and freed from the trammels of authority unbosomed to the world the wonders of the realms of mind.

All this was in its incipience less than half a century ago. Simultaneously with the opening of the spheres of the inner life the promises were given and the plans unfolded which have brought about every achievement which adorns contemporary civilization. The spirits said: "We live! and our mission is to lift humanity from the dross and dregs of a false cosmology into the clearer light of cause and effect. We declare unto the people of the earth: What ye sow that shall ye also reap. We say that no reward for goodness nor condemnation for evil exists in the economy of the moral law except that which glorifies or despoils the human spirit, and man is the arbiter of his own destiny."

This was the gauntlet laid down before the shrines, altars, and cymbals of every church. It put to shade the chasuble upon the back of every priest. It demanded a reconstruction of the Bible and the demand was acceded to. It demanded that hose be turned on hell and the rights of habeas corpus be extended so as to include lost souls, and lo! the fires have been quenched for a decade, the name of hell legislated into sheol and myriads of the lost called up for a lighter sentence.

It demanded that the doctrines of reprobation and original sin be expunged from the *corpus-juris-canonicum* of the church, and at last a Presbyterian light (Dr. Paxton) brave enough, splendid enough has come before the New York Presbytery to declare that: "The man who would dare to preach the doctrine of infant damnation and the doctrine of reprobation as expressed in the confession is not a contemporary of the nineteenth century. He is a contemporary of the seventeenth. He is a survival, and not of the fittest."

Look where we may in the affairs of the church and its tendencies and the affirmations of the spirit world are being discussed and old theories disrupted to their very foundations.

Prof. Chas. A. Briggs, another Presbyterian divine, now under the charge of heresy, upon taking the chair of Professor of Biblical Theology at the Union Theological Seminary in New York, said about the Bible, that "superstition is no less superstition if it takes the form of bibliolatry. It may be all the worse if it concentrate itself upon this one thing. It is not surprising that multitudes of the best men of our time have rejected the Bible, guarded as it is against philosophy, history and science, as if it could not bear the light of day. Many theologians," he says, "have insisted that we must prove that the scriptures were written by or under the superintendence of prophets and apostles. They have sought a prop in floating traditions. These traditions assign authors to all the books of the Bible, and on the authority of these human authors it is claimed the Bible is divine. These theologians seem altogether unconscious of the circle of reasoning they are making. The only way we can prove the authority of the authors is by their writings, and yet we are asked to accept the authority of the writings on the authority of the authors. The great mass of the Old Testament was written by authors whose names or connection with their writings are lost in oblivion. But who tells us that these traditional names were the authors of the Bible? The Bible itself? The creeds of the church? Any reliable testimony? None of these! Pure conjectural tradition, nothing more!"

No Spiritualist ever took more radical ground than this, and we cannot expect higher criticism from the church. And following close upon these declarations comes the testimony of the Rev. M. J. Savage upon the fundamental truths of Spiritualism. Mr. Savage, than whom no man in the church is better qualified to judge of these things, has recently occupied the time of two discourses to present to an overflowing house his reasons for believing and knowing that there is, as he puts it, a germ of truth in Spiritualism. I quote from the report published in THE BETTER WAY, April 18th, 1891.

"Now, as to the manifestations of Spiritualism proper I have no question as to the reality of the physical power, such as rapping and table moving, however it can be explained. I have tested the rapping thoroughly and with satisfactory results, obtaining intelligent answers to questions. People sometimes say that the rapping is attributable to the snapping of toe joints. Very well, but how did the toe joints get the intelligence to answer satisfactorily the questions of the investigators? I used to listen to such things as I am about to tell you and wonder what asylum the narrator escaped from. . . . There is an intelligence besides an invisible physical force in Spiritualism, and while the medium did not tell me things I did not know I have hundreds of times been told things that I knew the medium did not know. If I had only been told what I knew I would not have been satisfied, and this is what staggers me. I got even more than I knew the medium might know. By a personal friend possessing psychic power I have been told things that neither of us knew, things that were not in the minds of either of us."

"Now, my question is to what I am to do with these facts. If any one on the strength of what I have said chooses to call me a Spiritualist, they are at liberty to do so. I can stand epithets."

I have quoted extensively from these two liberal-minded gentlemen because I consider the thoughts thus expressed an unflinching index to the drift of opinion upon the subject of a future life of paramount importance in establishing the claims of Spiritualism.

There is in all the great panorama of the mental world no grander picture than the tottering and crumbling of old oligarchies reared upon the blood and treasure of slaughtered millions, and upon their fragments and buried dust behold the rising pillars and capitals of the new church, purged of hypocrisy and resting upon a demonstrable immortality. To the individual it is a comfort priceless in value, to be consoled with the knowledge that loved ones are ever hovering near and awaiting the opportunity to cheer and guide and bless the mortal traveler, but the mightiest effects of the truth are seen when nations and civilization bow to the supremacy of spirit and co-operate with the force and intelligence which declare that untrammelled thought is the only power which can upheave and destroy the myths of antiquity and usher the race into a brighter day.

This is the spectacle before us to-day, and while the dark side looks hideous it is only because the contrast is greater, the lines more stringently drawn between good and evil. That there are still many cesspools in the social and political affairs of the world goes without saying, but the sun is at high noon not at dawn, and the pessimist and the cynic are out of date. As fast as man rises to the demands of his better nature the barbarisms of law and society custom retrograde into oblivion. Reform is rampant and the progressive individual is in reality the only successful one. As in the church so in the State the lines of liberality are broadening out. Men are questioning whether Darwin did not, after all, know more than Moses. There will not be much to remember Moses for after the heinous law of capital punishment has been expunged from the statute books of civilized people. A nemesis stronger than any fate ever dreamed of is upon the track of the tyrant and the law which degrades instead of reforms the unfortunate. Prisons and asylums are yet to be ventilated by a power stronger than pettyfogging hypocrisy of legislatures. All this is within the economy of Spiritualism; and while many Spiritualists—so called—are busy looking for a sign it behooves the far-seeing ones to keep watch lest their opponents of to-day claim everything to-morrow. There is no greater truth than the heresy of to-day is the orthodoxy of to-morrow. And that Christianity and science both should usurp the titles to everything Spiritualism has contended for during the past forty years, is as likely to occur as that popes and priests had to acknowledge the heliocentric astronomy after denouncing it as being contrary to the laws of God.

Written for The Better Way.
"DOES GOD EXIST?"
PROF. J. S. LOVELAND.

I have concluded to partially review Brother Tyrrell's article, which is a reply to one of mine. Not that I would take up space to answer any attack upon my positions, but the "God question" is so presented by Brother Tyrrell that I think a decided advance can be made in the argument, and the relative positions of the contending parties be more distinctly understood. I am exceedingly gratified that Brother Tyrrell has, at last, ventured upon the process of definition. For years and years, through the press and from the platform, I have asked and urged our spiritualistic theists to define their idea of God. No one has ever dared to make the attempt. I have urged this because I knew that the process would be fatal to the pretensions of our God believers, as it would prove them to be either believers in deific personality or the Bible God, whom they profess to reject, or else just the same kind of atheists as those whom they denounce or they would be compelled to some other absurd theory.

Brother Tyrrell has given us a definition so complete, that nothing else could be asked for. And though his definition and his illustration destroy each other, we will put that down as the necessity of a false theory. Reader, please carefully note this definition. "For me the word God means infinite mind, which is the sum total of all things. Spirit, the primal substance of its inner envelope or body, matter its outprojected sphere or external body, and the intelligent will the energy or force which regulates and governs the dual organization."

This definition is sufficiently precise, but Brother Tyrrell is resolved, for once, to make himself understood and so he goes on to amplify his position. Thus, according to this definition, it "takes the all of mind, the all of spirit and the all of matter to constitute the infinite God. . . . It signifies that God is not a person according to the common acceptance of that term but is the one and only being in existence; for being infinite, it follows logically, reasonably and irresistibly that all finite persons are only atoms of the infinite entity. . . . Hence, the operations of nature are to me simply and only God in action."

No better statement of our modern pantheism could be made, unless we should accept the dictum of Colville; "all

is God at last." Brother Tyrrell evidently belongs to the same theosophical cult, for God "is the one and only being in existence" according to his definition. But to call this theism, is a most outrageous falsification of the meaning and general use of language. And this is what I meant when I wrote "the trouble with this method is lack of honesty." I had no intention of impugning the moral integrity of persons, but that their method was intrinsically dishonest. To illustrate: Suppose two persons interrogated as follows: "Do you believe in God?" One answers, no; and the other, yes. Where one is denied the right to testify in a court, the other is admitted. But does the pretended theist believe anything which the honest atheist rejects? Nothing. He simply uses a word—God—in an entirely different sense from the one intended by the questioner. It is deception, for he means by it just what the atheist means by the terms the cosmos, the universe, in other words the sum total of all things. The oath of such a person would be rejected just the same, as any other atheist if they explained, as Brother Tyrrell has, the meaning they attach to the word God. The only charitable excuse that can be offered is, that the ineradicable credulity of childhood is seeking some sort of covering or excuse for itself. But I will suggest to him a better term than "super-personal." He should call his God multi-personal, for, as all finite personalities "are only atoms of the infinite entity" it is not "super" but multi-personal; that is, God becomes personal in, and only in man.

Brother Tyrrell deprecates ridicule which he intimates I sometimes use. Now, it is a well-known fact that ridicule is the only logic to which some minds are amenable. And farther, that Aristotle himself never constructed more perfect syllogisms than are often embodied in the sharpest irony or ridicule. He may think what follows to be of that character; to me it is utter destruction of his entire theory. Bear in mind that there is nothing of substance, mind or motion but God. You are God—all other persons are God in essence and in action. You are God become conscious; hence you are capable of seeing and comprehending the motions of God in other differentiations beside yourself. What do you see? In these differentiations you behold the evolution of a vast category of the most contradictory and warring attributes. The rage, the malice of God outbreaks through flood, fire, earthquake, cyclone, pestilence, war and famine in one continuous slaughter of human beings. Earth's atmosphere never ceases to vibrate with the notes of woe and pain. The earth itself is torn and rent by the angry action of the deity. All the base affections of reptiles, beasts and men are the outworkings of God. They are not the result of blind forces or tendencies, as Brother Tyrrell tells you, but they are the desired, intended approved acts of God. But the climax of absurdity is reached when you consider that all this din and conflict of elements and passions is, God contending with himself. He calls himself fool, villain, murderer, etc. He kills himself and then hangs for the murder. He is in perpetual dispute and wrangle with himself. He is sometimes a wise man at others an idiot. A white, black, red or yellow man, just as he chooses. He is a whale or a tiger, a skunk or a rattlesnake, God is all and all is God. He is mind, spirit and matter. "Let us worship God." Here is a huge python, it is God and we cast ourselves before it to be devoured, to be lost and swallowed up in God. Fetish worship, image worship, all kinds must be right, must be divine for "it takes the all of mind, the all of spirit and the all of matter to constitute the infinite God." But I can't shut out the funny part of it. In all this vast panorama of worship, which the ages unroll, God has been worshipping himself and yet has never suspected the truth. Indeed, as a rule, it is not realized even now. Take the robed priest as he stands by the altar. Can you persuade him that he and the altar and the victim are alike God? But they are, or Brother Tyrrell labors under a huge mistake. But God persists in denying himself. Approach the devout worshipper. Ask him if he is God. He looks at you with horror. But he is God and yet shrinks with terror and dismay at learning who and what he is. Brother Tyrrell has found out God. He, with Colville, has attained theosophy, the wisdom of God—"God is all."

Here is a pantheon compared with which that of old Rome was a small closet for the family Penates. It includes the universe with all its beings and things. Emerson speaks of meeting God "in the bush," but there is no need of going into bushes, you can meet him on the highway, on the railway; or you have only to gaze into a mirror and you stand face to face with God.

I have a few questions. Brother Tyrrell says "the operations of nature are to me simply and only God in action." Are these operations the result of "the intelligent will, the energy or force which regulates and governs the dual organization?" Are those forms of energy, which we term attraction, repulsion, gravitation, etc., resultants of "intelligence?" Are there no forms of automatic action in the universe, outside of and independent of will—volition? Are

the process of organic life simply the vibrations of intelligent volition?

If, as you say, God is a "dual organization," did that organization ever begin? What was God's condition before he was organized? Who organized him? Or, if unbeginning organization is possible, why may there not be there any number of other organizations?

But, my brother, have you produced anything but a tissue of unsupported assumptions or theories in your articles so far as the main question is concerned? Where is the proof of an "intelligent will?" You must know that all schools of thinkers discriminate between the intellect and the will; and your own thinking should have suggested that the will stands, to say the least, in as intimate relations with the affections and appetites as it does with the intellect.

With such a scheme of utter pantheistic fatalism how is it possible to evolve the shadow of an ethical system? In the broadest and most perfect sense "whatever is, is right" both in substance and action, for God is all. Men are simply and only the organized deity, and can do no wrong unless God embodies, or rather, is embodied wrong.

NEWS ITEMS.

Now Honduras has a revolution.

New York Italians will erect a monument to Columbus.

England makes fun at the declaration by John L. Sullivan that he will stand for Congress.

The pope will issue this month an encyclical aimed to place the church at the head of the labor movement.

The N. Y. Herald has just put up a new printing press that runs off 90,000 papers in an hour, or 1,500 every minute.

The prayer-meeting at the Ridgefield Park, N. J., Methodist church May 1st was enlivened by a rough-and-tumble fight.

The inventor of the Maxim gun is devoting his attention to flying machines. He makes the somewhat astounding statement that he has obtained one-horse power from a motor weighing only six pounds, and that this will support 133 pounds in the air.

The centre of population in 1800 was 18 miles west of Baltimore; in 1810, 45 miles northwest by west of Washington; in 1820, 16 miles north of Woodstock, Va.; in 1830, 19 miles west by southwest of Moorefield, W. Va.; in 1840, 16 miles south of Clarksburg, W. Va.; in 1850, 23 miles southeast of Petersburg, W. Va.; in 20 miles south of Chillicothe, O.; in 1870, 48 miles east by north of Cincinnati, O.; in 1880, 8 miles west by south of Cincinnati, O.; in 1890, 20 miles east of Columbus, Ind.

In San Francisco a few days ago Sing Song, priest in a Chinese joss-house, was arrested on the charge of cruelty to animals. He was found on Washington street, wearing a square hat and a long robe. He was making a horrible noise by beating cymbals and ringing a bell. Near by he had a white duck in a tub of water with its legs tied together so that it could not swim. When asked what this performance meant, Sing said that a Chinese woman had died in the house in which he was in front of and he was trying to "joss" her soul into the body of the water fowl so that when it died its spirit would carry the woman's soul off to the flowery kingdom beyond. He was very indignant at being arrested.—Chicago mail.

In a recent Sunday the Rev. Dr. Heber Newton of New York, said concerning "faith": "Faith which so strengthens man to do and to dare in the battle of life may yet strangely, sadly, limit him, narrow him, sour the sweetness of the human blood within him and mar instead of make him. Let a man be dominated by faith and he may grow to be the fanatic, the ascetic, the man of blood and of iron, sacrificing everything to dogma and institutions, in which he enshrines faith. Faith has burned libraries, closed schools, annihilated science, martyred philosophers, whitewashed the walls on which art has drawn her glorious visions, stayed the progress of the human race through centuries, and wrought incalculable evils to civilization."

We suppose good Christians are beginning to regard the once "Parson" Pentecost with a sort of grim horror to judge by the following:

"Mrs. Nellie Pearcey murdered Mrs. Hogg and her baby in London last October. Not to be outdone in crime the English Government murdered her two days before the joyous Christmas day on which the gentle Jesus, who said: 'If ye forgive not others their trespasses, neither will your Heavenly Father forgive you,' was born. When the black flag, which announced that Mrs. Pearcey was hanging, appeared above the prison walls, the crowd of Christians in the street 'set up a loud cheer,' they were so glad that she was being choked to death. And then they went away to get ready to sing their Christmas carols 'Peace on earth and good will to men.'—Twentieth Century.

Mrs. E. A. Wells, whose religion is Spiritualism, and whose profession is a medium, recently had a young man arrested for disturbing her peace at a seance. The case was on hearing in Judge Worley's Court recently and the lawyers seemed to doubt whether the

fact of their being Spiritualists, per se, militated against the credibility of witnesses. Evidently the learned counsel are not well up in the history of litigation involving Spiritualists. In numerous cases it has been held that Spiritualism is a religion and that its followers cannot be impugned for dishonesty or unreliability on account of their belief. We now recall, by the way, a number of eminent men of scientific attainments who have investigated Spiritualism and become converts. Such men, for example, as Alfred Russell Wallace, George Lewes, and Professor Hare. In matters of religion there is no accounting for beliefs, and the law gives full faith and credit to the followers of every sect, however improbable a given faith in itself may be, so long, of course, as the doctrines and practices of the profession thereof are not in conflict with the laws of the land. There was a time when the testimony of an atheist could be impeached. It cannot be now.—San Francisco Daily Stock Report.

The Rev. Howard MacQueary, who was suspended from the Episcopal ministry for alleged heresy, does not approve the latest crusade against the nude in art. "The whole question of the suggestiveness of the nude," he says, "lies in the French saying, '*Honi soit qui mal y pense*.' If a man with a single eye to the beautiful observes a painting or statue of a nude figure there is nothing suggestive in it to him. To a voluptuous man, however, it does not matter whether the figure be draped or undraped. It is absurd," he continued, "to say that the representation of the nude in art is demoralizing. The object of art is to present the real beauty or ugliness of nature. If an artist wants to show me the ugliness of a Hottentot I want to see the ugliness. If he desires to present to me the beauty of the Greek I want to see the beauty in the original. To the question why should we admire the nude in art unless we admire the nude of the model, I should answer that it is not the nude but the correctness of the artist's work that we admire. I don't admire the picture of the nude simply because it is nude, but because of the correctness of the drawing and painting. It is accuracy of the reproduction that we admire. As on the stage, the more perfect the illusion the more perfect the production, so it is in art. As for scantiness of attire of women in the drawing-room—well, while I'll admit that all do not dress according to my taste I don't feel like condemning it. It all depends, it seems to me, upon the woman who does the dressing. If she is a pure woman and has a beautiful neck and arms, I see no reason why she shouldn't wear a gown to exhibit these charms."

The Bishop of London, in a recent address, boldly championed the idea of simplicity in conducting funeral services, claiming that there is much in the observance of these that is inconsistent with the principles of Christian faith. "Solemn cheerfulness," he says, "should be a characteristic of a Christian funeral," adding: "Society could do much by setting its face against all that is dismal, painful and dark in funerals, and by encouraging the use of emblems and symbols of brightness that truly belong to the idea of Christian burial." Surely, with the exponents of religion pleading in the name of Christianity for "brightness and cheerfulness" in funeral observances, and the secular press, as exponents of popular feeling, demanding simplicity and unostentation in such observances, we may reasonably look for a reform in these that will conform with the spirit of Christian faith, and with that economy of resources that is often essential to the comfort of the living. There is no heavier, or more useless tax upon the community than that which custom imposes in modern funeral observances. It is a levy upon the financial resources at a time when its subjects are least able to bear the strain, a levy upon the sympathies and feelings of all concerned at a time when they should be soothed rather than wrought upon, and a levy, too often, upon the actual necessities of the survivors. A reform of this kind appeals to the intelligence of intelligent people, and it is one which must work from the top downward, since as the rich and well-to-do make their funeral occasions of ostentatious display and sumptuous mourning, the middle classes and the poor will follow them to the full extent of their ability.

It is not a lucky word, this same impossible; no good comes of those who have it so often in their mouths.—Carlyle.

A man who is able to employ himself innocently is never miserable. If I wanted to inflict the greatest punishment on a fellow-creature, I would shut him alone in a dark room without employment.

Catarrah Can't Be Cured

With Local Applications, as they cannot reach the seat of the disease. Catarrah is a blood or constitutional disease and in order to cure it you have to take internal remedies. Hall's Catarrah Cure is taken internally, and acts directly on the blood and mucous surface. Hall's Catarrah Cure is no quick medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surface. The perfect combination of the two ingredients is what produces such wonderful results in curing catarrah. Send for testimonials free.

P. J. CHENEY & CO., Prop's, Toledo, O. Sold by Druggists, 75 cents.

Correspondence.

Sturgis, Mich.

The Harmonical Society of Sturgis will hold their thirty-third anniversary, June 13th, 14th and 15th. Mrs. R. S. Little, of Boston, Joel Tiney, of Chicago, and Abram Smith, of Sturgis, will be the speakers. Yours, C. CRESSLER, Sec'y.

Meadville, Pa.

You and your friends are cordially invited to attend the annual picnic and Sunday Assembly of the Cassadaga Lake Free Association, at Cassadaga campgrounds, Chautauque county, N. Y., June 5 and 6, 1891. Speakers: Mrs. R. S. Little, of Boston, and Willard J. Hull, of Buffalo, N. Y.

The Northwestern Band, of Meadville, Pa., will furnish the music on Saturday and Sunday, and this celebrated orchestra will furnish music for the dancing Saturday evening.

A. E. GASTON, Pres't.

Worcester, Mass.

The Worcester Telegram says, that J. Frank Baxter, the Chelsea medium, was the attraction at Continental Hall. There was present a full representation of the Worcester County Association of Spiritualists, and at the close of the lecture some mediumistic tests were given. The subject of his lecture was "The value of phenomena in establishing belief."

After a synopsis of the lecture, a list of the tests given by Mr. Baxter were recounted in an interesting manner, undoubtedly to the satisfaction of the Worcester Spiritualists and attendants at this meeting. Mr. Baxter is doing a good work for the cause, and many of the more liberal secular newspapers are aiding us in the dissemination of the truth.

New York, N. Y.

A special entertainment and grand testimonial benefit to the First Society of Spiritualists of New York City, will be given at Adelphi Hall, corner 53d Street and Broadway, Sunday, May 24, 1891, at eight o'clock. Mrs. M. E. Williams, manager. Following is the program for the occasion: 1. Norwegian Hymn, Miss Anna A. Watson and Prof. J. Jay Watson; 2. Address, Mrs. M. E. Williams; 3. Tests and spirit communications, Mr. John W. Fletcher; 4. Slate writing and raps, Dr. Henry Slade; 5. Form materialization, Mrs. Effie Moss; 6. Instrumental duet, Miss Anna A. Watson and Prof. J. Jay Watson; 7. Slate writing, Mrs. Mott Knight; 8. Inspirational singing, Miss Addie Gage; 9. Violon solo, Little Johnnie McKeever. Admission one dollar.

Brookton, Mass.

The benefit entertainment and lecture in Ladies' Aid Hall, given by Mrs. Marguerite St. Omer and others, on the 13th, with a good success. Never were more spiritual truths spoken in so few words as were uttered by this gifted lady on the subject of "Spiritual charity and true Spiritualism." Her psychometric readings and tests were acknowledged by the receivers as being the most correct they ever heard given, and many of the audience embraced the opportunity at the close by saying to her, "God bless you, my reading was as true as life."

The solos by Miss Scott and recitations by Mrs. Stoddard and Miss Benita Packard were well worthy of the applause they received. This gifted lady will soon lecture again on the "Beauties of Spiritualism." C.

Vicksburg, Mich.

Again the Vicksburg Spiritualist Association have had Mrs. Lena Bible in our midst, discoursing upon the spiritual philosophy to fair-sized audiences, giving satisfaction. She has many admirers.

Societies desiring a speaker need not hesitate to procure her services, as they will be pleased with her work, as we can vouch for. Her psychometric readings give universal satisfaction.

Mrs. Laura Holton-Hurston rendered beautiful songs and music, she has no superior in the musical line, assisted by Mrs. Agnes Robinson and C. E. Dent.

Monday afternoon Mrs. Bible went to Meridian, held a large circle in the evening, starting investigators into a new line of thought, convincing many of the continuity of life by her tests. MRS. EMILY DEMING.

Louisville, Ky.

The annual meeting of the First Spiritualist Society convened at Euclid Hall resulted in the election of the following officers: President, W. A. Shrader; Vice-president, George Drexel; Corresponding Secretary, Martin Metzger; Financial Secretary, Dr. Thomas McAbey; Treasurer, Mrs. Mary Schrader; Stewards, Mr. Taylor and Mrs. Swedoff; Trustees, George Heinsohn, Dr. Wilson and Mrs. Victor; Librarian, Mrs. McAbey; Organist, Mrs. Folsom.

Miss Lizzie Bailey, who has been lecturing for this society from its infancy through the number of years up to the present date, was tendered a rising vote of thanks for her faithful services rendered, and the same reported in honor of Dr. Wilson and ex-President George Heinsohn for their untiring labors performed in the growth of the society. Brother Heinsohn refused re-election, giving his reason that he contemplated making a lecture tour.

This society has a large attendance of Spiritualists and investigators, who enjoy the eloquent and instructive lectures delivered.

MARTIN METZGER, Sec'y.

Montpelier, Ind.

The good work continues to move on. Organization, circles springing up in unexpected localities, mediums developing all over the land, and those months are filled with good words from the angel side of life, are being sought for from every quarter to dispense spiritual food to the hungry souls. Remember the words of Paul to the Colossians, "Let no man beguile you of your reward in voluntary humility and worshiping of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind."

But we did not start out to write a sermon, but to say for the benefit of those concerned that Mrs. E. Bowman, of Pennington, Ky. county, Ind., is rapidly developing to a first-class mediumship, and well she deserves it, being faithful to the trust confided to her by the angel world.

Her phases of mediumship at this writing is personation of spirits, giving the names with short communications, clairaudience, clairvoyance and psychometric readings having tested her powers, and believing her mediumship genuine I cheerfully recommend her to all those desiring tests. Respectfully, S. A. THOMAS.

Haverhill, Mass.

The Mediums' Order of Beneficence continue to hold meetings three times a week. Sunday, April 14th and 20th, Prof. Millison gave very interesting and instructive lectures in psychic art, descriptive of his pictures placed upon the walls of our hall.

At the afternoon conference several of our local mediums took part, and were of unusual interest.

On the 19th Miss Louise Irvine, of Everett, Mass., a young lady of rare ability, gave "The

Hindoo's Paradise," the rendition of which was most excellent.

On Friday the guides of J. P. Thornley gave a very pleasant and profitable seance. At each session of our meetings no one member does more to help the good cause along than does this worthy brother, who, besides from his mediumship, gives planetary readings of character from a scientific standpoint, which are decidedly instructive and entertaining.

May 13 Mrs. M. F. Cross spoke in the evening on "The needs of the hour," showing plainly many points to be taken into consideration and made use of, followed by Mrs. M. A. Kimball with tests.

The afternoon Conference was led by the controls of Jennie S. Johnson, followed by Dr. W. H. A. Simmons and others.

We are working in perfect unity and harmony, with one purpose, to the end that each and all may attain a higher degree of spiritual unfoldment, and extend a helping hand to our less fortunate sisters and brothers, wherever found. Fraternally, WIN.

Milwaukee, Wis.

Prof. A. B. Severance, in a letter to THE BETTER WAY, writes: "I was very much interested in Mrs. Little's article in THE BETTER WAY, giving an account of her attending the Theosophical Convention in Boston lately, and that she stands by Spiritualism in its broadest sense, that it stands for the brotherhood of man; and that to be a Theosophist is not being a Spiritualist: to be consistent one cannot be both, one is based on facts and the other on faith, once teaches to live for this life and the other asks for evidence in all things."

I have been very much amused lately in reading articles by some of the writers for THE BETTER WAY, in their great effort to show how necessary it was to believe in some kind of a god to govern and control this universe, and an impersonal one at that.

Well, I suppose, men will continue to make gods as long as they have any use for them.

I wish to say that I consider your paper a grand success, so far as meeting the wants of the majority of liberal minded people. It also is growing broader in the scope of the editorials and gets in more of practical life, the here and now. I take great pleasure in its perusal."

Watertown, N. Y.

I have commenced an engagement for the new Progressive Society, recently formed here, and never in my public ministrations have I ever met with so warm and generous reception and found more intelligent and interested hearers as among the friends here at Watertown.

Brother and Sister Mattison, at whose hospitable home I am sojourning, are warm-hearted, noble-minded souls, whose magnetic sphere is a spiritual tonic to the pilgrim with in their doors, and creates an atmosphere of spiritual strength and sympathy to all they come in contact with.

This new society numbers some of the best and most prominent citizens in the city. Brother Lyman C. Howe's recent labors for this society has been the means of stirring up much thought in the society, and left a lasting impression, both healthful and spiritual, and given a new impetus to the cause.

THE BETTER WAY is taken by many Spiritualists here, and its treatment of mediums and the cause generally commended by all thinkers of our cause. I send greetings to all the friends. With respect, BISHOP A. BEALS.

Seattle, Wash.

If not trespassing on your good nature I would ask you to please publish the following, which, I believe, will be of interest to all Spiritualists.

An address to all Spiritualists throughout this American Union. A long felt want is now filled by the establishment of "The American Union of Spiritualists," instituted January 25, 1891, in the city of Seattle, Wash.

Its object is to amalgamate the interest of Spiritualists throughout this American Union of ours, which will be accomplished in this way. Subordinate councils will be established in every town and city in every State under the jurisdiction of the States' Grand Councils. The principle officers will meet in convocation under the name of the General Grand Council of American Union of Spiritualists.

The subordinate councils will meet once a week; the States' Grand Councils every three months; the General Grand Council will meet once a year, when business affecting Spiritualists in every State will be discussed and disposed of.

The principles of the American Union of Spiritualists are as follows:

1. Universal Toleration.
2. Universal Compulsory Education.
3. Universal Suffrage.
4. Separation of Church and State.
5. Universal Legality of Law.
6. Universal Equal Taxation.

Spiritualists are strong enough numerically and morally to demand that respect of every true American, which is their right given them by the Constitution of the United States. That respect and esteem which is shown all other doctrines, opinions and religions, for universal toleration is the highest pinnacle of civilization to which any nation could attain, and in the glory and pride of every right thinking man and woman.

The following are the three principal officers: Charles D. Knight, President; Dr. William Parsons Gerts and John Albert Stafford, Vice Presidents.

Respectfully, Chas. D. Knight, Pres't.

Cassadaga, N. Y.

The twelfth annual meeting of the Cassadaga Lake Free Association will be held on their grounds at Cassadaga Lake, Chautauque county, N. Y., from July 21 to August 30, 1891. The following is the program and list of lecturers:

- July 24th—Mrs. R. S. Little.
- July 25th—W. J. Colville.
- July 26th—Mrs. R. S. Little and W. J. Colville.
- July 27th—Conference.
- July 28th—Lyman C. Howe.
- July 29th—Mrs. F. O. Hyer.
- July 30th—W. J. Colville.
- August 1st—Mrs. F. O. Hyer.
- August 2nd—Jennie Leys and Lyman C. Howe.
- August 3rd—Jennie Leys and Willard J. Hull.
- August 4th—Conference.
- August 5th—Mrs. F. O. Hyer.
- August 6th—W. J. Colville.
- August 7th—Mrs. H. S. Lake.
- August 8th—Hudson Tuttle, Emma Rood Tuttle and Dr. P. L. H. Williams.
- August 9th—Mrs. H. S. Lake, Hudson Tuttle and Emma Rood Tuttle.
- August 10th—Conference.
- August 11th—Mrs. H. S. Lake.
- August 12th—Hudson Tuttle and Emma Rood Tuttle.
- August 13th—Mrs. Cora L. V. Richmond.
- August 14th—Dr. P. L. H. Williams.
- August 15th—Woman's Suffrage Day. Rev. Annie Shaw, Washington, D. C., Susan B. Anthony and Miss Hattie O. Pette.
- August 16th—Mrs. Cora L. V. Richmond and Hon. A. B. Richmond.
- August 17th—Conference.
- August 18th—Miss Jennie B. Hagan.
- August 19th—Mrs. Cora L. V. Richmond.
- August 20th—Hon. A. B. Richmond.
- August 21st—Miss Jennie B. Hagan.
- August 22nd—Temperance Day. Henry Frank.
- August 23rd—Mrs. Cora L. V. Richmond and A. B. French.
- August 24th—Conference.
- August 25th—Hon. Sidney Dean.
- August 26th—Mrs. R. S. Little.
- August 27th—Henry Frank.
- August 28th—Hon. Sidney Dean.
- August 29th—Miss Jennie B. Hagan.
- August 30th—Mrs. R. S. Little and Hon. Sidney Dean.

The Indiana Camp Grounds.

Wife and self were invited to hold meetings in Anderson, Ind., April 24th and 25th. Since the Indiana State Association of Spiritualists organized Anderson has been headquarters, and Westernfield Hall's doors have been open to any one who desired to speak or use medial powers. Naturally, then, Anderson was the objective point where camp grounds were suggested for an annual summer festival. And there is no more zealous and earnest than Dr. Westernfield to entitle him to the presidency of the association. He is more than three score and ten, yet activity of mind and body is such that he deems every possible work for Spiritualism but a light task. He is superintending all the work of arrangements in the fitting up of the grounds, erecting buildings and making contracts for railroad rates, speakers, mediums, advertising, etc. Add to all this the efforts to raise necessary funds, and he is doing a work that many younger men would shrink from. Indeed, could scarcely be hired to attempt for Spiritualism. Help is coming to him, and the results are promising. A camp meeting of usefulness will be the result. The cause he loves so well will find an abiding place in Indiana where future people shall assemble for spiritual culture and communion with nature. In his company, we visited the lately purchased grounds that we might testify to the good friends in Indiana and elsewhere that the selection has been wisely made.

A beautiful grove of thirty acres, on the north bank of White River, one-quarter mile from Chesterfield Station, on the Bee Line, and a four mile drive from Anderson, is the spot where we and other spiritual pilgrims will assemble for daily meetings, July 10th to August 10th, next. The grove was purchased from brother Carrol Brownenberg, a member of the association, who gives three years' time to pay, without any advance or cash payment, besides he contributes money and labor. It is good to find occasionally some one who is willing to utilize worldly possessions while in life, instead of trusting for it to be done after death.

This grove is cleared of undergrowth, with liberal shade from some majestic growth; the land just rolling enough for good drainage, and spring water abounding sufficient for a multitude.

The White River will be a famous place for all who like that aqueous sport, and the banks a tempting spot for strolling lovers and reflective sires or matrons. There is ample room for farmers' teams, for tents and buildings, and a wide range of country traversed by well-made roads for excursions and drives. Wild flowers bloom in abundance. Mrs. Kates gathered an armful and reveled in their sweet perfume. Busy builders are at work, and the sound of hammers and saws startle the dwellers of the woods, even as later on the sound of songs and speech will startle some near-by theological fossils who belong to the night side of science.

Several cottages are built, including a seance room. The foundations are laid for a lodging house of thirty rooms. A dining room, and pavilion for speaking are contracted for. Other necessary buildings will be erected in time for the meetings, and some individuals will erect family cottages. There are also tents engaged. Ample tenting and building room may be had on application. There will also be a boarding place in Chesterfield, adjoining the grounds, or in Anderson. Low priced board, with wholesome country fare, will be provided. Nature smiles beautifully upon the place, and spirits applaud gleefully for another extended opportunity to help humanity. The camp grounds are in a spiritual center. Large attendances are assured. Contributing cities in the State are almost in touch, and are alive to the benefits offered. Keep your eyes on Hoosierdom! You will hear the slogan, and it shall reverberate into the souls of men and women. Good talent has been engaged to present, both the philosophy and the phenomena, and a host of good workers have promised volunteer labor. Daily programs will be observed, with special days for children, women and farmers. There will be a mediums' meeting, Indian pow-wows by control and nightly seances.

All who want further particulars address Dr. J. W. Westernfield, Anderson, Ind.

Bro. A. Weldon, late of Chicago, drove to the grounds while we were there, and by request the writer enjoyed a ride back in his buggy. On the way we stopped at the celebrated "Mounds," but we found the same to be earthworks of our ancient friends and brothers for either of both, protection and worship. It is a fort-like arrangement, and will afford much speculation and interest. No doubt but what our mediums may become our rapport or influenced, and we may have revelations.

An important item that we must not overlook in natural gas. The Spiritualists are generally well supplied—but these camp grounds are crossed by pipes from near-by wells, and the necessary lighting will be excellent; also cooking by this earthly element will be made easy.

Come and enjoy this festival season in God's temple, and you will be helped for all purposes of life. Fraternally, C. W. KATES.

Brooklyn, N. Y.

Conservatory Hall, Sunday Morning, April 19th, Mr. Fletcher's subject was "The life beyond the river of death." The speaker said: "The conceptions of the life in the world beyond is far beyond the environments of the body, and however better that life may be in your estimation you fail while in the mortal to conceive of the beautiful in life after the so-called death. You have been taught to look to the future as a place of eternal song, with the waving of palms, and while we may differ with those who teach this style of future life, claiming as spirits that our life is a life of usefulness and work, and that we are still inspired by the same thoughts, the same work, the same usefulness into which, after your spirit has passed through, it will meet with various grades and degrees of life, constantly ever onward to a better, purer and higher development of your best and truest motives."

Three things await that will surprise you, first, not to meet those you expect. Second, to meet those you do not expect, and lastly to know that you are there yourselves. You are apt to arrange your friends as you understand them, and just there you will discover that your judgment is far from infallible. That which you now consider bad, and also that which you consider good will pass to forgetfulness. Closing your life here does not close your life work. Each and every life must be rounded out—completed. The suicide does not change his condition, but only the conditions under which life's duties and requirements must be met. When you think by suicide you can change your condition you forget that you are placing yourself in a position where you have to meet the same conditions, and under less favorable conditions, and in addition you must meet the consequences of your last terribly reckless act, and whether it be days, weeks, months, years or centuries, you must gather up the threads and go on with your life experience.

There are many who are anticipating a reward for their services go through mortal life in a condition of misery—make everybody miserable around them, and for what? That they might be advanced to the higher seats in heaven, that they may have a more royal robe of a little finer texture and a more beautiful crown, and that they may be placed upon a pedestal and show off to their less-favored neighbors as examples of goodness. There are no such

rewards, and especially not for such individual selfishness. Persecuting the flesh, wearing sackcloth and sitting in the ashes, with pebbles in your sandals, is all wrong. Hold up your heads: bless humanity by making your friends and surroundings more comfortable. Make the world better by your having lived in it, and by the good you have done. Make it more glorious, and thus by your influence and example add to the comfort and happiness of humanity.

The spirit in passing to the future life meets same conditions, only you have passed to a brighter stage of existence, and having gained strength you are prepared to come back with new ideas and new hopes to friends in the mortal. The day after death is not a day of singing praises to God, but of meeting old friends, of mutual congratulations in a place where language fails to convey any idea of its beauty, magnificence and grandeur.

On Monday evening Mr. Fletcher gave a short lecture on "Theosophy and its relation to Modern Spiritualism." The speaker said: "Spiritualists they know all about Theosophy, and Theosophists are positive they fully understand Spiritualism, and so they cut each other's throats pleasantly. What is Theosophy? It is a return and possible demonstration from our friends who have passed to the life in the beyond of their continued existence. What is Theosophy? We are told that it is simply God-wisdom, a very good response until the question is asked what is God-wisdom, and what other wisdom have you except God-wisdom? Wherever you find truth it is God-wisdom. Theosophists claim that we are always looking for signs and wonders."

Theosophy is really the intellectual side of Spiritualism. Too much phenomena is not just what is required, but the more intelligent Spiritualists know that the better developed you are the better you can do your work. Let us develop our own powers; let us work up our spirituality and we will be the better prepared to meet the daily requirements of life. Theosophy means the development of self; you must be able to throw off evil and follow the good alone. Too many are apt to think the fire that is destroying a home is not effecting their homes, but those of some other individual. The laws applying to one applies to all. That which is good for Germany is good for the United States. The more you develop the individual the better for all. Theosophy appeals to the thinkers and more intellectual, while Spiritualism appeals to your feelings and emotions. When you wish to teach a child the alphabet you buy it some blocks with letters, and the child learns the alphabet. The spiritual phenomena are the blocks. Some persons object seriously to the doctrine of reincarnation, saying they do not wish or ever intend to come back to earth, once they are away. We would like to ask all such were they consulted about their present incarnation; are you consulted about the length of time you remain here, or when you are to go out. It is then at all remarkable that you will be consulted in regard to the matter, should it become necessary in God's wisdom for you to return? When you come to look over your list of friends and acquaintances you will discover some that are wiser than others. This proves that the race is growing, and that there is more intelligence to-day than ever before.

Bigotry, superstition and ignorance were everywhere in existence until the rap came, since which time the devil has died, superstition has been relegated to the dead past, and the people are educated. The trouble with your Thomas Paines of the past and your Robert Ingersolls of to-day is that they tell too much truth, and the contrast with error is so great that to think intelligently yourselves you must have the courage of your opinion.

After the lecture Mr. Fletcher gave quite an extended seance, some of the descriptions given being very remarkable and pointed.

Fraternally, DOCTOR.

PERSONALS.

Contributions received: J. M. H. B. W. F. H. A. L. L.

Mr. C. H. Murray has permanently located at Elkhart, Ind.

Mrs. Annie Besant is to succeed Madame Blavatsky, the mother of Theosophy.

Mrs. Lena Bible has been engaged by the Union Society of this city to address the same during the month of June.

Rejected MSS. not returned unless accompanied by the postage, nor after thirty days if not called for before that lapse.

The Two Worlds publishes a "Missionary Number for the Whitsunday Holiday." Why not for the M. S. Holidays—it being a Spiritualist journal!

Mrs. C. B. Bliss, the materializing medium, has located at Ouset Bay camp-ground, and will remain there during the summer, says the Banner of Light.

"Base ball administrators innocently to the craving for excitement, and crowds out worst passions," said Rev. Dudley W. Rhodes to his audience on Sunday evening. THE BETTER WAY favored base ball on similar grounds over two years ago, as some of our readers will remember.

A committee composed of Messrs. I. S. McCracken, Marion Long and M. G. Youmans has been appointed by the Union Society to arrange and conduct the annual picnic of the society, to take place on the 13th of June at Coney Island. Further particulars in other issues.

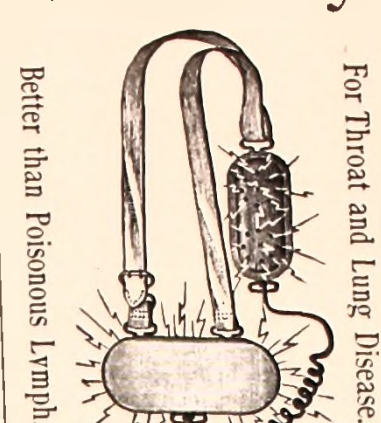
Mrs. Elizabeth Ruffin, a lady well known in this community, was united in marriage on the 4th inst., at Santa Barbara, Cal., to Dr. John Brown, a clairvoyant physician and diagnostic. Her many friends of this section of the country send her best wishes and hopes that this union may prove a happy one in all respects.

Mr. H. L. Suydam, of Geneva, N. Y., has issued another interesting pamphlet, entitled "Oh, Hell, Where is Thy Victory?" and says "this is a solemn and grave question." Those who desire to read something unique should send for a copy. Price 5c. Ask for tract 14, and address the author as above.

Mr. and Mrs. James Mock and daughter have been excommunicated from the Baptist Church at Muncie, Ind., for believing in Spiritualism. Probably this church congregation doesn't know that half of the church members of the world believe in Spiritualism. Why not turn the rest out, too? It would be better for our cause.

K. T.—The medical law as taken from House Bill, No. 633, Sec. A, Vol. 27, page 183 Statutes of Ohio, and amended Sec. 699 reads: Whoever prescribes, or practices, or attempts to perform a surgical operation without having attended two full courses of instruction, and graduated at a school of medicine, either in a foreign country, or who cannot produce a certificate of qualification from a State or county medical society—except as amended that when a person has been in continuous practice of medicine for five years or more, he shall be allowed two years in which to comply therewith—shall for the first offense be fined not more than one hundred dollars nor less than fifty dollars, and for any subsequent offense be imprisoned for the term of thirty days.

Electricity.



Lung & Spine Battery.

Better than Poisons. Lymph. For Throat and Lung Disease.

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

Awarded a GOLD MEDAL and DIPLOMA by the Academy of Science, at Paris, France. Also Galvanic Insoles—worth their weight in gold—for cold feet and poor circulation. Write for Pamphlets. Liberal terms to Agents. Address THE THOMAS BATTERY CO., CARDINGTON, OHIO.

A. L. STANFORD, Developing Medium, No. 120 PLUM STREET, CINCINNATI, OHIO.

Magnetized Paper Free for 2-cent stamp.

FREE! FREE! If you will send me your address, I will send an ILLUSTRATED CIRCULAR with full directions how to be fitted by my new Method of Clairvoyant Sight with my MELTED PEBBLE SPECTACLES that Restore Lost Vision. Spectacles sent by Mail and Guaranteed to fit. Address B. F. POOLE, CLINTON, IOWA.

B. F. Poole's Magnetized Compound for Weak and Sore Eyes. Sent by mail, price, 6c. cents.

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

No one admitted without recommendation or introduction from some well-known Spiritualist.

A. J. C. ROBBINS, Magnetic Physician, Of the Cumberland Mountains Robbins, Scott Co., Tenn., Heals at a distance. No cure, No pay. He requests a fair trial.

DR. STANSBURY'S Spirit Remedies. GREATLY IMPROVED & ENLARGED THE INCREASING DEMAND TELLS OF THEIR POPULARITY.

Elixir of Life.—Throat and Lung Healer. Great Blood, Liver and Kidney Remedy. Magical Sea Moss Hair Tonic. Wild Fire Liniment.

Thousands of Testimonials. Large bottles \$1.00; six for \$5.00. Liberal terms to healers and others. DR. STANSBURY'S WHEELLOCK, Box B, Station A, Boston, Mass. Send for Circulars.

Mrs. M. E. WILLIAMS, PSYCHIC No. 232 West Forty-Sixth Street, NEW YORK CITY.

DAILY COMMUNICATION. INDEPENDENT VOICES. BY APPOINTMENT ONLY.

An Astonishing Offer. Send three 2-cent stamps, lock of hair, age, name, sex, one leading symptom, and your disease will be diagnosed free by spirit power.

DR. A. B. DOBSON, Maquoketa, Iowa.

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

MRS. J. H. STOWELL, TRANCE MEDIUM, No. 466 Baymiller St., City, Sittings daily for information and tests from 8 a. m. to 4 p. m.

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

DR. AND MRS. ASPINWALL, No. 611 First Avenue, South, Minneapolis, Minn., will diagnose and treat all forms of disease, with the aid of their ancient and modern guides. Cases pronounced incurable solicited. The morphia habit cured; the fat made lean, and the thin in flesh made plump and happy. Enclose one dollar and lock of hair.

Book of Medium We Can be had for one dollar by sending to Medium We, 2801 Twenty-eighth and Grace Sts. Richmond, Va.

CANCER and Tumors CURED: no knife; no pain. Send for Circulars. Address, 103 Elm St., Cincinnati, O.

ALBRO'S MAGNETIZED PAPER.

CONTAINING vitalized forces for the healing of the sick and the development of mediumship. Magnetized Paper is no new method by which the resources of nature are conveyed to the people. Still the theory of its conveyance is little understood.

Thoughts and desires are a substantial entity. Vitality, born of Magnetism and Electrical Current, is also an atomized substance; therefore, all three being substances, paper can be thoroughly saturated or imbued with them.

Having been before the public for many years in the interest of Mediumship, and especially successful in developing mediumship into some of its highest phases, he has found it quite impossible to reach the many who wish his personal attention. Therefore he has given the magnetizing of paper his closest attention, that he might reach thousands and who desire the development of their powers, and he is confident that the best results can be obtained with all who have these hidden forces and use the paper according to directions.

Mr. Albro's success in the development of mediumship in the past is a sufficient guarantee of the magnetic power contained in his paper. Price of Magnetized Paper is in the enclosed package. Enclose money or postal note. Write your name and address plainly. Address: G. T. ALBRO, 55 Eastland Street, Boston, Mass.

George T. Albro, No. 55 Eastland Street, BOSTON, MASS. Mental and Magnetic Physician

For Diseases

unfold only by degrees; and by
ity of sojourn proves that one

ose does | We unfold, from our interior

of these pages will try my plan and
nature. it also.—Housekeeper's Weekly.

like every Sunday. Entrance on Fulton street.
WORMENTZ, MANN.
The Association meet Sunday evening at 7:30

Douglas Hall, N. W. cor. 8th and Wall

chester;" she lives in the light of the love
To learn more, write Rochester Lamp Co. New York

chester;" she lives in the light of the love
To learn more, write Rochester Lamp Co. New York

