THE BETTER WAY. sympathy which is healing in itself, but

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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.

til 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 is the discussion of new topics. Old, timeworn 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 the field of its usefulness. Help us to 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 generaly. 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 and feel kindly towards their fellow mortals. Love governs the higher world and the most sensitive of mortals.

In the case of the petition of Prof. Win. Lake, referred to in our columns, Judge 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 prerespect of the community, whether Spiritualists. Christians or Freethinkers. Let us remember this.

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 evolvement of that which touches the soul of man.

divine attributes has no more foundation of legislative corporations. than that of Schweinfurth, and were it not a question of dollars and cents h would not be molested. The spirit of monopolistic greed is just as strong in the we believe in Ghosts?" said: accepted religious systems as it is in the England, on one occasion, while restless upon ranks of commerce, finance. Saving his couch, saw the form of a giantess approach 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 tended with what he called evil spirits, and suffer a witch to live"-has cost the lives | hurled his inkstand at them more than once of nearly 7,000,000 of people, mostly women .- But it is excused on the ground of ignorance and superstitions that was go into the past or consider the present, rampant in darker ages, and there are to legislate against the same kind of acterized as ignorant and superstitious

give; for by the latter we enjoy their present-yesterday, to-day and forever.

which we cannot always obtain for wrongs done when committed knowingly. Spirits forgive most readily when gnorance is the cause, but are indifferent A. F. MELCHERS - - - - EDITOR 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 rememand 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 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 by its advocates must lead to an elevaobsessions by lower or earth-bound tion finally that no mere code of beliefs time for those concerned to obtain other summer cottages, some of them very orspirits if they retain their mental balance can lead to. But there are people who employment; or the state should make nate and costly. The religious character by consistent desire to do right, be just insist that Spiritualism degrades and is provisions accordingly. It provides for of the camps has also changed. The and "Irresistable Grace." responsible for the follies of some its members. No more so than Christianity ple? And it provides for the pockets of Eastern coast and on the borders of all that which accords with it, including is for the many murders committed by its law-makers, its wire-pullers, its func- lakes and rivers, have become fashiona-F. Peck, for divorce from Mrs. H. S. tions, but that proves nothing against the taxes wherewith to pay these func- society have taken the place of the sim-Staples of the divorce court, Boston, filed The individual is always responsible to Nature does not permit it, however short order. 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 judice, and should neither be noticed had refused to obey, the police would have nor indulged in by an organization of locked him up. Chief Bonner ordered the susone was locked up. If a rich corporation can thus defy the authorities, the example will pread to every portion of the community and marchy ensue. There can be only one rule for results, but of respect for the authorities and

Exactly. Leaders suggest to those below by example how to conduct them- rooms. selves, 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, The claim of the Christian clergy to whether of the individual, of society, or

obedience to law.

York, in a recent sermon entitled "Do

Oliver Cromwell, the Iron Hand that ruled 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 con-Coleridge, the scholar and poet, believed in the supernatural signs he saw. John Bunyan testified to the same kind of facts, and whether we whether we investigate with the Indian ocult some who still have an awful inclination list, the Jewish sorcerer, the Scotch seer, or the modern medium, we find the same universal stupendous fact. And in our own lives we have people to-day. Are they, too, to be chare experiences that admit of no other reasonable explanation than the supersensuous. We are ready to laugh at our friend's superstitions, Though nature may not forgive, it is and at the same time show that we are made of a great comfort and also partial relief the same stuff, with the same 'nature; and the from suffering to know that spirits for from suffering to know that spirits for- the same from the beginning of time to the

longing for and prefer to the more in- credulous enough to accept it as truth? tellectual or mental food-though heart former is to the latter what phenomena A man should not believe a thing un- bering that Spiritualism is a spirit's ism these are for the benefit of the new con- other debasing conditions should be reverts that are constantly coming into our ranks. But on the whole these little paragraphs will be progressive in their

general tendency.

latien can lead to no good—except an inquirers after spiritual truth. uprising of the people takes place, who These great gatherings did not origi riminals, then why not for honest peoits believers. People may do wrong in tionaries far beyond their deserts, and ble watering places, where dress, display spite of their religious or moral convic- yet neglects the very ones who create and all the concomitants of fashionable the organization to which they belong. tionaries, and in many instances state ple but earnest religious life. leeches, bureaucrats, jacks-in-office, etc.

TRUE SPIRITUALITY.

When will the minds of this age bepeople who are endeavoring to gain the pension of elevated road trains, but they ran sphere, as well as those who are pure and spiritual papers. right along in defiance of the order, and no exalted in higher realms of life? The That which comes from the heart or soul goes thence, but brain creations should be exacted. The question is not one of while this ignorance existed, that these cated every year. The spread of Spirit-

was endowed with reason for this pur- new camps, pose as well as to guide his mundane life. higher planes of unselfish activities.

highest uses of the mundane life should | slism cannot live or find tolerance, is esbecome tributary to the soul's highest sential to the existence of any reputagrowth. Hence, the educating and de- ble and successful camp. veloping forces for the perfection of providence of the mortal life.

like resurrection into eternal conscious change and long travel.

We begin this issue with a series of being, when we put off the mortal. No minor spiritual editorials referring to sensible Spiritualist would accept a low, Spiritualism in particular and to human unclean, vulgar and degrading lesson nature in general, which if consistently from the brilliant spirit of Lord Byronread by seekers after a knowledge of whose earth life was voiced in many of Spiritualism and its aims, and students his poetical productions,-without the of humanity and self, will find in them a most rigid scrutiny into the character of philosophy that is not only good and in- the lesson. Temperance is a virtue restructive to the general reader, but to the sulting in health and happiness, but if a neophyte and outside world as well. We known earth drunkard should seek to propose hereafter to devote the opening uphold and defend the shame of intoxicolumns to such heart food as many are cation, is there any Spiritualist who is

Spirits may and do return to the earth food is not without gratification to the for enlightenment and help in their mind in many instances. But as the progress out of the low earth spheres into which their earth lives have cast is to the philosophy of Spiritualism we them, through a natural law. These will shall endeavor to pander to the tastes of always be aided to rise by true Spiritualall classes of readers. A few good old ists. But an obsession, in order to work truths may be repeated occasionally, but out drunkness, lust, theft, falsehood and sisted to victory. The Spiritualist's philosophy teaches the highest and purest personality.

CAMP MEETINGS.

Our summer and fall camp meetings By a recent legislative act children un- will soon claim the attention of Spirituder 16 years of age are not permitted to alists throughout the country, and are be employed in tobacco stripping estab- rangements will be made by individuals lishments. It may be right in one re- and families to enjoy them. There are spect, but it is decidedly wrong in an some considerations connected with this other; for it makes several hundred fam- yearly outing, and some experiences ilies want for bread. Such unwise legis- worthy the attention of Spiritualists and

undertake to make their own laws, and nate with Spiritualists. The first in this thus prove a good thing in itself. But country was held in Kentucky in 1799. if such short sighted law-making con- and was participated in by both Methotinues, there will be lynching of legisla- dists and Presbyterians. The success of tive members in their own halls before the meeting led to others, in which the another decade passes over us. This is two former denominations were reinnot anarchy but prophecy, and should by the Paptists. The Methodists serve as a warning to those who are thus have continued them, but their character and forgiveness as fundamental princi- blindly running the gauntlet of public has largely changed. The tent life, ples, and when consistently carried out opinion. Laws of this kind should not whether the family life of large society be made arbitrarily or without sufficient tents or individual tents, have yielded to most of them, and especially along the

Spiritualists early adopted this means himself for his wrong acts, and can never Let more foresight be exercised, or our of proclaiming the truth to multitudes. shift it on a cause or another personality. warning may become a veritable fact in 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 managecome so far enlightened as to compre- ments may deem best. The great athend the reasonable truth that spirit traction to these groves are the rostrum complete in 1646. This "confession" communion must, of necessity, involve and the seance. Speakers are selected the manifestations of impure, unedu- in advance, and the names and the dates cated, degraded spirits of the earth of their electuring published in all the August, 1647, and by both Houses of the their effectual vocation, be assured of their

The leading spiritual camps have time was when all communications from steadily increased in numbers, in attendthe spirits of the supra-mundane world ance, in the number of cottages and were accepted as verities simply because tents and in general efficiency of the while this ignorance existed, that these cated every year. The spread of Spiritlow and impure spirits played their ualism and the increase of the number pranks with mediums and in circle of investigators into its phenomena and ognize this confession of faith as subphilosophy throughout the country, have That time has passed. All intelligent led to this steady increase in the number Spiritualists in dealing with phenomena, of camps. They are centers of spiritualwhether of an intellectual or physical istic thought. The question of expense character, make proper discriminations, of travel for hundreds and thousands of using their reasons and judgments. Man people largely controls in the placing of

The duties which devolve upon the Death is not a bath, in which a foul, lying management are many and ardous, and nature bathes itself to arise in the spirit they involve not only sound discipleship realms clean and truthful. We are to but good judgment and executive ability. accept the teachings of and from the be- A harmonious arrangement of effective youd life only as these teachings con- lectures and lecturers, including variety form to right reason, the known laws of of talent and speaking ability, is of the nature; the highest purity and useful- first importance to a successful camp ness, and their conformity to the evolu- season. A wise discrimination as to tion of individuals and society to still phenomena real, and charlatans with their simulations practiced for money, If, as the Nazarene philosopher ex- is no unimportant feature in successful presses it, "the soul is more than meat, management, while the creation of a and the body than raiment," then the moral atmosphere in which a low sensu-

We advise our readers to make their character, found in what are termed the plans so as to enjoy the physical rest and health, and the intellectual and If, in the mortal, we will not apply moral inspiration which await them at Under the ministrations of his own pasthese forces to their designed end, but spiritual camps. Each can select the sink ourselves to the sensual, animal camp which best meets his wishes, but plane, and our whole nature become im- need not confine himself to one, if pregnated with them, we must expect a the condition of his finances permits

We hope to give detailed reports of a large majority of these gatherings, for 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 s a conundrum. One would reasonably and Galileo, then the Galileo of truth suppose that every honest enquirer would be rejoiced at the opportunity of claim to be in pursuit, to wit., ultimate

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 s having, just now, a kind of creedal, foresawit as future, or that which would come volcanic disturbance which promises the to pass upon such conditions. destruction of its unity. The movement discloses great bitterness of speech, acerbity of temper and the reverse of all ordained to everlasting death. the teachings of the Nazarene touching brotherly love and unity. The casus nated and fore-ordained, are particularly and belli is simply this: The Presbyterian Church as a unit in Scotland, England increased or diminished. and the United States, profess a system of theology which dates back to the unto life, God, before the foundation of the fifteenth century. It is known as Calvanism, and though taught for centuries anterior to the birth of John Calvin, yet unto everlasting glory, out of his mere free was formulated by him into a so-called grace and love, without any foresight of faith body of divinity and published as early them or any other thing in the creature, as conas 1536. The two central features of ditions or causes moving him thereunto, and this creedal system are "Predestination" all to the praise of his glorious grace.

These are voiced by the celebrated 'Westminster Confession" adopted by a there unto. Wherefore they who are elected, convocation of clergymen and laymen being fallen in Adam, are redeemed by Christ, assembled at Westminster, England, by are effectually called unto faith in Christ by his direction of the English Parliament, adopted, sanctified and kept by his power July 1, 1643, the body remaining in ses- through faith unto salvation. Neither are any sion until February 22, 1649. A special other redeemed by Christ, or effectually called. order of parliament passed October 12 justified, adopted, sanctified and saved, but the 1643, required the convocation "forthwith" to report certain matters for the according to the unsearchable counsel of his action of parliament. In obedience to own will, whereby he extendeth or withholdeth this "forthwith" order the convocation submitted what is known as "The Directory for Public Worship," April 20, sin, to the praise of his glorious justice. 1644, and the "Confession of Faith," was adopted by the general assembly of the Presbyterian Church of Scotland, dience thereunto, may from the certainty of English Parliament in March, 1648.

This confession of faith has been and lish, Scotch and Irish Presbyterian pel. Churches, as well as all the Presbyterian bodies in the United States. The Calvanistic branch known as Orthodox Congregationalism, as a denomination, recstantially its views of sound doctrine.

We have before us both the "Cambridge Platform" of 1648, and the "Saybrock Platform" of 1708, both voicing minster Confession. We quote chapter III. entire, as it contains the statements of doctrine most repugnant to the modern conception of the supreme deity and sive 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 lowing France. 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

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

It is modern thought and modern scientific examination of what is taught the benefit of our readers who may be in this old creed, by the scholars and deprived of the luxury of attendance 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 marked features of this age of analysis, determine the question. It is to bereasoning and progress. The cause of it but a repetition of history, of the Pope

But "read, mark and inwardly digest" using the most modern and generally the articles of faith adopted by the Calapproved appliances for the discovery of vanistic Churches of three hundred that for which all the thinking world years ago and of to-day. We copy from the "Saybrook Platform" to which refererence has already been made:

will win and ignorant dogma die.

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 sln,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

III -By the decree of God, for the manifestation of his glory, some men and angels are predestined unto everlasting life, and others fore-

IV.-These angels and men, thus predestiunchangeably designed, and their number is so certain and definite, that it cannot be either

V .- Those of mankind that are predestinated world was laid, according to his eternal and immutable purpose, and the secret counsel and kood pleasure of mowill, nach choser in cariat or good works, or perseverance in either of

VI.-As God hath appointed the elect unto glory, so hath he by the eternal and most free nurpose of his will fore ordained all the means spirit working in due season, are justified, elect only.

VII.-The rest of mankind, God was pleased 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

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 obeeternal election. So shall this doctrine afford matter of praise, reverence and admiration of God, and of humility, diligence and abundant is now substantially the standard of Eng- consolution to all that sincerely obey the gos-

"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 and endorsing the doctrines of the West- two ago it might have struck terror to the hearts of some p-ople. But to-day oh, my!-it simply produces a smile of pity; and to many it seems rediculous for a man to make such a remark. One his relations to and government of the almost imagines it is a crank talking. human race, entertained by the progres- 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 fol-

Before acting on the dictum of a spirit's say-so, analyze it through intuitive (spiritual) reasoning-i. e., let its logical inserence 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 dethe old "iron-ribbed" Calvanist could pends 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 preserable. 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.

Written for The Better Way PHENOMENA AND PHILOSOPHY

There are many who have outgrown the Tesire for tests and phenomena, while there are more, however, who care only for the latter and dislike preaching. One craves beart food and the other intellectual."-Editorial is TID. 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 stried 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 cray-

But all must cat 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 pupose but to clog, or, in dissolution, feed the soil for other lives. It may be questioned if childish dependence on phenomenal wonders and repetitious manifestations ism? Under the burning eloquence 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 B. Hagan, A. B. French, Sydney Dean, Only the infant who has not had suffi- Field Conant, Mrs. F. O. Hyzer, Cora L. isfies all intelligent babies. Only idiots themselves to its attacks. But when we consume nerves and cause pain and organic destruction, we have not exhausted burn anything but flesh? Ignite a shave 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 has been consumed. Expose a basket of the evidence of fire consuming the delicate texture appears in a dark spotwhich continues until the entire structure is decomposed. Thus an almost endless variety of "tests" are necessary

to settle all the phases of chemical action

sound and the intelligence. Once settled no further "test" on that line is needed. But if the sitter doubts the fact that many who are most eager for other questions raised by the rap 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 prostruggle of the will? Does the sitter 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 charmoods change it?

Does the quality of his impartations the preponderant psychic medium dethe 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 conspirits? 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 there are any "who have outgrown the the most abundant and delicate supplies? must have taken place in early and mod- they allow such a cause to suffer from mind against the sin of infidelity. desire for tests and phenomena." But Is it in a constant seeking for repetitious crn as in prehistoric times and as the there are many who have outgrown the phenomena? Does the preaching re-same causes which produced them are in some crowns of triumph and rejoicing less dread than that of the Christian's the plane of good. Nor do some of the ferred to supply nothing but intellectualand spiritual magnetism of such inspired "preachers" as Mrs. R. S. Lillie, Mrs. E. L. Watson, Nellie J. T. Brigham, Jennie asks for a test that fire will burn flesh? R. H. Kneeshaw, Walter Howell, Clara cient cyidence. A few experiments sat- V. Richmond, Willard J. Hull, Carrie E. S. Twing and others, I have realized & continue to "test" the fire by exposing hundred fold more "heart food" that meet the higher needs of the famishing have learned that fire will burn flesh and thousands, stirred the deeps of holy affection and warmed the emotional nature with reverent aspirations and the resources of combustion. We may fraternal love, than all the phenomena need a thousand varieties of "tests" to that has yet appeared. Indeed phenomesettle the points about which we are in- na, as such, has very little "heart food" terested. Is fire simply a blaze? Do in them. Tests lay a foundation and glowing embers present its only danger touch the heart with a tender thrill enter as an important factor in the de- whom are lovely in character, should ous properties? Suspend the vital pro- when for the first time the doubting tectorate for a few hours from any part soul receives the proof that the "loved of the body and decomposition will re- and lost" are near. After that-if the inveal the presence of a degree of combus- quirer is thoroughly converted-no tion which is as sure to reduce it to "tests" are required on that line. But ashes and smoke (gas) as if it were free and frequent communion with the buried in flaming embers. Will fire denizens of the superior world is a source earth's crust as generally accepted by ter. Our very lives, our very bodies of incalculable benefit. In this the heart geologists, to discover the absurdity of were formulated by aid of matter. All ing and leave it exposed to the dry and intellect are fed, and every longing shingles of your dwelling and the "test" finds a source of supplies. Phenomena will rapidly develop! Would you want cultivated as a means of perfecting our quake. knowledge of the laws and conditions by with the spirit world easy and reliable, are of the highest importance; and for than eight hundred miles, while some pass on to spirit life for use there. After yet, to any large degree, from "tests." with the spirit world and the warm figures are mere pin scratches. streams of love and light which a thorough acquaintance with spiritual laws be consumed or transmuted into oxide and close sympathy with the spirit that reason to more than suspect when anof iron as ashes. But the iron may holds the key of interchange between experience no pain. No vital organism the two worlds bring with a musical prophetic insight as is Dr. Buchanan, who ways atomic, or, in other words, material. flow of exalting sweetness into every fruit to the purest air. In a little time open avenue of our being. As a rule 'heart food" largely predominates in the inspirational discourses from the spiritnot lead, but follows the emotional and

affectional flow of nearly all inspirational

speaking. In many of these illumina-

Cassadaga combines the phenomenal and philosophical in more complete effective- ened partial sinking of this city, located ness than any other camp I have ever origin and significance of the rap, more attended. From the first the manage-"tests" are needed. But it is a peculiar | ment have sought the best mediums attainable, and have given all worthy me-'tests" are those who claim to have no diums a cordial welcome and generous doubts! But there may be a hundred support, and have been kindly tolerant towards those of doubtful veracity. There must be answered by a corresponding has been no intention or suggestion by variety of "tests," each one of which the mangement 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 duce the rap? Is it dependent upon the 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 acter of this sitter? Do his varying Cassadaga, where the best phenomenal times they come slowly and quietly and or wet feet or proper clothing. These modify the intelligence communicated zeal. A spiritual camp meeting might dications of the approaching change; in the ratio of their quantity? Does be made attractive and highly successful these subtle symptoms are what the termine the quality of communications, than the inspirational speaking. There grasped and given to the world. or are they governed by the compound is a large and growing class who would influence of all the participants and much prefer such a condition to many of represent no one mind perfectly? Does the doubtful exhibits of phenomena. the agent used by the spirit correspond But it is no part of the plans of the Casto the psychic sphere of the operator on sadaga management to attempt any such experiment. No one has had any reason that nature has provided a way out of never been proposed or anticipated-untradictory statements come from lying mies except among church bigots who currents which ultimately find their fear the influence of truth upon their No part can be spared from the progresspeakers to encourage all phases of mediumship and extend a cordial co-operation and loveful 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. S. BILI

THE BETTER WAY of April 25th has a very interesting article commenting on the remarkable predictions of Dr. J. Rhodes Buchanan, relating to the farreaching 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 caudidly and carefully read Dr. J. R. Buchanan's profoundly philosphical paper with its imposing array of facts and inferences can but conclude that there is something more than surmise

We all know that earthquakes are of frequent occurrence in many parts of the earth, and that many violent shakings operation now, why may not similar they would otherwise receive. shakings happen again?

mining operations so vigorously carried conditions, in which way he accomplishfor this and the coming age.

I am disposed to think that the appre the caving in of mines is quite certain, or matter and no such thing as disease. at least very probable, but that they will The fact that these people, some of seems inconsistent with known facts.

We have only to compare the insignificant depth of the deepest mines, rarely miles of solid rock which composes the powder and pick precipitating an earth-

Some able mathematicians and scienwhich we may make communication tists have estimated the thickness of as a co-worker with spirit. The finer or rocky strata beneath our feet at not less psychic portion of our present brain will comes not from phenomena direct, nor stantial evidence in support of their de but from the actual close companionship mine excavations as compared with these

That there are some important physinounced by a man endowed with such 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 and matter must forever work together ual platform. Intellectual culture does sinking. If in this instance local causes or neither of them work at all. are to have any effect we should look for them nearer home than the mines.

of which a burning coal or shaving is tions the spirit world is made more to extend near the coast from South no such thing as disease, asks me to be-shall move on with the consoling perhaps, we shall never attain.

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 universe is divine, and he who works material. An illustration is afforded in the great ice period when New England's truly into the deific glory. 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. Somemediumship is interpreted and applied at others with great commotion and diswith intelligent interest and rational turbance, but always accompanied by inno doubt without any other phenomena quickened perceptions of the seer has

The suggestion concerning the poisoning of the atmosphere by the incessant discharging into it of the vast quanties of poisonous gases, would be a matter of serious solicitude did we not know for supposing such a change. It has such apparent danger to health and life. The busy winds by constant agitation less by the enemies of Cassadaga-and I prevent the concentration deleterious see no reason for the existence of ene- but mingles them with the passing way to the sea whose waters have a woncreeds and dupes. There is no cause for derful attraction for carbonic acid; here conflict between the various mediums the air is relieved of its poisonous eleand speakers. All have one source of ment and returned pure and sweet once supplies and the stores are ample for all, more to the hills. Great quantities of All are servants of one boundless cause. the gas are taken up as food by the hungry vegetation; the surplus goes to the sive programme. It is the interest of all 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 com bined 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. BARBITT, M. I

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 soacheap, 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 endow the paper, so that at least a portion of its expenses should be met aside from its subscription price, and if

Mr. Colville has given some masterly on in many sections of this country as ed much good, though he has been defiwell as in other lands, in search of the cent in showing the power of material treasures nature has so carefully stored conditions in modifying the mind. He, however, admits that spirit must work scientists, shows what gigantic falsehoods people who are otherwise intelliexceeding half a mile, with the sixty gent can be led into. Every moment of our lives we are bumping against matual brain and body will be laid aside for a still more exquisite brain and body. pathy were given to assist them. This refining process will go on by recal changes about to occur, there is peated steps forever, new bodies of inconceivable brilliance and beauty being born, and these new bodies being al-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

When the Christian Scientist proceeds by a mere sweep of the pen or swing of That great city stands near a gigantic the tongue to blot out this infinite uni-

the one question as to the source of the other way. The annual camp season at Carolina to the foot of the Adirondacks lieve and be saved from all future harm, thought that great progress has been appropriately an annual camp season at Carolina to the foot of the Adirondacks lieve and be saved from all future harm, thought that great progress has been appropriately an annual camp season at Carolina to the foot of the Adirondacks lieve and be saved from all future harm, thought that great progress has been appropriately an annual camp season at Carolina to the foot of the Adirondacks lieve and be saved from all future harm, thought that great progress has been appropriately an annual camp season at Carolina to the foot of the Adirondacks lieve and be saved from all future harm. in the North. How much of the threat- I tell him I cannot believe a falsehood, I must not tell lies. Disease, at present as just shown, shall we charge to the is a tremendous reality; matter itself is piling up within such narrow limits such as huge as the universe, and, like spirit, distant future, we may voice the absolutely indestructible and eternal. It is pseudo spirituality which ignores matter-it is ignorance which tells me to have seen thy salvation." come into rapport with the divine and take hold of the God power. The whole with spiritual and natural law enters

> This system of one ideaism, 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, 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 the sum and substance of the spirit, the Scientists, who were also teachers of the law of progression rules from the crate omnipotence of spirit. They not only did not heal her, but left her day after day without food, until she nearly stary- it for granted there is such thing as ed. 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 surroundings, brought about, as I 🗯 perhaps still other one-idea systems will before, by a development of the col 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.

ITS MEANING.

B. PRATT. The celebration of Thomas Paine's birthday, as it was done by Spiritualists development—which law will eventually in many places this past winter was bring all souls, whether in this life of something very suggestive to me, and the life beyond the tomb, to the place one of the most cheering indications of of spiritual consciousness. And who the progress of liberal sentiments that I this spiritual condition is attained, who have seen. My memory can trace back in we have progressed to that condition contrast to what New England orthodox where love, goodness and justice rule # prejudice against Thomas Paine was, our thoughts and actions, then we me more than sixty years ago. I distinctly born into and of the spirit, and have the remember the distorted picture of Paine held up by an honest New England mother to influence my undeveloped

devil. He was thought to have been un- so enter, perhaps, for many ages after fit to live and unprepared to die. He leaving the earth form. There is a feeling quite prevalent in lectures here for some time back, and is disbelieved in the inspiration of the the community that these coming now on his way westward. His lectures Bible and in the divinity of Jesus. What precede material birth, so, also, is the changes so graphically described in THE on spiritual science have kindled up, in additional offense was necessary in the spiritual birth, or soul awakening, pre-BETTER WAY will owe their origin in a many minds, a knowledge of the innate estimation of New England orthodox ceded by growth, a gradual increase large measure to the weakening of the greatness of the human soul, and the church members sixty years ago for such soul powers and anxiety for higher cond earth's crust, caused by the extensive power of the human will over material a man to be deserving of the wrath of tions, always reaching out for something man in this life and the wrath of God in better. And as in the material birth the next?

No better evidence need be looked for that the world moves than the contrast of the public sentiment relating to Thos. in connection with matter, and is far in Paine at the period of my boyhood, and hension growing out of this belief has advance of the Christian Scientists, who the largely attended meetings in all the lar are the conditions of the spirit also little foundation in fact. That local dis- go almost to the point of insanity in principal cities of this country to do the babe is born. This same law turbances will occur in the future from proclaiming there is no such thing as honor to his memory on the recent anniversary of his birth.

Intolerant religious bigotry can but the full time has come when it is prelittle longer hold the world in subjection structive seismic disturbances predicted, ignore a million facts of nature all Kingcraft and priestcraft are approacharound them and yet call themselves ing the end of their power and influence, Truth cannot always be held in check by error. In a fair field and open fight spiritual, or inner conditions, fills sol truth is sure to triumph over error, right over wrong.

The growing appreciation of justice by a people Paine so nobly served in such fear, and we banish all dread of consciousness, all thought, even the their struggle for liberty will but little highest spiritual aspirations, would be longer permit his name to be traduced impossible in this world or any other and his memory vilified by the superworld without the aid of a physical brain stitiously blind and the religiously bigoted.

A few great names have been scattered along the history of the world, like milehave figured as high as one thousand it has existed there for some time, and stones to point the masses in the right this object too much attention cannot be given to them. But the "heart food" miles and presented considerable sub- gained still finer elements, there will be direction, among them was Thomas and exalted planes of existence, or rather another transition, another so-called Paine. Wherever a struggling people ductions. The deepest and broadest death, and the coarser part of that spirit- were seeking physical or mental liberty, there his voice, his pen and his sym-

> 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 l'aine" 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 religion's bigotry approaches the dawn, and though many of us may not tarry fall or fracture in the rock which is said verse of matter, and declaring there is here till the full light of day appears, we

made during the short space of a hand life, and with a firm faith that our for hopes will be fully realized in a not ven ments of old Simcon: "Now lettest the thy servant depart in peace, for my

Written for The Better Way. THE NEW BIRTH.

WM. PHILLIP Are we justified in calling any plan nomena in the philosophy of life 'New Birth?" I believe it is admittal throughout all lands where the Bible intelligently read, that there is such the nomena, that there is a New Birth some where between the earthly cradle as the third sphere of spiritual existence But when and how this birth takes plan is a question that writers in THE BEL TER WAY have been trying to settle 6 months past, and it is open still.

That there is a first birth all igreed—when the human being fin makes its appearance on the plane of material existence, and it does not ma ter whether the spirit that moulds for itself a material form was a human entiq self-conscious or otherwise, prior to conception.Or whether a union of 🐚 male and female forces becoming one essence, attracts to itself those vital & ments of nature which go to make to to the grave, and as far beyond, at lear as the human mind can conceive. Italy 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 in this plane of material consciousness Consciousness, or a knowledge of 🐞 surroundings, coming after a while when its soul strength has become sufficient ly developed to take cognition of object tive life,

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

Most every one can well remember the day and perhaps the hour of the onsciousness of their existence and of the powers. Yet these soul powers are mi yet strong enough to discern beyond the material. And many, a very great many, never progress beyond this 🚥 dition during their stay in the material form, and maybe for many years after they pass the tomb. Yet there is a 🗷 that rules in all such cases—the law tered into the kingdom of God or good because we are born again.

That material death cannot be consider ered a new birth is plain to me from the

As days of gestation, anxiety and pur when the law of growth has been com plied with, the babe is ushered into ob jective life subjective to the laws of progression, which laws carry it on and of to higher conditions of existence. Simprogression acts upon every condition ife and carries on the development the spirit, the prime object of life, until pared to live what we term a spiritual life, or on the spiritual plane of existence.
With some this second birth, the

opening up of the inner perceptions sudden. The beauty of first sight subjects with ectatic joys, and the shout the praise of Him whom they sup pose to be the direct giver of these blosings. While with others, like the open ing of the rosebud the change is grade yet no less perfect or beautiful. As from that time onward through all toils and struggles of this life the proposed that spiritualized lives a spiritualized lives as lay for goodness' sake, and not will the hope of reward.

When such persons pass beyond by virtue of such development. Such their home "over there." But not so will those who lack this development; the find themselves no more pure or spirit ually exalted "over there" than here Such are still in the prison of underelog Jesus taught "the spirits in prison" taught to this class of beings, for the is always need of just such teaching there to lift such beings from this priso of low conditions to the higher life of the

kingdom of good. The new, or second birth proper, is unfoldment of the soul powers, the hawakening of spiritual consciousnes but there are other awakenings—508 developments—which follow the first to morrow (512) to-morrow follows to-day, and will continue, thus one to succeed the other throughout all time to come, or unit throughout all time to come, or unit perfection is reached which confidence perfection is reached, which condition

A REMARKABLE SEANCE.

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 as tonished with the truths opened up to our wondering minds, our senses are beimity of spirit power and presence. The their duty to produce startling facts in 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 edgeways 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 auswer 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 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 the slate and pencil, or paper and pentheir voices of living, loving truth, can and if their loving words are heeded,

will lead us to heaven and paradise. Kentucky, a man of known intelligence and classical in his knowledge. During unnatural or apparently supernatural octhe course of conversation he broached the subject of Spiritualism. Among laws of nature. Examples of this characmany things be 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 sub of fresh flowers from Omaha, for he said levitation of the same with a man, &c., ject for a lunatic asylum; but still he had the spirits intimated their wish to bestow upon them, onward in progressive orso much method and intelligence in his some floral gifts in Clarinda. One other der to the materialization of spirit forms madness, he was fain to listen to him, thing he had, a telegraphic instrument and was finally persuaded to visit our and battery. A small bedroom opening prominent medium, in company with from the sitting room was improvised as another friend, with an introductory --. They seated themselves at the table, and were soon made aware of the fact that Spiritualism was at called each investigator separately to releast a serious, if not a sacred matter; a letter from his spirit wife awakened him Mr. Batchelor's experience is a fair samto this fact. The names of the gentlemen were not known to the medium, nor were they made known only by the such private and delicate nature that I spirits. One of the gentlemen finally shrink from printing them. 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 than a nickel and placed in a box in 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 sound as a telegraph operator does, the 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 kind of you to sek our mutual friend to see as 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 that there was such a person in the com-

among men, and the Angels of Heaven pany. Some of these messages seemed OUR QUESTION DEPARTMENT. are about ready to rechant the song theshepherds heard in the olden time as testimony of spirit communication. they fed their flocks by night, "Glory to they fed their flocks by night, "Glory to God in the highest, on earth peace and in the doorway just outside the cabinet, if a spirit can thus purge a mortal of sin, that good will toward men "

AN EVENING WITH THE SPIRITS. While a party of enterprising men were boring into the earth for treasure, anwildered and dumbfounded in being other party concluded to bore in another made aware of the fact, of the close prox- direction for treasure also, of a different kind, and establish telegraphic comspirits themselves seem to feel that it is munication with the spirit world, and arrange a treaty of reciprocity between order to make known their presence and that World and this. How well they suc-

> relate. Dr. A. W. S. Rothermel, a Spiritualist medium of repute from Brooklyn, N. V. 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 homea 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 be he religionist, skeptic or materialist, 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 gation. Some of the manifestations are frauds, other are genuine and true, and 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, room. It seems incredible that the menot, she avers most strenuously; the as exhibited in mesmerism, mind read- dium could find out before hand the slate was clean of any marks or writing, ing, 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, bave demonstrated their power to put a subject into a sleep or trance and dark cabinet, short message written with pressure of over a ton to the square inch. made visible-if not heard-by means of such subject's thoughts and actions 2. The majority of mankind believe in cil, and thus their love and affection, the continued existence of the spirit afier death of the body, and millions of be manifested, our pathway illumined by anxious, loving hearts in all ages have a knowledge hitherto but little known, bent with eager ear to catch a sound from that other shore, and clinging with tenderest emotion to the faintest whisper I met a gentleman the other day from thence. 3, In all ages, among the most cultured people, there have been strange, currences, not explainable by any known

ter 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 a cabinet, and the black cloth curtain stretched across the doorway about half way up. Into this still lighted "cabinet" he ceive a telegraphic message from beyond. ple of this test, and with his permission give it below. Some of them were of

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

This was folded until it was no larger 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 following message:

My Dear Old Friend: C. C. is not here, so I come to tell you that I find this the real life, 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. MORSE.

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

Mr. Harry Stillwell addressed an old army comrade named Wm, Dudley. The answer is not from Dudley, but from mind which is not wrapped up in its own "Jack," who told something about Dudto be the most positive and convincing

Then the medium sat down in a chair his hands were tied to his knees, and said spirit will be forgiven his sins in propor-tion that he purged said mortal of his sins 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 after the orthodox fashion. As for a loud thumps in the bedroom indicated spirit's "authority," we might say, there the presence of spirits. Musical instru- is no such thing. Love is the incentive ments were played, hands appeared in all spirit action beneficial to mortals, ceeded is the purpose of this article to above the curtain, flowers were handed Where that does not exist, even authority, out and sent to designated ones, nume- were there such a thing other than law rous notes, in different chirography, could not compel a spirit to aid a mortal. were thrown out over the curtain, a The "purging" is only a term meaning music box in our sight was wound up freed from passions or selfishness, and and set going.

done indeed. But only a fiend incarnated opposites. This attracts spirits who are could thus tamper with the tenderest in the same line of thought-spirits who feelings of the human heart. The man have passed out before purging themwho could exercise a devilish art in selves and have there discovered their such a case to deceive deserves the peni- errors and have repented enough to wish tentiary or the gallows. Dr. R. does not they were rid of them. But as all purging appear to be that kind of man. The al- has to be done through matter or a maleged telegraphic messages do not seem terial body such spirits need mortals for to fit to either mind reading, hypnotism the purpose, and when they find congenor legerdemain. While the medium nial quarters, as referred to, a mutual was tied on his chair a lady knelt before purging begins. Of course, if the morhim, held his hands and looked him in tal, through aid of a brother spirit sucprofoundly beautiful, so that the listener, the face, and at the same moment "Home, ceeds in freeing himself entirely be Sweet Home" was played exquisitely on will enter the spirit world "free from finds in his heart an irresistible hope the zither in the room behind his back. sin" as you term it, meaning however, While the lady still held his hands a freed from the dominant power of his spirit hand appeared above the medium's lower 'passions, habits, weaknesses, etc., head and wrote thereon a message direct- whether they consist of selfishness, ed to Dr. VanSandt. This was a very hatred, vanity, lust, intemperance, pride, convincing test. To say this was the malice, envy, jealousy or the lesser evils, work of a confederate is to impeach the as fault-finding, prevaricating, quarrellhonesty of the Batchelors, and this is ing, cavilling, etc. Thus a man may be to arrest attention and awaken investi- an impossible thought. The medium re- changed "in the twinkling of an eye" or quested Chessie Klise to go into the he may not be. If he goes over with his bedroom and pick up the things scatter- passions uncurbed he will look the councan be explained upon no other hypo- ed over the floor by the spirits. The ter part of his old self and may be years thesis than the action of spirit intelli- little boy, seven years old, not compre- before looking ethereal or spirituelle, gence, seeking under great difficulties to hending that there were ghosts in there, while one who has been purging (abnegatwent boldly in and did the work, but ing) may find himself beautifully changed when he attempted to return he could for the better, both in appearance and not, and began to cry; he said afterwards power of will. that a little girl pushed him about the name of the dead friends of twenty difchiefs were called for, taken into the equator. A mile down the water has a

> municate with friends left behind, and would be a layer of pure salt 230 feet one, if there he a method at all .- Clarinda (Iowa) Herald.

A MESSAGE FROM DAGUERRE.

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, 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 is_ sure of recent date headed "l'hotographing 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 Lippmann has, as brilliant as the original ones," we may bring within our view," have pre-eminently fitted him for the purpose reworld, through a suitable medium, their scapes, &c., in all the colors of the rain-

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

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 that such ourging is mutally beneficial. Further that a mortal thus purged will enter the spiri world when the change comes free from sin In this true? Yes, this is true in a measure, but

somewhat theologically expressed; i. e., which, of course, cannot be, except the If it was jugglery it was very cleverly mortal has an innate aspiration for the

WONDERS OF THE SEA. The sea occupies three-fifths of the

earth. At the depth of about 3,500 feet ferent persons, all strangers to him, and waves are not felt. The temperature is in writing messages for each not get the same; varying only a trifle from the them mixed. At least a dozen handker- ice of the pole to the burning sun of the so take entire possession or control of indelible pencil on each, and each re- If a box 6 feet deep were filled with sea turned to the right owner with the name water allowed to evaporate under the sun, of deceased friend signed to the message. there would be 2 inches of salt left on If the spirit lives after death it is not the bottom. Taking the average depth improbable that it would seek to com. of the ocean to be three miles, there not improbable either that its efforts to thick on the bed of the Atlantic. The do so would be clumsy and often unsat- crater is colder at the bottom than at the isfactory, as ours would be to reach that surface. In the many bays on the coast side from this. No one can say that the of Norway the water often freezes at the method of the mediums is not the right 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 fiften times the height, hence 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 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 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 hand to Ireland. This is the plain on which the great Atlantic cables were laid. The Mediterranean is comparatively shallow. A draing up of 660 feet would shallow. A drain up of 660 feet would shallow. A drain up of 660 feet would shall provide the same and the same and one shallows. The leading shallow a feet shallow. The same shollows:

The Mediterranean is tons for each square yard. Evaporation The Mediterranean is comparatively shallow. A drying up of 660 feet would leave three different seas, and Africa would be joined with Italy.

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LUNDY, MANO CO., CAL., Aug. 5th, 1889. Dr. J. S. Loucks, M. D., of Shirley, vou state, "succeeded in photographing Mass .- Dear Sir: Ever since 1874 I have stained glass window in colors as been troubled with indigestion, my kidneys and liver being badly diseased and reasonably conclude that he is the me- blood in a very impure state, having got dium whose "researches, apart from the a severe poisoning at a smelting furnace. magnificent possibilities which they I found no help until I began using your remedies. I had tried so many diferent kinds of medicines and doctors quiring by Daguerre and the band over that I was about to give up all hopes of whom he presided, viz., to give to the ever being cured when I saw your advertisement, and after using your medimethods of taking photographs, land-cines 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. remain your grateful friend, A. McNabb.

See ad. in another column.

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Written for The Better Way. THE INFLUENCE OF SPIRITUAL-ISM UPON THE PROGRESSIVE THOUGHT OF THE AGE.

WILLARD J. HULL.

To the observing and thoughtful mind

Modern Spiritualism when the causes for rejoicing and reverent gratitude was so and not of the fittest." prolific, so self-evident, as to-day. It is indeed marvelous to review in retrospecknown 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 prowhich opened up intelligible intercomand 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 hombardment of the fortress of creedism is about complete.

The clariou notes went forth through day which heralded the sentiments of and foretold the downfall of churchianity. Those who espoused the cause and every conceivable embarrassment social- such as rapping and table moving, howyoud or above "established authority."

Nothing daunted, the spirits continued arrogance assumed the mien of Falstaff and fought the powers of the skies with as little strategy and as much glory as to the chains of mummery. As of old revolution by a papal bull, so these modern buzzards attempted to smother truth ponents. 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 freed from the trammels of authority unbosomed to the world the wonders of the arcans of mind.

All this was in its incipiency 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 con temporaneous 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 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 sheol and myriads of the lost called up for a lighter sentence.

It demanded that the doctrines of the church, and at last a Presbyterian 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 ninethere has been no time in the history of teenth century. He is a contemporary of the seventeenth. He is a survival,

Look where we may in the affairs of the church and its tendencies and the tive action the march of events which affirmations of the spirit world are being have followed the inception of what is discussed and old theories disrupted to their very foundations.

Prof. Chas. A. Briggs, another Presbyterian divine, now under the charge of ment has been expunged from the beresy, upon taking the chair of Profes- statute books of civilized people. A foundest depths by the exhibition of Theological Seminary in New York, said dreamed of is upon the track of the typower, crude and incomplete as it was, about the Bible, that "superstition is no imperishable being; and to think that the theologians," he says, "have insisted that youd belief. But mighty movements go sought a prop in floating traditions. be known as Spiritualists. However, it of reasoning they are making. The only as being contrary to the laws of God. is not my desire to ventilate this topic way we can prove the authority of the further than to say that in my judgment authors is by their writings, and yet we the recognition of this principle and its are asked to accept the authority of the corrollaries involves all that a Spiritual writings on the authority of the authors. ast can ever hope to attain. Upon the The great mass of the Old Testament advent of this truth from the spheres to was written by authors whose names or the inhabitants of earth the concerted connection with their writings are lost plan seems to have been the impartation in oblivion. But who tells us that these to mortal man of the law of individual traditional names were the authors of accountability. This is in direct conflict the Bible? The Bible itself? The creeds with the prevailing creeds of the church, of the church? Any reliable testimony? None of these! Pure conjectural tradi-

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 their chosen instrument in that early reasons for believing and knowing that there is, as he puts it, a germ of truth in spirits, in lieu of the egotism and conceit | Spiritualism. I quote from the report of man, rung the death knell of a dogma published in THE BETTER WAY, April 18th, 1891.

"Now, as to the manifestations of

tion, nothing more!"

represented the sentiments of the angels Spiritualism proper I have no question were branded as imbeciles, subjected to as to the reality of the physical power, ly, financially and religiously, while the ever it can be explained. I have tested media through whose instrumentality the rapping thoroughly and with satisthey were given were regarded as the factory results, obtaining intelligent anscum of a lost humanity. This is the swers to questions. People sometimes enviable fate which always awaits the say that the rapping is attributable to man or woman who dares to think be- the snapping of toe joints. Very well, but how did the toe joints get the intelligence to answer satisfactorily the questo rap. Wise and benevolent messengers tions of the investigators? I used to still voiced their thoughts through in- listen to such things as I am about to tell spired lips and pens, science stuffed with you and wonder what asylum the narrator escaped from. . . There is an intelligence besides an invisible physical force in Spiritualism, and while the mebefell Don Quixote when he beleagured dium did not tell me things I did not the wind mills. Theology scowled and know I have hundreds of times been bellowed, while priests added more beads told things that I knew the medium did not know. If I had only been told what the l'ope essayed to stop the earth's I knew I would not have been satisfied, and this is what staggers me. I got even more than I knew the medium might by blackening the characters of its ex- know. By a personal friend possessing psychic power I have been told things that neither of us knew, things that were

"Now, my question is to what I am to and adornment; literature, unshackled 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.'

not in the minds of either of us.

upon the subject of a future life of paramount importance in establishing the claims of Spiritualism.

There is in all the great panorama of he mental world no grander picture than the tottering and crumbling of old had no intention of impugning the moral oligarchies reared upon the blood and integrity of persons, but that their treasure of slaughtered millions, and method was intrinsically dishonest. To upon their fragments and buried dust illustrate: Suppose two persons interbehold the rising pillars and capitals of rogated as follows: "Do you believe in the new church, purged of hypocrisy and God?" One answers, no; and the other, resting upon a demonstrable immortality. To the individual it is a comfort to testify in a court, the other is admitpriceless in value, to be consoled with ted. But does the pretended theist bethe knowledge that loved ones are ever hovering near and awaiting the opporevery church. It put to shade the tunity 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 means by it just what the atheist means spirit and co-operate with the force and by the terms the cosmos, the universe, intelligence which declare that untram- in other words the sum total of all meled thought is the only power which lo! the fires have been quenched for a can upheave and destroy the myths decade, the name of hell legislated into 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 reprobation and orginal sin be expung- is only because the contrast is greater, ed from the corpus-juris-canonici of the lines more stringently drawn between good and evil. That there are light (Dr. Paxon) brave enough, splendid still many cesspools in the social and him a better term than "super-personal." 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 societary 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 punishsor of Biblical Theology at the Union nemesis stronger than any fate ever rant and the law which degrades instead less superstition if it takes the form of of reforms the unfortunate. Prisons and hence you are capable of seeing and munion between the world of spirit and bibliolatry. It may be all the worse if it asylums are yet to be ventilated by a pow- comprehending the motions of God in the world of matter, and this fact makes concentrate itself upon this one thing. er stronger than pettyfogging hypocrisy it all the more wonderful. There has It is not surprising that multitudes of of legislatures. All this is within the been in all the achievements of the hu- the best men of our time have rejected economy of Spiritualism; and while man heart and intellect none so lofty, the Bible, guarded as it is against phi- many Spiritualists-so called-are busy none so prodigious in its consequences losophy, history and science, as if it looking for a sign it behooves the faras the discovery that man is an immortal, could not bear the light of day. Many seeing ones to keep watch lest their opponents of to-day claim everything togrey haired patriarchs of this era can we must prove that the scriptures were morrow. There is no greater truth than testify that they took part in the incep- written by or under the superintendance the heresy of to-day is the orthodoxy of of human beings. Earth's atmosphere tion of the mighty truth is almost be of prophets and apostles. They have to-morrow. And that Christianity and science both should usurp the titles to woe and pain. The earth itself is torn on apace, and I am constrained to think These traditions assign authors to all everything Spiritualism has contended and rent by the angry action of the deity. that this fundamental truth, in their the books of the Bible, and on the author- for during the past forty years, is as likehaste to attain the unknowable, is being ity of these human authors it is claimed ly to occur as that popes and priests had slighted and in not a few instances en- the Bible is divine. These theologians to acknowledge the heliocentric astronotirely lost sight of by many who love to seem altogether unconscious of the circle my astronomy true after denouncing it

> Written for The Better Way. "DOES GOD EXIST?"

PROF. 1. 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 pretentions 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 ed to some other absurd theory.

Brother Tyrrell has given us a definibe asked for. And though his definition of a false theory. Reader, please careword 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 aphere 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 all of mind, the all of spirit and the all of matter to constitute the infinite God you stand face to face with God. * * It signifies that God is not a

person according to the common acceptation of that term but is the one and me simply and only God in action." Are only being in existence; for being infinite, it follows logically, reasonably and irresistably 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."

should accept the dictum of Colville; "all and independent of will-volition? Are lawyers seemed to doubt whether the

wo liberal-minded gentlemen because I ly belongs to the same theosophical consider the thoughts thus expressed an | cult, for God "is the one and only being unfailing index to the drift of opinion 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 yes. Where one is denied the right lieve 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 things. The oath of such a person would be rejected just the same as any other atheist if they explained, as no wrong unless God embodies, or Brother Tyrrell has, the meaning they rather, is embodied wrong. 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 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 essense and in action. You are God become conscious; 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 malvolence of God outworks through flood, fire, earthquake, cyclone, pestilence, war and famine in one continuous slaughter never ceases to vibrate with the notes of 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 villian 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 mau, 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 realsame kind of atheists as those whom ized even now. Take the robed priest as they denounce or they would be compell- 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 tion so complete, that nothing else could Tyrrell labors under a huge mistake. But God persists in denying himself. and his illustration destroy each other, Approach the devout worshipper. Ask we will put that down as the necessity him if he is God. He looks at you with horror. But he is God and yet shrinks fully note this definition. "For me the with terror and dismay at learning who and what he is. Brother Tyrrell has judge by the following: 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 inc udes the universe with all its beings and things. Emerson speaks of meeting God "in the bush," but there is no goes on to amplify his position. Thus, need of going into bushes, you can meet according to this definition, it "takes the him on the highway, on the railway; or you have only to gaze into a mirror and

I have a few questions. Brother Tyrrel says "the operations of nature are to 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 "intelli-No better statement of our modern gent will?" Are there no forms of autopantheism could be made, unless we matic action in the universe, outside of

I have quoted extensively from these is God at last." Brother Tyrrell evident- the process of organic life simply the fact of their being Spiritualists, per units of the process of organic life simply the fact of their being Spiritualists, per units of the process of organic life simply the fact of their being Spiritualists, per units of the process of organic life simply the fact of their being Spiritualists, per units of the process of organic life simply the fact of the process of organic life simply the life simply t 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 tion involving Spiritualists. In numer. organized? Who organized him? Or, if unbeginning organization is possible, ism is a religion and that its followen 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 ample, as Alfred Russell Wallace, George 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 cisco Daily Stock Report. action, for God is all. Men are simply and only the organized deity, and can do

NEWS ITEMS.

Now Honduras has a revolution.

New York Italians will erect a monu ment 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 the head of the labor movement.

The N. Y. Herald has just put up a new printing press that runs off 90,000 papers n 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 onehorse power from a motor weighing ouly 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, it is in art. As for scantiness of attire 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 southest 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 Colum-

In San Francisco a few days ago Sing Song, priest in a Chinese Josshouse, 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 with the principles of Christian faith. by beating cymbals and ringing a bell. "Solemn cheerfulness," he says, "should Near by he had a white duck in a tub of be a characteristic of a Christian funeral," water with its legs tied together so that adding: "Society could do much by setit could not swim. When asked what ting its face against all that is dismal, this performance ment, Song said that a painful and dark in funerals, and by en-Chinese woman had died in the house in couraging the use of emblems and symwhich he was in front of and he was try- bols of brightness that truly belong to ing to "joss" her soul into the body of the idea of Christian burial." Surely, the water fowl so that when it died its with the exponents of religion pleading spirit would carry the woman's soul off in the name of Christianity for "brightto the flowery kingdom beyond. He was ness and cheerfulness" in funeral obvery indiguant at being arrested.-Chica-

Newton of New York, said concerning servances, we may reasonably look for "faith:" "Faith which so strengthens reform in these that will conform with man to do and to dare in the battle of the spirit of Christian faith, and with life may yet strangely, sadly, limit him, that economy of resources that is often uarrow him, sour the sweetness of the essential to the comfort of the living. 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, on the sympathies and feelings of all closed schools, anothematized science, martyred philosophers, whitewashed the soothed rather than wrought upon, and walls on which art has drawn her glor- a levy, too often, upon the actual necesious visions, stayed the progress of the the human race through centuries, kind appeals to the intelligence of inteland wrought incalculable evils to civiliza-

We suppose good Christiaus are begining to regard the once "Parson" Pentecost with a sert of grim horror to

"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 hauging, 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

militated against the credibility of wil nesses. Evidently the learned county are not well up in the history of litigs ous cases it has been held that Spiritual cannot be impugned for dishonesty or unreliability on occount of their belief We now recall, by the way, a number of eminent men of scientific attainment who have investigated Spiritualism become converts. Such men, for et. Lewes, and Professor Hare. In matter of religion there is no accounting for be liefs, and the law gives full faith and credit to the followers of every sect, however improbable a given faithin itself may be, so long, of course, as the doctrines and practices of the professon thereof are not in conflict with the law of the land. There was a time when the testimony of an atheist could be in. peached. It cannot be now.—San Fran.

The Rev. Howard MacQueary, who was suspended from the Episcopal ministry for alleged heresy, does not approve the lastest crusade against the nude in art. "The whole question of the suggestiveness of the nude," he says, "lies in the French saying, 'Honi soil qui mal ? 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 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 therepresentation 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 ugiiness 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 n 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, 50 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 servances, and the secular press, as exponents of popular feeling, demanding In a recent Sunday the Rev. Dr. Heber | simplicity and unostentation in such ob-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 upconcerned at a time when they should be sities of the survivors. A reform of this ligent 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 ostentations 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.-Car-

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 employ

Catarrh Can't Be Cured

ment.

With Local Applications, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease and in order to cure it you have to take internal remedies. Hall's Catarra Cure is taken internally, and acts directly on the blood and mucous surface. Hall's Catart Cure is no quack medicine. It was prescribed by one of the best physicians in this country 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 surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing contains. Send for testimonials itee.

P. J. CHENEY & CO., Prop's, Toledo, G. Sold by Druggiats, 75 cents.

Correspondence.

Sturgis, Mich.

The Harmonial Society of Sturgis will hold their thirty-third anniversary, June 12th, 13th and 14th. Mrs. R. S. Lillie, of Boston, Joel Tifney, of Chicago, and Abram Smith, of Stur-Tifney, of Chicago, and Grand Grand

Meadville, Pa.

You and your friends are cordially invited to attend the annual picnic and Sunday Assembly of the Cassadaga Lake Free Association, at Casadaga camp grounds., Chautauqua county. N. Y., June 5, 6 and 7, 1891. Speakers: Mrs. R. Lillie, of Boston, and Willard J. Hull, of

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

A. GASTON, Pres't.

Worcester, Mass.

The Worcester Telegram says, that J. Frank Bayler, 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.

special entertainment and grand testimonial benefit to the First Society of Spiritualists of New York City, will be given at Adelphi Hall, corner 52d street and Broadway, Sunday, May 24, 1801, at eight o'clock, Mrs. M. E. Williams, manager. Following is the program for the occasion: 1 Norwegian Hymn, Miss Annie A. Watson and Prof. J. Jay Watson; 2 Address, Mrs. M. E. Williams: 3 Tests and spirit com-munications, Mr. John W. Fletcher: 4 Slate writing and raps, Dr. Henry Slade: 5 Form materialization, Mrs. Effic Moss. 6 Instrumental duett, Miss Anna A. Watson and Prof. J. Jay Watson, 7 Slate writing, Mrs. Mott Knight; 8 lion solo, Little Johnnie McKeever. Admission one dollar,

Brockton, Mass.

The benefit entertainment and lecture in Ladies' Aid Hall, given by Mrs. Margurite 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 em-braced 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 Bentha Packard were well worthy of the applause they received. This gifted lady will soon lecture again on the Beauties of Spiritualism.

Vicksburg, Mich.

Again the Vicksburg Spiritualist Association have had Mrs. Lena Bible in our midst, discoursing upon the spiritual philosophy to fairsized 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 youch for Her psychometric readings give universal satisfaction.

Mrs. Laura Holton-Hursen rendered beauti ful songs and music she has no superior in the musical line, assisted by Mrs. Agnes Robin-

son 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

MRS. EMILY DEMING. Louisville, Kv.

The annual meeting of the First Spiritualist posed of. 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: Fi nancial Secretary, Dr. Thomas McAboy; Treasurer, Mrs. Mary Schrader; Stewards, Mr. Taylor and Mrs. Sweidoff: Trustees, George Heinsohn, Dr. Wilson and Mrs. Victor: Librarian, Mrs

McAboy; 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 repeated in honor of Dr. Wilson and ex-President George Heinsohn for their untiring labors performed in the growth of the society. Brother Heinsohu refused re-election, giving his reason that he contemplated making a lecture tour.

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

MARTIN METZGER, Sec'y.

Montpelier, Ind.

The good work continues to move on. Or ganization, circles springing up in unexlocalities, mediums developing all over the land, and those mouths 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 Collossians, "Let no man beguile you of your zeward 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 Pennville, Jay county Ind., is rapidly developing to a first-class me diumship, and well she deserves it, being faithful to the trust confided to her by the angel

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

Haverhill, Mass.

The Medlums' Order of Beneficence continue to hold meetings three times a week. Sunday April 19th and 20th, Prof. Millison gave very in teresting 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

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

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

On Friday the guides of J. P. Thorndyke gave a very pleasant and profitable scance. 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 deidedly instructive and entertaining.

May 3d Mrs. M. F. Cross spoke in the evening on "The needs of the hour," showing plainly many points to be taken luto consideration and made use of, followed by Mrs. M. A. Kimball with tests.

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

We are working in perfect unity and har mony, 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 Fraternally.

Milwaukee, Wis.

Prof. A. B. Severance, in a letter to THE BET BR WAY, writes: "I was very much interested in Mrs. Lillie's article in THE BETTER WAY. giving an account of her attending the Theosophical Convention in Boston lately, and that 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 grand auccess, 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 pe rusal,"

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 Inspirational singing, Miss Addie Gage; 9 Vio- hearers as among the friends here at Water

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 theicause.

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

Seattle, Wash.

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

An address to all Spiritualists throughout this American Union. A long felt want is now filled by the establishment of "The American "nion 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 conclave under the writer enjoyed a ride back in his buggy, the name of the General Grand Council of On the way we stopped at the celebrated 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 dis-

The principles of the American Union a 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 pinacle of civilization to which any nation could attain, and is the glory and pride of every right thinking man and woman.

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

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

Cassadaga, N. Y.

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

ty, N. Y., from July 23 to August 30, 1891. The following is the program and list of lecturers July 24th—Mrs. R. S. Lillie. July 25th—W. J. Colville. July 25th—W. J. Colville. July 25th—W. J. Colville. July 25th—Conference. July 25th—Lyman C. Howe. July 25th—Lyman C. Howe. July 25th—Lyman C. Howe. July 25th—Mrs. F. O. Hyser. July 30th—W. J. Colville. July 31st—Mrs. F. O. Hyser. August 18t1—Jennie Leys and Willard J. Hull. August 3d—Conference.
August 4th—Mrs. F. O. Hyser. August 4th—Mrs. F. O. Hyser. August 5th—Mrs. H. S. Lake. August 5th—Mrs. H. S. Lake. August 5th—Mrs. II. S. Lake. Hurson Tuttle and Emma Rood Tuttle. August 5th—Hudson Tuttle. Emma Rood Tuttle. August 12th—Mrs. H. S. Lake. August 12th—Hudson Tuttle and Emma Rood Tuttle. August 12th—Hudson Tuttle and Emma Rood August 12th—Wrs. Cora L. V. Richmond. August 12th—Woman's Suffrage Day. Rev.—Ande Shaw, Washington, D. C., Susan B. Anthony and Miss Hattle O. Pete.
August 16th—Mrs. Cora L. V. Richmond. August 19th—Mrs. R. S. Lillie. August 24th—Conference. August 25th—Hon. Sidney Dean August 25th—Mrs. R. S. Lillie and Hon. Sidney Dean.

The Indiana Camp Grounds.

Wife and self were invited to hold meeting: Anderson, Ind., April 19th an 30th. Since the ndiana State Association of Spiritualists organized Anderson has been headquarters, and Westerfield Hall's doors 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 in appual summer festival. And there is no me more realous and earnest than Dr Westerfield 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 ems every possible work for Spiritualism but s light task. He is superintending all the work of arrangements in the fitting up the grounds, erecting buildings and making contracts for railroad rates, speakers, mediums. raise necessary funds, and he is doing a work hat many younger men would shrink fromindeed, 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 riends in Indiana and elsewhere that the selection has been wisely made.

A beautifuligrove 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 as semble for daily meetings, July 16th to August 16th, next. The grove was purchased from brother Carrol Brownenberg, a member of the association, who gives three year's 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

iberal 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 ill who like that aqueous sport, and the banks 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 builded, including a seance room. The foundations are laid for a lodgng 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 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 bountifully upon the place, and spirits applaud gleefully for another extended opportunity to help humanity. The camp grounds are in a spiritual center. Large atendances are assured. Contributing cities in the State are almost in touch, and are alive to the benefits offered. Keep your eyes on Hoosierdom Vou 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

W. Westerfield, Anderson, Ind. Bro. A. Weldon, late of Chicago, drove to the grounds while we were there, and by request 'Mounds," but we found the same to be earth works of our ancient friends and brothers for either or 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 en rapport or influ-

enced, and we may have revelations. An important item that we must not overlook in natural gas. The Spiritualists are genally 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 Fraternally, G. W. KATES

Brooklyn, N. Y.

Conservatory Hall, Sunday Morning, April 19th, Mr. Fletcher's subject was "The life be-yond 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 socalled 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, Pirst, 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 which you now consider bad, and also that which you consider good will pass to forgetfulness. Closing your life here does not close 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 yours if in a position where you have to meet the same trouble, 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 experi-

There are many who are anticipating a re ward 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 the term of thirty days.

rewards, and especially not for such indi idual selfishness. Persecuting the flesh, wear ing sackcloth and sitting in the ashes, with pelibles 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: make your own lives grander, purer, better and more glorious, and thus by your influence and example add to the comfort and happines

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 short lecture on "Theosophy and its relation to Modern Spiritualism. The speaker said Spir and Theosophists are positive they fully under stand Spiritualism, and so they cut each other throats pleasantly What is Spiritualism? It is a return and possible demonstration from our phy? We are told that it is simply God-wisdom. a very good response until the question isked 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 Theosophy is really the intellectual side o

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 ou 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 ifollow 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 in-dividual 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 phe nomena are the blocks. Some persons object se riously 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. Is it then at all remarkable that you will be consulted in regard to the mat ter, should it become necessary in God's wis dom for you to return' When you come to look over your list of friends and acquaintances you will discover some that are wiser than engaged. Ample tenting and building room 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 In gersolls 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 seauce, some of the descriptions given being very remarkable and pointed.

Fraternally, PERSONALS.

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

Mr. C. H. Murray has permaneutly located at

Mrs. Annie Besant is to succeed Madame Bla

ratsky, the mother of Theosphy. Mrs. Lena Bible has been engaged by the Union Society of this city to address the same

during the mouth 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 Whitsuntide Holiday." Why not for the M. S. Holidays-it being a Spiritual Mrs. C. B. Bliss, the materializing medium

has located at Onset Bay camp-ground, and will remain there during the summer, says the Ban ner of Light. "Base ball administers innocently to the cray ing for excitement, and crowds out worst pas

sions, said Rev. Dudley W. Rhodes to his audience on Sunday evening. THE BETTER WAY favored base balling on similar grounds over two years ago, as some of our readers will remember. A committee composed of Messrs. I. S. Mc

Cracken, 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 Is land. Further particulars in other issues.

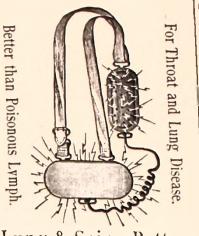
Mrs. Elizabeth Ruffin, a lady well known in this community, was united in marriage on the 4th inst., at Santa Barbara, Cal., to Dr. John Brown, a clairvoyant physician and diagnoser Her many friends of this section of the coun try send her best wishes and hopes that this union may prove a happy one in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

Mr. H. L. Suydam, of Geneva, N. Y., has is sued another interesting pamphlet, entitled "Oh, Hell, Where is Thy Victory?" and says 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 een excommunicated from the Baptist Church your judgment is far from infallible. That 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 your life work. Each and every life must be the rest out, too? It would be better for our cause. K. T .- The medical law as taken from House

IMI, No. 683, Sec. A, Vol. 27, page 183 Statutes of Ohio, and amended Sec. 6992 rends: Whoever prescribes, or practices, or attemps 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 per son has been continuously engaged in the practice of medicine for a period of ten years or more, he shall be considered to have complied with the provisions of this chapter and when a person has been in continuous practice of medi cine 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

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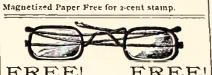
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deep and still:

Ladies' Department.

The Two Mysteries. MARY MAPES DODGE.

We know not what it is, dear, this sleep s

The folded hands, the awful calm, the cheek so pale and chill, The lids that will not lift again, though we may call and call, The strange white solitude of peace that settler

We know not what it means, dear, this desolate heart pain

The dread to take our daily way, and walk in it We know not to what sphere the loved who

Nor why we're left to wander still, nor why we

But this we know: our loved and lost, if they should come this day, Should come and ask us, "What is life?" not

one of us could say: Life is a mystery as deep as death can ever be

Then might they say, these vanished ones, and preserved everywhere. blessed is the thought, So death is sweet to us, beloved, though w

may tell you naught, We may not tell it to the quick, this mystery of

Ve may not tell it if ye would, this mystery of breath. The child that enters life comes not with

knowledge or intent: So those who enter death must go as little chil-

Nothing is known but I believe that God i overhead. And as life is to the living, so death is to the -Boston Transcript.

Written for The Better Way ARE LOVE AND LIFE ETERNAL? LENA INGRAM GIFFORD.

Somewhere in the dawn of wons past, Love evolved from the chaos vast, And sent through all the glowing spheres Life in the mystic veil it wears

We are requested to write of love, "the immortal glory which hath never set," and its correlative, life.

The proof that we would give you that they are eternal is the same as we can give to prove that they are in existence to-day. If anything has existed to the knowledge of man in the long cycles of numbered and unnumbered years, we can reasonably expect that it will always exist, though the finite mind can in no wise follow its infinite course.

The attributes of love are such as feed best reincarnate forces. Love is of the changes continually gives life, even when veiled in the faded cerements of

Love first, life afterward, to our outward senses, at least-for there is life in apparent to our eyes until the magnetic forces of love soften and manipulate it. and the thousand germs of green earth | The rocking deep unto the green shore prest, life is there.

Love endows with life and individuality all matter. Love is supreme over all | To meet the winsome mate his fancy serves; When life ceases as an expression of love | The roving bee his homeward line betakes through matter, or materiality, it resolves itself, or is drawn back into its natural element, its prime principle, the first great cause of all things-divine love. When first I bade thee from my bosom flee. And as an individualized atom be,

earth:

Forth went command, not "Peace and good will to men. But "Love and life unfolding joy and pain:

The gracious factors in the human plan Decreed to elevate the mind of man.

This is the life we see manifested to us on this planet wrapped in the veil of physical combinations from the acaleph that palpitates with feeble breath upon the bosom of the rocking sea, to that grand structure we call man, whom we sometimes find towering his head among that it makes him master of the forces the gods.

About the lowest phase of animal life wherein we observe the faculties of reation demonstrated to a remarkable degree. The reproachful command of the wise man, "Go to the ant, thou sluggard, and be wise," has in it a lesson which only the wise can understand, yet all should seek to learn. The ant is an architect of the finest order and precision; he plans, builds and executes with the most minute exactness. In military tactics he is unsurpassed. He selects, drills and marshalls his armies, fights battles and wins victories with the | To tend the gateways where spirit's lights seeming coolness of a Napoleon. He never knows deseat; one disaster but gives unfoldment for a better plan of To-day at thy bidding on this earth we stand, action or for future entrenchments. He To-morrow we serve still at thy command, is humane (alas, the word!); he cares for the sick and disabled with a tenderness that should make humanity blush.

With intellect and affection manifested in the insect, we may well ask, "When did love and life begin?" When did spirituality, that highest unfoldment of any age, first set its mark upon the physical combinations of this planet on which we live? We do not know. The white hand of science tracing with its unerring finger marks backward millions of years, can only modestly and truthfully say, "We do not know."

The red rose tree that takes its color from different velocities in vibrations unfolds its carmine petals under the ingiving angel of love, and tells the worldunfold only by degrees; and by its brev- wisdom and understanding. ity of sojourn proves that one rose does! We unfold from our interior nature. it also.—Housekeeper's Weekly.

sweet emblem of love's most perfect de- nearest approach to the infinite. velopment in plant life, throw open its

There is a law in the economy of love, the great adjuster, that allows no waste and no waste places. Everything, in turn, comes upon the arena of action at the right time and in the proper place Yet, oh, how sweet it is to us, this life we live | Each becomes, in turn, servant and master of the other-nature's equilibrium

> The bright sun and gentle, invigorating dews wait on the budding rose queen until she puts on the robes of decay, when she, in turn, serves them by helping to eurich the soil and atmospheric conditions for other forms of life.

It is this working of the dual attributes of force in nature, attraction and repulsion, this beautiful evoluting process. this materializing and etherealizing of all matter that gives us confidence to answer the words of our text affirmatively. Yes, love and life must be eternal. There is no waste, even in decay, and | The faintest whisper of good will on earth, where there is no decay there can be no Helps forever upward from lowly birth. diminution of material. But in allowing The glad spirits fair, through translucent air, the mind to go backward with the rapid- Descend, ever to cheer souls sad with care, ity with which thought travels, and holding our lines of reasoning intact, we are lost in wonder and amazed at all the beauty, harmony and intelligence existing in the far-away epochs of time and Hath enfilled his brain with angle and square among the lower orders of creation.

And as this has gone on without the Shading his soul with deep, crushing power, calculation or co-operation of man until the present time he may reasonably conclude and trust that it will go on forever

Let us consider for a moment the life of a child. Born a king in his cradle, all around are subject to him; but as growth continues and intellect expands, he becomes subject to others. He labors, itself; its highest unfoldments are its loves and weeps with those around him. Life is not for self alone, and we most spirit. Love warms, blesses, reproduces, truly and nobly serve when we are most nourishes, gives life-throughout all its capable of serving by giving instruction to others.

We do not know if the flower and the insect world have the pleasure of understanding that they contribute to the welfare of others of their kind. We presume the cold, voiceless stone, though it is not it is so. It is hard to think that love expresses life in any form without intelligence.

bear witness that healthful, breathing As heaved with tender love his billowy breast The stately monarch of the forest stood, And bowed his head to her he gently wooed; The eagle on his skyward flight recurves

> Wherever life appears to outward sense Love sets the seal of her intelligence.

With honeyed sweets, nor his dear queen for

But, oh, the soul of man! Clothed with the intelligence of its allotted years Unloosed the chain that held thee to thy birth in material existence, it can never die. And lent thee to imbue and spiritualize the It is the embodiment of love. It is the grandest unfoldment of the life principle known to us on this planet. And through the wonderful fulfilling of the law of creative forces, we have at last reached the sublime order of intellect wherein light is stamped upon the brow and beams with magnetic fire within the eye of man. Light that is born of the spirit. Light, that legimate child of love and life, which places mankind above all other degrees of unfoldment in which demonstrate spiritual things.

He gathers nothing new, the forces have always existed, but he refines and son manifested is the tiny ant. Here we individualizes. He develops new phases, find intelligence exemplified and calcula- and brings into action latent forces, combining new elements, divining new

> Can we add anything to love, the divine, the supreme? Can we detract from it? Nay, nay!

Thou art the fullness of all things bright and fair,

Thou art the essence of life, earth and air. Thou art the sun and the pale stars that shine Thou art all in all things, Oh, love divine!

Callest thou not man from his cradled sleep, Callest thou not him watch and ward to keep.

gleam And announce thy tidings, Oh, love supreme?

Where'er, whate'er shall thy sweet pleasure

We live and move in thee, love all in all. Being a part of that great principle, how can we cease to exist? The reapers

Workmen are we gathering in for the

not serve that the small may be less. Love's economy provides for all, and "he that seeketh shall find."

great eternal principle that gives light wall pocket of white oilcloth at one side. from those received by its white sister, and life to countless worlds. But we A large mat of white oilcloth is spread can add much of infinite attributes to in front of the washstand. The convenifluence of the sun, that magnetic life- ourselves, reaching up for higher influ- ence and privacy of this arrangement ences, and developing within our own has recommended it to many who have wise story, that beauty of heart and life souls a desire and capacity for divine seen it, and I certainly hope the readers

not make a summer any more than one The spirit of man is like the rose; when snow flake makes a winter. Yet in the blossoming of that rose, we may understand, closely connected, as we are, with all animal and plant life, that there is wisdom taught in every gradation of physical form wherein love veils its infinite purpose. Why cannot the rose. snow flake makes a winter. Yet in the once it has received light it throws open

velopment in plant life, throw open its life, with our intelligence and power of conductor.

If, with our intelligence and power of conductor.

First Spirit all Temple, Newbury street. School at Ita, m., and day, m., Public livited, Seats free If, with our intelligence and power of at the first gleams of morning light? For and life throughout known wons of just the same reason that the child can- physical phases of existence and maninot in one day become a man, or the festations in all forms of being, tell when spiritual life within us attain its highest they began to exist, how can we predegree of unfoldment at the morn of its sume to take daring flights into the unknown and say they will have an end? Thou art. Oh love and life. This we see

Nor will presume that thou shall cease to be, With thy bright spangled dome and fiery sun. With all thy cycles since mortal phase begun, With traveling planets once evoked in space. Pursuing ever their unerring race. Who shall thy mighty force or passion stay? Burn on in sun and star or clod in clay. We can but lift in wondrous praise our eyes,

And strive to raise the soul from out this hu man guise. Endow us with thy radiance, and expand The life within to reach thy high demand. Till man thy best unfoldment shall declare.

In word and deed, thy presence everywhere.

Written for the Better Way. Invocation.

CELIA LOUCKS. O, infinite spirit of light and love! In the boundless regions of peace above! And below far spreading thy living flame. We praise thee, God! through nature's aim

And through thy Great Soul man's soul doth rejoice.

O. Great Spirit of love and boundless might! If man seeks for good he shall find its light

eading always to thee! Though mitre and creed. and cross, and symbolized passion-weed.

And robes of purple and diadems rare.

Teaching his thoughts to tremble and cower, Yet change shall have wrought in time to be, By the spirit of truth, man's liberty. Written for The Better Way.

NEW IDEAS. MISS LISLE E. SAXTON.

Through observation, induced by reading and association with people of various beliefs, we have concluded, if we wished to earn a reputation for new or original ideas, such should choose some organ beside a live Spiritualist journal in which to air the productions, for the ardor inspired by having advanced a new idea, even though received through inspiration, may be somewhat cooled upon learning it was old to the pioneer Spiritualist when the one who advanced it was yet a hard student of the multiplication table, but if some of us become discouraged because we can give the old students nothing new, we may hoard ourto us-precious thoughts in our own little "brain boxes" a long time.

Often, perhaps, those things that contributors have good reason to think would be new, they have not the courage to offer, though they are their most N. Ionia street. Also on Thursday inght at 130, Mrs. E. F. Josselyn, Pres. cherished beliefs, for fear they will receive indifferent welcome, or, worse still, rash treatment. Yet adamic taste, for aught they know, may be craving and needing just such goodies.

The Indianapolis Association of Spiritualists meets every Sunday morning at 1020 and in the evening at 7:45, at Lorraine Hall, core Washington and Tennessee streets; Thesday at 8 p.m. rash treatment. Yet adamic taste, for needing just such goodies.

Last summer, the writer and Last summer, the writer and sister, were present at a small gathering of above seventh.

First spiritualist church meet sunday at 11 a m. 3 and 7 pm. at Mt Euclid Hall, West Jefferson st above seventh. friends, composed of Churchists, Liberalists, spiced with Spiritualists. During the evening the conversation turned upon the subject of religion, and a numupon the subject of religion, and a number of spiritualistic ideas were advanced, when one of the party, an intelligent Liberal, remarked that more new ideas had been advanced than would be heard from an orthodox pulpit in a year. They were new to him, but would be very old, probably, to the readers of THE BETTER WAY. We were impressed, more than ever before, with the dependence of all upon organization and how one happens to be circumstanced, just how much of what is introduced to the notice are old things in new forms of ex-

We would that all may be ready to welcome-or treat courteously, at any rate-new ideas to the columns of THE BETTER WAY, but an occasional antique one, even, may be new to some of us, also to some chance readers of our paper who are not of the enchanting and mystic circle—Spiritualism.

Still the world forgets

That God knows best what hearts are counted Still men deny the thing whose sign they miss

And slowly learn, with outcries and complaints That publicans and sinners may be saints. -Helen Hunt.

A small dressing room can be conveniently and inexpensively arranged in the corner of a large room. I have such an arrangement in my own room, and that go out to gather and bind sheaves the invention is entirely my own. There for the master are fed from the golden are windows on opposite sides of the corner, softly draped in white lace, which I loop back with pink ribbons; a light vast storehouse of knowledge, and we frame of wood extends from the top of shall not go unfed. We do not work one window to the top of the other; that the greater may be greater—we do from this, two curtains of pink sateen fall to the floor, or are drawn back, revealing a neat washstand with snowy bowl and pitcher, clean towels, looking-We cannot add anything to love, the glass above, and combs and brushes in a of these pages will try my plan and like

MEETINGS.

BREEDKLYN, N. Y.

The Progressive Spiritualitis hold their weekly conference at Everett Hall, corner of Bridge and Willoughly streets, every Saturday evening at a o'clock Ail invited; seais free. S. Bogart, Pres.

The Helping Hand Conference meet every Tuesday evening at so clock at Bradbury Hall, So. 29
Fulton at. Gived speakers and mediums. No admission and all welcomed. S. S. Gordon, Pres.

Conservatory Hall, Bedford avenue corner of Fulton street. Punite meetings are held Sundays at It a. m. and a p. m.

W. J. Rand, Sec.

The Independent Club meets every Thesday evening at 8 o'clock at Bradbury Hall, 20 Fulton at., where at lare welcomed. DanletCoons, VicePres.

Meetings every Sunday evening at a, in pariors of Mrs. Wilson Forter, 36 Livingston street.

Meetings are held every Funday evening at 8 o'clock in the pariors of Mrs. Dr. Blake at 284
Franklin avenue near be Kalb.

The Woman's Spiritual Conference meet at their pariors 231 St. James Place, corner of Fulton st., every Wednesday evening at 8 c'clock. All in vited; seais free. Mrs. S. A. McCutchen, Bres.

Spiritual Cno., Fraternity Rosms, cor. of Bedford avenue and South Second street. Meetings Sunday at 11 a m and a p. m. Services by good speakers and mediums under the anapices of the Ladies' Aid Society.

Mrs. M. Evans, Pres.

Brooklyn tew spiritual Conference meets Thursday evenings at a o'clock at Rochester Hall, 186; Fulton street.

Woman's A-tral Congress meets Wednesday at a p.m. at Mrs. Waiton's parlors, 45 Carlton ave.

Brooklyn tew spiritual Conference meets Thursday evenings at a o'clock at Rochester Hall, 186; Fulton street.

Children's Lyceum, 36 Willoughty ave, meeta annday morning at 10.9.

Baltinore, M. Devens, 450 Willoughty ave, meeta annday morning at 10.9.

BALTIMORE, MD. Religio Philosophical Association meets every sunday.

CINCINNATI, O.

CINCINNATI, 0.

The Psychic Research Society meets every Sunday afternoon at Boughas Castle Hall, northwest corner Sixth and Walnut, at 20'clock. Admission free. Good speakers. All invited.

The Society of Union Spritualists meets at G. A.
R. Hall, 115 W. Sixth street, every Sunday morning at 10%, and in the evening at 10%. Good speakers and music. Morning services, free; evening, 15 cents. apeakers and music. Morning services, free; evening, Boents.
The Soiritual Progressive Society meets at Engler Hall, & Marshall avenue, Camp Washington, on the first and third sunday of every month. American Health College, Free college, Full instruction, Prof. J. B. Campbell having established his superior Vitapathic system and erected his college, now furnishes college instruction free to prepared students. Also prescribes for the sick free ar the American Health College, Fairmount, Cincinnati, Ohlo, Also Sunday free religious meetings for everybody.

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

Dr. Bushnell, Pres. Mediums Society, Douglas Hall, Thirty-fifth st., near Indiana avenue. Lecture at 2-45 p. m. every Sunday.

People's Society, Bricklayers' Hall, 32 South Peoria street, at 230 p. m. every Sunday.

G. L. S. Jenifer, Pres'dent.

Fifth Avenue Hall, 116 Fifth avenue. Meeting at 2-45 p. m. every Sunday by Mrs. B. H. Gill.

Spiritualist services every Sunday evening at 5 o'clock at Bricklayers' Hall 33 South Peoria at.

Mrs. S. F. DeWolfe, President.

Metcaif Hall, 139 Twenty-second street. Developing circle in the afternoon and tests and psychometry in the evening.

Progressive Spiritualists, Bricklayers' Hall, 33 South Peoria street on sunday at a p. m.

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

The Lyceum meet at Memorial Hall; service every bunday evening. Thomas Lees, Secretary. DAYTON, O.

First spiritualist society meet every Sunday in the Dover Block, cor. 5th and Wayne streets, at 1050 a.m. and 750 p.m. Warren D. Shaw, Pres.

The People's progressive spiritual society meet very sunday at (and 7:30 p m in Rowe's half, 25) Michigan ave. Mrs. A. Anscomb, Record, Sec FITCHBURG, MASS.

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

FT. WORTH, TEXAS.

The First Spiritualist society has been organized. The Ladies' Society meets every Wednesday afternoon. W. H. Rollins, 916 East Fifteenth st.

GRAND BAPIDS, MICH.

The Phenomenal Society meets every Tuesday evening at 7:30, at 30 Sinclair street INDIANAPOLIS, IND.

LOUISVILLE, KY

LIBEBAL, MO.

MINNEAPOLIS, MINN.

The First Spiritual Society holds services every Sunday morning and evening at Odd Fellows hall, Izand H Washington Ave., North, at 10:30 a.m. and 7:30 p.m. S. N. Aspinwall, Pres. The Washington Union Spiritual Society hold services Sunday morning and evening at 20 2nd avenue south. Mrs. C. D. Pruden, Pres. avenue, south.

Mrs. C. D. Pruden, Pres.

Minneapolis Progressive Spiritualists meet every
Sunday evening at 7:30, at 62 Hennipin avenue,
Lecture and tests.

Miss A. A. Judson, Pres.

MILWALKEE, WIS

The Liberal Club meet every Sunday evening at 16 Grand avenue. Prof. A. B. Severance, Pres.

The Progressive Spiritualists holdservices every Sunday at 3 and 8 p. m., at Arcanum hall, 57 west Twenty-lifth street, northeast corner 6th avenue. G. G. W. Van Horn, Conductor. The People's Spiritual Meeting every Sunday evening at Mrs. Morrell's parlor, 151 Lexington avenue. Mediums' meeting Tuesday at 8 p. m. The New York Psychical Society meets every Wednesday evening at 230 Stath avenue. Speakers and mediums always present. The public fivited. J. R. Snipes, president, 25 Brondway.

The First Society of Spiritualists convenes every Sunday at 10:30 a. m., 2:45 and 7:30 p. m. at Adelphi Hall, corner Fifty-second street and Broadway. Good speakers and good music morning and evening. Fact meeting in the afternoon. The new society of ethical Spiritualists meet every sunday at Knickerbocker Conservatory, 44 west 14th street, at 10:45 a m and 7:45 p.m.

NEW ORLEANS, LA.
The New Orleans Association of Spiritualists meet at the hall of the Army of Northern Virginia, 59 Camp street, every Sunday evening at 7.20.

J. W. Allen, President.

OMAHA, NEB. First society of progressive spiritualists meet at 5th and Cumming street, sunday at 2 p m.

PHILADELPHIA, PA.

The First Association of Spiritualists meet every Suday at 10:20 in the morning and 7:20 in the evening at the corner of Eighth and Spring Garden.

Joseph Wood, President.

Reystone Spiritual Conference meets every Sunday afternoon at 220 at the northeast corner Tenth and Spring Garden at. J. S. Rowbotham, Pres. The Second Association of Spiritualists meet at their church on Thompson street below Front every Sunday 220 p. m. Conference and Lyceum. Wm. Abbott, Secretary. Fourth Association of Spiritualists meets every Sunday evening at 7:20 at Kaystone Hall, Third and Girard ave.

The First Spiritualist Church of Pittaburg has lectures every Sunday morning at 10th and in the evening at 7:6. Children's Lyceum at 2 p. m. at their hall, 6 Sixth street. J. H. Lohmever, sec. BOUHESTER, N. Y.
The Spiritualists of Rochester meet every Sunday evening at 7:30 o'clock in Odd Fellows Building, North Clinton street. H. T. King, Pres.

APRINGFIKLD, MO.
The Progressive Spiritualist Association meet every sunday at \$p m, in G. A. R. Hail on Saint Louis airect and at G. A. R. Hail on Commercial st., opp-site Czark Hotel, 7:30 p m. W. J. Biack.

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

ST. LOUIS, NO.
Ethical spiritual association meet at the hall cor farrison ave and Olive at sunday at 1030a m and (20) p m; social conference at 3 p m.

TROY. N. Y.

The First Society of Progressive Spiritualists holds meetings every Sunday evening at 7:20 in Kenman Building, corner Broadway and Third Streets. Ladies Society and supper every Thursday Progressive Spiritual Association No. 2 meets at star Hall, corner of Fourth and Fulton streets every Sunday. Entrance on Fulton street.

WORLESTER, MASS.

The Association meet Sunday evening at 7:30.



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Ladies' Department.

The Two Mysteries,

We know not what it is, dear, this sleep so deep and still: The folded hands, the awful calm, the cheek so pale and chill,

The lids that will not lift again, though we may call and call, The strange white solitude of peace that settles

over all. We know not what it means, dear, this desolate

The dread to take our daily way, and walk in it

We know not to what sphere the loved who leave us go, Nor why we're left to wander still, nor why we

do not know

But this we know; our loved and lost, if they should come this day, Should come and ask us, "What is life?"

one of us could say; Life is a mystery as deep as death can ever be; Yet, oh, how sweet it is to us, this life we live

Then might they say, these vanished ones, and preserved everywhere. blessed is the thought,

So death is sweet to us, beloved though w may tell you naught, We may not tell it to the quick, this mystery of

Ve may not tell it if ye would, this mystery of breath.

The child that enters life comes not with knowledge or intent;

So those who enter death must go as little chil Nothing is known, but I believe that God is

overhead.

And as life is to the living, so death is to the dend. -Boston Transcript.

Written for The Better Way.

ARE LOVE AND LIFE ETERNAL? LENA INGRAM GIFFORD Somewhere in the dawn of wons past, Love evolved from the chaos vast, And sent through all the glowing spheres

Life in the mystic veil it wears. We are requested to write of love, "the immortal glory which hath never set," and its correlative, life.

The proof that we would give you that they are eternal is the same as we can give to prove that they are in existence to-day. If anything has existed to the knowledge of man in the long cycles of numbered and unnumbered years, we can reasonably expect that it will always exist, though the finite mind can in no wise follow its infinite course.

The attributes of love are such as feed itself; its highest unfoldments are its best reincarnate forces. Love is of the nourishes, gives life-throughout all its changes continually gives life, even to others. when veiled in the faded cerements of

Love first, life afterward, to our outward senses, at least-for there is life in the cold, voiceless stone, though it is not apparent to our eyes until the magnetic forces of love soften and manipulate it, and the thousand germs of green earth bear witness that healthful, breathing life is there.

Love endows with life and individuality all matter. Love is supreme over all. When life ceases as an expression of love through matter, or materiality, it resolves itself, or is drawn back into its natural element, its prime principle, the first great cause of all things-divine love. When first I bade thee from my bosom flee,

And as an individualized atom be. Unloosed the chain that held thee to thy birth earth

Forth went command, not "Peace and good will

But "Love and life unfolding joy and pain;" The gracious factors in the human plan Decreed to elevate the mind of man.

This is the life we see manifested to us on this planet wrapped in the veil of physical combinations from the acaleph eye of man. Light that is born of the that palpitates with feeble breath upon the bosom of the rocking sea, to that grand structure we call man, whom we above all other degrees of unfoldment in sometimes find towering his head among

About the lowest phase of animal life wherein we observe the faculties of reason manifested is the tiny ant. Here we find intelligence exemplified and calculation demonstrated to a remarkable degree. The reproachful command of the wise man, "Go to the ant, thou sluggard, and be wise," has in it a lesson which only the wise can understand, yet all should seek to learn. The ant is an architect of the finest order and precision; he plans, builds and executes with the most minute exactness. In military tactics he is unsurpassed. He selects, drills and marshalls his armies. fights battles and wins victories with the seeming coolness of a Napoleon. He never knows defeat; one disaster but gives unfoldment for a better plan of To-day at thy bidding on this earth we stand, action or for future entrenchments. He is humane (alas, the word!); he cares for the sick and disabled with a tenderness that should make humanity blush.

With intellect and affection manifested in the insect, we may well ask, "When that go out to gather and bind sheaves the invention is entirely my own. There did love and life begin?" When did spir- for the master are fed from the golden are windows on opposite sides of the ituality, that highest unfoldment of any grain. age, first set its mark upon the physical combinations of this planet on which we live? We do not know. The white shall not go unfed. We do not work one window to the top of the other; hand of science tracing with its unerring finger marks backward millions of years, can only modestly and truthfully say,

"We do not know." The red rose tree that takes its color from different velocities in vibrations great eternal principle that gives light wall pocket of white oilcloth at one side. from those received by its white sister, and life to countless worlds. But we A large mat of white oilcloth is spread unfolds its carmine petals under the in- can add much of infinite attributes to in front of the washstand. The convenifluence of the sun, that magnetic lifegiving angel of love, and tells the worldwise story, that beauty of heart and life unfold only by degrees; and by its brevity of sojourn proves that one rose does !

snow flake makes a winter. Yet in the blossoming of that rose, we may understand, closely connected, as we are, with all animal and plant life, that there is wisdom taught in every gradation of physical form wherein love veils its infinite purpose. Why cannot the rose, in the purpose of the property o sweet emblem of love's most perfect development in plant life, throw open its inmost heart, so full of spiritual beauty at the first gleams of morning light? For just the same reason that the child cannot in one day become a man, or the degree of unfoldment at the morn of its awakening.

There is a law in the economy of love. the great adjuster, that allows no waste and no waste places. Everything, in turn, comes upon the arena of action at the right time and in the proper place Each becomes, in turn, servant and master of the other-nature's equilibrium

The bright sun and gentle, invigorating dews wait on the budding rose queen until she puts on the robes of decay, when she, in turn, serves them by helping to eurich the soil and atmospheric conditions for other forms of life.

It is this working of the dual attributes of force in nature, attraction and repulsion, this beautiful evoluting process, this materializing and etherealizing of all matter that gives us confidence to answer the words of our text affirmatively. Yes, love and life must be eternal There is no waste, even in decay, and where there is no decay there can be no diminution of material. But in allowing the mind to go backward with the rapidity with which thought travels, and holding our lines of reasoning intact, we are lost in wonder and amazed at all the beauty, harmony and intelligence existing in the far-away epochs of time and among the lower orders of creation.

And as this has gone on without the calculation or co-operation of man until Teaching his thoughts to tremble and cower, the present time he may reasonably conclude and trust that it will go on forever. Let us consider for a moment the life of a child. Born a king in his cradle, all around are subject to him; but as growth continues and intellect expands, he becomes subject to others. He labors, loves and weeps with those around him. Life is not for self alone, and we most spirit. Love warms, blesses, reproduces. truly and nobly serve when we are most capable of serving by giving instruction

> We do not know if the flower and the insect world have the pleasure of understanding that they contribute to the welfare of others of their kind. We presume it is so. It is hard to think that love expresses life in any form without intelligence.

The rocking deep unto the green shore prest As heaved with tender love his billowy breast; The stately monarch of the forest stood, And bowed his head to her he gently woord; The eagle on his skyward flight recurves To meet the winsome mate his fancy serves; The roving bee his homeward line betakes

With honeyed sweets, nor his dear queen for

Wherever life appears to outward sense Love sets the seal of her intelligence.

But, oh, the soul of man! Clothed with the intelligence of its allotted years in material existence, it can never die. needing just such goodies. And lent thee to imbue and spiritualize the It is the embodiment of love. It is the grandest unfoldment of the life principle known to us on this planet. And friends, composed of Churchists, Liberthrough the wonderful fulfilling of the alists, spiced with Spiritualists. During law of creative forces, we have at last reached the sublime order of intellect wherein light is stamped upon the brow and beams with magnetic fire within the spirit. Light, that legimate child of love and life, which places mankind that it makes him master of the forces

which demonstrate spiritual things, He gathers nothing new, the forces have always existed, but he refines and individualizes. He develops new phases, and brings into action latent forces, combining new elements, divining new processes.

Can we add anything to love, the divine, the supreme? Can we detract from it? Nay, nay!

Thou art the fullness of all things bright and fair. Thou art the essence of life, earth and air,

Thou art the sun and the pale stars that shine Thou art all in all things, Oh, love divine! Callest thou not man from his cradled sleep, Callest thou not him watch and ward to keep, To tend the gateways where spirit's lights

gleam And announce thy tidings, Oh, love supreme? To-morrow we serve still at thy command, Where'er, whate'er shall thy sweet pleasure

We live and move in thee, love all in all.

that seeketh shall find."

souls a desire and capacity for divine seen it, and I certainly hope the readers wisdom and understanding.

We unfold from our interior nature. it also,-Housekeeper's Weekly.

not make a summer any more than one The spirit of man is like the rose; when nearest approach to the infinite.

If, with our intelligence and power of retrospection, we cannot, in tracing love and life throughout known wons of physical phases of existence and manifestations in all forms of being, tell when spiritual life within us attain its highest they began to exist, how can we presume to take daring flights into the unknown and say they will have an end? Thou art. Oh love and life! This we see, Nor will presume that thou shall cease to be,

With thy bright spangled dome and fiery sun With all thy cycles since mortal phase begun, With traveling planets once evoked in space. Pursuing ever their unerring race: Who shall thy mighty force or passion stay?

Burn on in sun and star or clod in clay. We can but lift in wondrous praise our eyes. And strive to raise the soul from out this human gulse;

Endow us with thy radiance, and expand The life within to reach thy high demand, Till man thy best unfoldment shall declare In word and deed, thy presence everywhere.

Written for the Better Way. Invocation. CELIA LOUCKS.

O, infinite spirit of light and love! In the boundless regions of peace above! And below far spreading thy living flame, We praise thee, God! through nature's aim.

By doing her will we obey thy voice; And through thy Great Soul man's soul doth

rejoice. The faintest whisper of good will on earth Helps forever upward from lowly birth.

The glad spirits fair, through translucent air Descend, ever to cheer souls sad with care. O, Great Spirit of love and boundless might! If man seeks for good he shall find its light.

Leading always to thee! Though mitre and

creed, And cross, and symbolized passion-weed, Hath enfilled his brain with angle and square And robes of purple and diadems rare.

Shading his soul with deep, crushing power, Yet change shall have wrought in time to be, By the spirit of truch, man's liberty.

Written for The Better Way. NEW IDEAS.

MISS LISLE E. BAXTON. Through observation, induced by reading and association with people of various beliefs, we have concluded, if we wished to earn a reputation for new or original ideas, such should choose some organ beside a live Spiritualist journal in which to air the productions, for the ardor inspired by having advanced a new idea, even though received through inspiration, may be somewhat cooled upon learning it was old to the pioneer Spiritualist when the one who advanced it was vet a hard student of the multiplication table, but if some of us become discouraged because we can give the old students nothing new, we may hoard ourto us-precious thoughts in our own little "brain boxes" a long time.

Often, perhaps, those things that contributors have good reason to think would be new, they have not the courage to offer, though they are their most cherished beliefs, for fear they will receive indifferent welcome, or, worse still, rash treatment. Yet adamic taste, for aught they know, may be craving and

Last summer, the writer and sister were present at a small gathering of and 7 m. at Mt Euclid Hall. West Jefferson st the evening the conversation turned upon the subject of religion, and a number of spiritualistic ideas were advanced. when one of the party, an intelligent Liberal, remarked that more new ideas had been advanced than would be heard from an orthodox pulpit in a year. They were new to him, but would be very old, probably, to the readers of THE BETTER WAY. We were impressed, more than ever before, with the dependence of all upon organization and how one happens to be circumstanced, just how much of what is introduced to the notice are old things in new forms of expression.

We would that all may be ready to welcome-or treat courteously, at any rate-new ideas to the columns of THE BETTER WAY, but an occasional antique one, even, may be new to some of also to some chance readers of our paper who are not of the enchanting and mys tic circle-Spiritualism.

Still the world forgets

That God knows best what hearts are counted 1116, Still men deny the thing whose sign they miss And slowly learn, with outcries and complaints

That publicans and sinners may be saints. -Helen Hunt.

A small dressing room can be conveniently and inexpensively arranged in Being a part of that great principle, the corner of a large room. I have such how can we cease to exist? The reapers an arrangement in my own room, and corner, softly draped in white lace, which Workmen are we gathering in for the I loop back with pink ribbons; a light vast storehouse of knowledge, and we frame of wood extends from the top of that the greater may be greater-we do from this, two curtains of pink sateen not serve that the small may be less, fall to the floor, or are drawn back, re-Love's economy provides for all, and "he vealing a neat washstand with snowy howl and pitcher, clean towels, looking-We cannot add anything to love, the glass above, and combs and brushes in a ourselves, reaching up for higher influ- ence and privacy of this arrangement ences, and developing within our own has recommended it to many who have MEETINGS.

Sandactor.

Eagle Hall, 616 Washington street. Spiriton needings at 1030, \$230 and 720. F. W. Mathewsondheide.

conductor. First Spiritsal Temple, Newbury street. Schoo at II a. m., and 235 p.m. Public Invited, Scats free

The Progressive Spiritualists hold their weekly conference at Everett Hall, corner of Bridge and Willoughly streets, every Saturday evening at 8 o'clock. All invited; seats free. 8. Bogart, Pres. The Helping Hand Conference meet every Thesday evening at 8 o'clock at Bradbury Hall, No. 200 Fulton st. Good speakers and mediums. No admission and all welcomed. 8. 8. Borlon, Pres. Conservators Hall, Redford avone corner of Fulton street. Public meetings are held Sundays at Ha. n. and 8p. m. W. J. Rand, Sec. The Independent Club meets every Tuesday evening at 8 o'clock at Bradbury Hall, 20 Fulton st., where all are welcomed, Daniel Coons, VicePres. Meetings every Sunday evening at 8 o'clock at Bradbury Hall, 20 Fulton st., where all are welcomed, Daniel Coons, VicePres. Meetings every Sunday evening at 8 o'clock in the parlors of Mrs. Us on Porter, 333 Livingston street. Meetings are held every Sunday evening at 8 for parlors of Mrs. Dr. Blake at 234 Franklin avenue near De Rab.

The Woman's Spiritual Conference meet at their parlors 21 8t. James' Piace, corner of Fulton st., every Wednesday evening at 8 o'clock. All in vited; seats free. Mrs. S. A. McCutchen, Pres. Spiritual Union, Fraternity Booms, cor. of Bedford avenue and South Second street. Meetings Sunday at Ham and 8 pm. Services by good speakers and mediums under the amplees of the Ladles' Ald Society. Mrs. M. Evans, Fres. Brooklyn new spiritual Conference meets Thursday evenings at 8 o'clock at Rochester Hall, 1336; Filton street.

Woman's Avital Congress meets Wednesday at 8 BROOKLYN, N. Y.

ony evenings at 8 o'clock at Indenester 1941, 1830; Woman's Astral Congress meets Wednesday at 8 profit of the Markov and the Markov at 8 profit of the Markov at 18 at 8 pr. Children's Lyceum, 470 Wiloughby ave, meets sunday morning at 10 39.

BALTIMORE, MD.

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

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

The Society of Union Spiritualists meets at G. A. R. Hall, 15 W. Sixth street, every Sanday morning at 1930, and in the evening at 1930, and in the evening at 1930, and in the evening services, free; evening, 15 cents.

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

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

V. Richmend will lecture at 10:45 a. m. and 7:45.
every Stinday.

Dr. Bushnoll, Pres.
Mediums' Society, Dougans Hall, Thirty-Bith st.,
near Indiana avenue. Lecture at 2:45 p. m. every
Suuday.

People's Society, Bricklayers' Hall, 93 South
Peoria street, at 2:30 p.m. every Sunday.

G. L. S. Jenifer, Pres'dent,
Fifth Avenue Hall, 116 Fifth avenue. Meeting
at 2:36 p. m. every Sunday by Mrs. B. H. Gilt.
Spiritualist services every Sunday evening at 8
2'ctock at Bricklayers' Hall 33 South Peoria st.

Mrs. S. F. DeWolfe, President.
Metcalt Hall, 139 Twenty-second street. Devel
oping circle in the afternoon and tests and psychometry in the evening.

Progressive Spiritualists, Bricklayers' Hall, 93
South Peoria street on Sunday at 8 p. m. COLUMBUS, O.

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

Lyceum meet at Memorial Hall; service Sunday evening. Thomas Lees, Secretary. DAYTON, O.

First spiritualist society meet every Sunday li the Poyer Block, cor. 5th and Wayne streets, a 10:30 a.m. and E30 p. m. Warren D. Shaw, Pres. DETROIT, MICH.

The People's progressive spiritual society meet every sunday at 1 and 7:30 p m in Itowe's hall, 25 Michigan ave. Mrs. A. Anscamb, Record, Sec FITCHBURG, MAKS.

The First Spiritualist Society meet every Sunday afternoon and evening. Miss R. P. Lyon, Sec. FT. WORTH, TEXAS. First Spiritualist society has been organ The Ladles' Society meets every Wednesda; oon. W. H. Rollins, SIS East Fifteenth st.

GRAND HAPIDS, MICH. The Progressive Spiritualists Society meet every Sunday at 10:30 a.m. and 7:30 b.m. at Elks Hall, 48 N. Ionia street. Also on Thursday night at 7:30, Mrs. E. F. Josselyn, Pres. The Phenomenal Society meets every Tuesday evening at 7:30, at 30 Sinclair street

INDIANAPOLIS, IND. The Indianapolis Association of Spiritualists meets every Sanday morning at heav and in the evening at 7:45, at Lorraine Hall, cor Washington and Tennessue stress; Tuesday at 8 p m.

LOUISVILLE, KY.

LIBERAL, MO. The Spiritual Science Association meet every landay evening at 7:30 and Wednesday night: The Spirits and Sp

MINNEAPOLIS, MINN. MINNEAPOLIS, MINN.

The First spiritual society holds services every Sunday morning and evening at Odd Fellows hall, 12 and 14 Washington Ave., North, at 1039, a. m. and 7:50 p. m. S. N. Aspinwall, Pres.

The Washington Pulon Spiritual Society hold services Sunday morning and evening at 220 2nd avenue, south. Mrs. C. D. Pruden, Pres.

Minneapoils Progressive Spiritualists meet every sunday evening at 7:0, at 624 Hennipin avenue, Lecture and tests. Miss A. A. Judson, Pres.

Sunday evening at 7:30, at 624 Hennipin avenue. Lecture and tests. Miss A. A. Judson, Pres. Mil. WAUKEE, WIS

The Liberal Club meet every Sunday evening at 216 Grand avenue. Prof. A. B. Severance, Pres.

The Progressive Spiritualists holdservices every Sunday at 3 and 8 p. m., at Arcanom hall, 57 west. Twenty-lifth stat. A. G. W. Van Horn, Conductor. The People's Spiritual Meeting every Sunday vening at Mrs. Morrell's parlor, 1M Lexington westing at Mrs. Morrell's parlor, 1M Lexington Wednesday evening at 528 Stath avenue. Speakers and meeliums always present. The public invited. J. B. Snipes, president, 28 Brondway.

The Mrs. Society of Spiritualists convenes every Sunday at 10:30 a. m., 245 and 7:30 p. m. st Adelphi Hall, corner Filip-second street and lived and the sevening. Fact meeting in the afternoon. The new society of shield Spiritualists meet wanday at Knicker booker Conservatory, 44 west state at 18 15-45 a m. and 7:45 p. m.

NEW DILKANS, LA.

The New Orienna Association of Spiritualists neet at the hall of the Arny of Northern Virginia, 59 Camp street, every Sunday evening at 7:30.

J. W. Allen, President.

ONAHA, NEB. First society of progressive spiritualists meet at 20th and Cumming street, sunday at 2 p in.

PHILADELPHIA, PA.

PHILADELPHIA, PA.

The First Association of spiritualists meet every Sunday at 10:30 in the morning and 7:30 in the evening at the corner of Eighth and Spiring Garden.

Keystone Spiritual Conference meets every Sunday at the corner of Eighth and Spiring Garden.

Keystone Spiritual Conference meets every Sunday Spiring Garden at 3. N. Howtonbam, Frest Land Spiring Garden at 3. N. Howtonbam, Frest their church on Thompson street below Front every Sunday 230 p. m. Conference and Lyceum, Fourth Association of Spiritualists meets every Sunday evening at 7:20 at Keystons Hall, Third and Girard ave.

PITTERPHOL 19, PA.

The First Spiritualist Church of Pittsburg has lectures every Sunday morning at 1645 and in the evening at 345. Children's Lyceum at 2p. m. at their hall, 6 81xth attent. J. H. Lohimeyer, sec. BOCH INSTERN, N. Y.

The Spiritualists of Rochester meet every Sunday evening at 7:30 o'clock in Odd Fellows Building, North Clinton street.

H. T. King, Pres.

The Progressive Spiritualist Association meet every aunday at 3 p m, in Q. A. R. Hail on Saint Louis street and at G. A. R. Hail on Commercial st., opposite Cark Hotel, 7:30 p m. W. J. Black. The First Society meet every Sunday morning and evening in the Court of Appeals' Room, Town

FT. LOUIS, MO. Ethical spiritual association meet at the ball col larrison ave and Olive at sunday at 10:30 a.m. and 130 p.m.; social conference at 3 p.m.

The First Society of Progressive Spiritualists holds meetings every Nunday evening at 7:30 in Kenman Building, corner Broadway and Third Streets, Ladius Society and supper-every Thursday Progressive Spiritual Association No. 2 meets at star Hail, corner of Fourth and Fullon streets every Sunday. Entrance on Fullon street. of these pages will try my plan and like

WORCESTEE, MARS, The Association meet Bunday evening at 7:30.



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Written for The Better Way.
TIMELY TOPICS.

The Rev. W. P. Brown, of the Whitmer branch of the Mornion Church disposed of his property and has set forth on a journey to Jerusalem, expecting to see the "Son of Man" descending from the heavens in glory, to establish his kingdom on earth. He hails from Independence, Mo., and leaves a wife and three children, who, less confident than he in his interpretation of the original manuscript of the "Book of Mormons," remain in America. The hope that prompts the reverend gentleman, that was all but universally prevalent in the Christian communities during the first centuries but gradually waned, to be awakened now and then during the progress of nearly 2000 years, cannot but again prove futile, as it has in the past. Sound seuse and better judgment are not prepared to say it is impossible. It would be preposterous assumption for finity to presume what can and cannot. Our best minds, however, have accepted the statements from which such hope is deduced in an allegorical sense-casting away the literal, physical meaning which some attach. The day for the descent of golden chariots and fiery steeds is set. The dawn of the day of spirituality, infusing and diffusing all men; the cultivalove of self, realizes in strong character the reign of the "Son of Man." Men with such extreme expectations have their hearts and hands and eyes too far from earth—celestial without practice, terrestial with purpose. The small gamin, who had some vague notion of the story of Christ, testified in meeting, after his parents had been reclaimed from a life of debauchery, that Christ had been in his alley. When questioned strongly he exhibited his worn pants with two patches on each knee. "There," said he, "I know Christ was in our alley, for no one else would have done that." To the simplicity of childhood, Christ patching pants, was of infinitely greater service than a God riding down in the clouds. People imbued with the idea of witnessing such events overlook one great fact: Heaven, as a condition, cannot be lowered and justice, love and benevolence are steps upon which mankind climbs heavenward. Such actions as these betoken not the coming but the presence of the Son of Man.

The measure known as the McKinley tariff act contains a clause that is exciting grave apprehension in the minds of those who view with alarm the trend of the tide of public opinion toward cen- influence, upon what might otherwise be tralization. On and after January 1, 1892, it authorizes the President

Whenever and so often as he shall be satisfied that the government of any country producing and exporting sugars, molasses, coffee, tea and hides, raw and uncured, or any of such articles, imposes duties or other exactions upon the agricultural or other products of the United which he may deem unteasonable, he shall have the power and it shall be his duty to suspend, by proclamation to that effect, the provisions of the McKinley act as to the free admission of sugar, molasses, coffee. tea and such hides, for such time as he shall deem just, when prescribed high duties shall be imposed upon them, as high as a cents per pound on sugar, and not less than 1 cent per pound: molasses from 3 to 4 cents per gallon, according to grade; on coffee ; cents per pound and to cents per pound on tea, raw hides of all kinds, except sheep skins with the wool on which are to pay a higher duty, 112 cents per pound.

Grave and conservative as Senator Ed munds is, and belonging to the school of Hamilton rather than that of Jefferson, If mere faith is a police power, hinderwhen this matter was under discussion in the Senate, disapproved of it, because it gave the President power to create revenue measures without the House of not alone preventing the evil deed, but Representatives and enabled him to make treaties without the Senate and both by acclamation. When the Hungarian patriot, Louis Kossuth, was traveling through our land, the burden of evil. his unrivalled speeches on the condition and prospective welfare of our country was an indisputable and imperishable note of warning against the destructive dangers of centralization of governmental powers. Kossuth uttered his cry of foresaw the great danger that threatened ago, favorably commenting on some sugthe republic through the excessive decies that condemn the aphorism of the safety of a free government lying in the wide distribution of power. The Cincinnati Post presents its comment on this measure thus:

He can put 3 cents a pound on the poor man's breakfast coffee, to cents a pound on his supper ten, cents a pound not affecting the 2 cents bounty to be paid by the tax payers to the gether too liberal. His probation here of seven Louisiana cane sugar growers and the Vermont maple sugar makers that sweetens his coffee and tea, and 11/2 cents per pound on all the raw hides imported to make leather to protect his bare feet. Thus is foreign trade to be created by so punishing our own people, and all by presidential proclamation. The purchasing presidential proclamation. The purchasing power of the daily wages of the workingman. the income of the farmer and everybody else, for what goes on the table for food, Is to be de creased by presidential proclamation. Has the czar cf Russia more absolute despotic power! Does he even dare to exercise so much? Are the people to be broken into familiarity with and acquiescence in the exercise of absolute executive power over them? Let it be remembered that general suffrage and free institu tions are not synonymous. The German empite has general suffrage. So had the French people when Napoleon III. elected himself president for life and then emperor.

It is hinted, that to coerce Germany, the pres ident will interdict the import of her beet sugare-a God send to the sugar trust, as it would make sugar scarce and high. But to bully lege than a native son of the republic?

Germany may be hazardons. Tacitus long ago wrote of them in contrast with Western peo-ples: "Others' go to war; these the Germans go to battles." Are our people indifferent to the exercise of arbitrary power!

The prediction that China would sooner or later vent her ill-feeling toward recent legislative acts affecting the Chinese has been fulfilled in her refusal to accept ex-Senator Blair as our representative. The Senator, it will be rememhered, was one of the active participants in the measure restricting Chinese emigration and thus made himself obnoxious to the government of China. The of "Organization." rejection is only a measure of justice. It would be an utter impossibility to maintain anicable relations between two cism. I find in it, or to answer a quescountries, where the representative of tion put to Brother Gould, as to "what one residing in another has been faulty legitimate Spiritualists are, and how they of such utterances as Mr. Blair. Our differ from others." minister at Pekin, to prove worthy of our nation, must of all things, not lack those personal credentials which insure confidence and respect.

The April Forum contains an article by Prof. Goldwin Smith; being an effort to establish the negative of the question, "Will Morality Survive Religion?" We shall make no attempt to summarize in this space his article, but present his consideration of moral agnosticism and its total inadequacy to establish a system tion of an altruistic spirit and less of of morals devoid of a belief in the continuity of life after death. He quotes the actual descent and establishment of from Cotter Morison's "Service of Man," as representing the views of the moral agnostic school:

The sooner the idea of moral resposibility i got rid of the better it will be for society and moral education. The sooner it is perceived that men will be bad, do what we will, though of course they may be less bad, the sooner shall we come to the conclusion that the welfare of society demands the suppression or elimination of bad men and the careful cultivation of the good only. bly will, bring happiness to the virtuous man but to the immoral and selfish, virtue will pro bably be the most distasteful or even painful thing in their expresson while vice will give

them unmitagated pleasure. The method advocated, he says, as we see, is "suppression and elimination." Mr. Smith thinks it necessary to catch the hare first. It is also possible that the bad may successfully resist suppression. It is also not a remote possibility if the warfare becomes actively proclaim--mankind must be elevated. Kindness ed that he may suppress the good. If he does, he is perfectly right. It is not a question of morality, but of might in its efforts to make fitness of survival. Good and bad tastes are equally natural, equally the offspring of evolution. It remains merely a question of force, of muscle, of brain which shall exist. Mr. Smith condemns those agnostics who hold in high regard the belief in a future life as a police power, exercising a restraining a crimmal and vicious life. He holds this not to be the right way of looking at the matter, as beliefs kept up as a police force are altogether odious and ruinous in their ultimate effects. But of the fact he has no doubt. He cites to susthe Roman Stoics, of Marcus Aurelius of Epictetus, "which imply some transcendental sanction for morality and inculcate self-sacrifice, as that of Plato does, to the extent of martyrdom, even if they do not definitely include belief in a future state, really imply it. It is absurd to say that a life of self-denial and endurance, ending in martyrdom is happiness, unless there is compensation beagency for good and justice inheres in it. ing the performance of evil, for fear of entailing serious punishment, a positive knowledge must have in it the power of

The recent affair at New Orleans has revived discussion on the adoption of some practical measures which shall prevent the importation of the criminal element of Europe. We presented a conwarning nearly half a century ago. He sideration of the subject some months gestions offered by Edward Everett velopment of certain definite tenden- Hale. We herewith supplement them by the recently expressed opinion of Colonel Ethan Allan, of New York City, given in an interview:

and evil cannot be annihilated by de-

stroying him, but in the destruction of

But on the political question as to how far foreigner should be permitted to take part in the control of our government I have decided convictions, and the time has come for a radical change in our laws. In conferring political rights upon the foreigner we are altoyears is much too short a time both for his welfare and our own. The foreigner arrives upon our shores poor and ignorant, as a rule. should pardon his poverty, but while we pity his ignorance we should not permit that pity to go so far as to allow him a voice in affairs A republic rests upon intelligence, and can rest securely upon no other corner stone. Because we have adulterated that intelligence with millions of ignorant foreign voters is the source of great calamilty to-day. This adulter ation must cease, and cease now, or dangers threaten our State which no man can properly estimate. The remedy is simple, in my judg ment. Let the immigrants come in such num bers as they will, but fix his residence here twenty-one years, and then admit him to the rights of suffrage if, first, he has maintained a moral character; second, has become possessed of a nominal amount of property, or, third if he can read and write. Who can call this hardship? Each one of us born on the soil must remain twenty-one years before we can vote. Should a foreigner have a greater privi

ousands rush into citizenship just before elections, ignorant, corrupt and demoralized, with no regard to the requirements of the statutes. Under a code such as I have indicated no murderous Maña can have a hand in shaping our political destiny, no villianous anarchist upheave our social foundations, and no fur ther fear need be entertained from the mixing with native patriotism that of foreign tirth.

Written for The Better Way ORGANIZATION.

I was pleased to notice in your issuof March 14th, an able article over the signature Myra F. Paine, on the subject

My object in noticing the communication is, more especially to explain a criti-

Webster defines the word legitimate genuine-real, not false or spurious."

But as the answer involves many other questions far more important than the lefinition of a single word, I don't care to discuss the propriety of the use of the word in the connection in which I used it in a previous communication to THE BETTER WAY on the subject of organi-

My object was secured when I succeeded in drawing out some discussion on that, to me, important subject, which I am glad to notice in several spiritual papers.

In the article I have written upon the Necessity or the expediency of organization." I have endeavored to avoid, as far as possible, any reference to the platform or principles the organization should adopt, or the rules that should govern it.

Believing a selection of wise, conserva tive delegates, from all parts of the ccuntry, such as would probably be sent to a congress convened for that purpose, would be better qualified to judge, after a full discussion, what was proper to engraft into a platform for an organization of that magnitude, than I could sug-

we really desire organization we must and seemed in every way happy and conprobably all of us make up our minds to put some of our hobbies or individual opinious away, for the present, at least, and work for the greatest good to the greatest number."

Further along I notice this suggestive were local organizations, State organizations and National organizations. But where are they to-day? Buried so deep that Gabriel's loudest blast would never perly cared for." reach one of them."

My knowledge of the history of Spirfrom the premises assumed I should draw a very different conclusion from what this writer charges-and suggest that probably that this was one of the tain this the philosophies of Plato, of hobbies referred to above, that will have to be given up.

For the purpose of assisting my esteenied cotemporary in understanding what I mean by "pure and simple Spiritualism," I will mention some of the cardinal principles, viz: Certain knowledge of the immortality of the soul, a return of the spirit under proper conditions after death, communications with the spirits through mediums, and someyond." The value of Spiritualism as a times without them. Among the pre-charitable matters. He then decided to knowledge, offering proof positive, must cepts taught, are the Golden Rule, the give \$15,000,000 himself with which to then be immeasurable. What a potent doctrine of rewards and punishments, moral responsibility, and that of an overruling Providence, etc.

Whether these are all that should be embraced in a platform of organization of pure and simple Spiritualism I would leave for the delegates to determine. I extirpating the embryonic deed in believe in evolution and in progressive thought. Man is an agency for good thought and advanced knowledge.

> Whether in the physical development at Hydesville forty odd years ago were involved all that constitutes "pure and simple Spiritualism" is not important to discuss. That Psychical Research Societies, Ethical Culture Societies, Christian ScienceSocieties, Mind Cure Organizations, Mesmerism, Hypnotism, Occult Science, ect., did not exist in America at that time, we do know.

I believe all these are legitimate subjects for discussion and organization, ing them to Potter's field for burial. The and able to stand upon their own merit, road to the latter place being too bad to and should in no way be associated in an organization of Modern Spiritualists.

It is not necessary to enumerate the advantages that would result from a properly organized association of Spiritualists. But all experience goes to show how futile it would be to attempt an organization to embrace all kindred associations, or any that are not strictly germain, even though they may have been developed through Modern Spiritualism.

To do so, the result would be to bury the whole thing much deeper than my friend says the organizations of twentyfive years ago were buried.

The spiritual philosophy is comprehensive enough without attempting to and injustice. crowd into it theories and ism that are liable to crush it by their own weight and add nothing to its volume.

Time will come, as in the past, when it will be necessary to add new planks to our platform and expand our borders through the law of evolution. But the time is not yet when we can afford taken by a rational being to be capable to throw open wide the gates and attempt to carry all the dead weight that is seeking transportation.

How furcical our present methods when REMARKABLE PSYCHIC TRANS-

The case of Mary Vennum, is a strange story. Mary is a young girl, a real flesh and blood heroine, living to-day with her parents in Rollius county, Kan. But in her fourteen years she has lived two lives, two separate, individual existences

For almost a year this girl lived and talked and ate as an entirely distinct personality. It cannot be said that she thought she was this other girl into whose individuality her own had been transferred-she was that other girl The Mary Roff whom she became and remained for nearly twelve months had died several years before. Yet where her life had been broken by death Mary Vennum took it up, continued its inter rupted duties, went to live in her own home and could not be dragged away.

She strongly resembled the dead girl, and in pity they let her live in the Roff household, hoping, too, that she would be cured in time, for they thought that she was suffering from a disease.

Her story finally got abroad, and it has puzzled no end of students of such phenomena. Finally Dr. Hodgson, who is the secretary of the English Psychical society, had his attention called to the girl. He has gone carefully step by step over Mary Vennum's whole life, and not only authenticates all the strange details of this tale of transformation, but has gathered much additional material for his society.

Mary was subject to cataleptic fits; after one of these she didn't know her parents, and began to talk of things about the Ross house and articles in it that her parents knew nothing about. The Vennum family took the girl to the Roff house, as she was always pleading to be taken home.

There she stayed perfectly content. From the moment she stepped inside the door she treated all the members of the household as old acquaintances. No. 9 Bosworth St. - - Boston, Mass. She understood all their peculiarities as if she had been reared among them. She As this writer very properly says: "If of furniture and every chair and picture,

was perfectly familiar with every piece of furniture and every chair and picture, and seemed in every way happy and contented.

Though she had never visited the place before, she immediately recognized every object that had belonged to the dead girl, and called it her own. One day she ran through the house several times as though looking for something, and she afterward said to Mrs. Roff. remark: "Twenty-five years ago there times as though looking for something, and she afterward said to Mrs. Roff: "Mother, where is Gyp? I want to see him. I am afraid he has not been pro-

Gyp had been the favorite pet of Mary Roff, and had been buried about itualism, in detail, does not extend back eleven years. His name had never been twenty-five years, so I do not know of mentioned before Mary, and the Roffs the organizations referred to, nor of the never remember to have spoken of him causes that buried them so deep. But since their acquaintance with the Ven-

> Very many instances of a similar nat ure are told of Mary and fully corrobarated by members of the two families.

LONDON, April 28. The Pall Mall Gazette gives great prominence to a scheme which is said to have been drafted in order to transport Hebrews from Poland and from the southeast of Europe to an immense tract of uninhabited land in Australia or Brazil. Baron Hirsch is credited with having originated this idea, and he is said to have had a long conference in Paris last week with a number of the most able advisers in start the project. It is expected that the Rothschilds will contribute even more largely than Baron Hirsch. The adoption of that plan, it is asserted, is greatly due to the fact that the United States are closing their ports to destitute persous. The Pall Mall Gazette adds: "This decision comes at an opportune moment for England, for the new United States legislation against the immigration of destitute aliens might result in converting the United Kingdom into a dump ing-ground for all the Hebrew refugees of Europe. They arrive here already at the rate of 18,000 annually."

A janitor of the Chicago Medical Colege and a carter were fined \$100 each for depositing the remains of a dissected human body in a clayhole instead of takget there, they dropped their burden in the clayhole rather than carting it back to the college. The dismembered limbs were discovered shortly after and the wagon trailed. 2000 people were ready to lyuch the culprits (?) but for the officers who placed them in durance vile. Why should it be a greater desecration to dump a few limbs of a dead body in a clayhole than to dissect one? Why not lynch the students, too? And further more, why do not the authorities keep so important a road in order? Or is it a trap set to make trespassers for the sake of fining them? This is a veritable picture of weak and follysome sentiment

the Mathematical Society of London says: "I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible things called spiritual, which cannot be of explanation by imposture, coincidence or mistake. So far I feel thelground firm under me.'

PROPESSOR DE MORGAN, President of

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REPLY TO DR. SUDDICK.

I was much interested in an article from Dr. S. T. Suddick, in the issue of April 25th and will answer his question to the best of my ability.

In regard to the physician he speaks of, I have not the least doubt but that he was obsessed by some evil spirits, who desired to gratify there taste for liquor through him and then caused him to act as they would have done if they were in the body. I do not think he was in a somnambulic state, but am of the opinion that the spirit who controled him, first hypnotised him, then caused him to have the desire to drink; after that it was easy enough to gain such perfect control over him, as to cause him to commit any act, that they wished him to do. That he did not remember what he had done is not strange, for the spirit who hypnotised him, or put him in that condition, undoubtedly willed that he should not remember anything, when he awakened, for they knew only too well that if he realized what he had been doing, they could not control him again as they wished. In regard to what happened to Mr. Suddick himself, I think that he too was under the control of spirit power, but the influence in his case was good, linstead of evil, and the spirits finding him in a condition that they could work through him took advantage of the opportunity, and explained some points they knew his visitors were in doubt about, they allowed him to go about his business, to cat and drink, to appear natural for they did nor wish his friends to have any doubt in regard to his sanity. He was undoubtedly under control, but who ever used him as an instrument knew what they were about, and brought him to himself when the time came for doing so. That he does not remmember what occured when he was in that condition, is only another proof that he too was hypnotised by the spirit or spirits controling and willed not to, to use their power, he would resist them, and they would not be able to do the work they wished.

Mr. Suddick wishes to know if a man commit murder or some other crime when in this condition whether he is responsible for it. In my opinion he is not, but he is often to blame for putting himself in the condition that spirits in or out of the body can control him. I claim that we are often controled byspirits as well as mortals. If their will power is stronger than ours, they can force us to do that which we would not think of doing otherwise.

To me there is no doubt that a man in this condition is obsessed by some evil spirit. I do not think he is in a somnambulic state, because if he were, the conditions would have to be different from those Mr. Suddick has spoken of, for a somnambulist only walks or talks in his sleep, whereas in the two cases Mr. Suddick speaks of, both subjects were wide awake and in their normal condition until controled by this mysterious power.

I do not think that it is simply a case of intoxication, for if it were, the symptoms would have been entirely different, and if the two subjects used had been simply drunk, I am of the opinion that their actions would have been decidedly different

As to whether a man should be hanged or simply restrained, who commit murder, I have only to say, that I do not believe in capital punishment, whatever the crime may be, for we have no right to take another's life or to commit auother murder. I am of the opinion that a man who is guilty of murder can have no greater punishment than to have to live and see the misery he has caused. That he should be restrained is perfectly right, and until we can know and understand more of spirit control we must do the best we can with the laws that now exist, and by which we are ruled.

Resp. MRS. LILLIAN L. WOOD.

Mesmerizing Insects. A Florentine correspondent of the Loudon Medium writes that he has been experimenting with butterflies as subjects of mesmeric aura, selecting one who was at the moment going rapidly from flower to flower, extending his hand towards it. The effect was to retain the butterfly in close proximity to retreat. After a time, feeling as he thought that some effect had been produced, he arose from his seat and approached it, when, to his astonishment, the butterfly actually allowed him to touch it, and only flew away to another flower when he removed his hand. He tried the experiment three times and band, children and a large circle of friends to always with the same success.

This experiment is easily tried with the common house fly. If a fly alights on a window glass, place your hand on the glass, with the back of the hand resting against it, and the fingers pointing directly towards the fly, and the effect will soon show itself in the benumbed and almost helpless condition. We once tried the same experiment on a large grey squirrel, put him to sleep, lifted him out of the cage, and kept him in that condition for several minutes.

"Vengeance is mine" is an injuitive cognizance that nature adjusts all

He who loves authority also must bear the responsibility.

CINCINNATI, O.

"Is life worth living," was one of the ques lons sent up to Mrs. Brigham to answer at the Sunday Morning services of The Union Society "Of course," said she, "life is worth living, for is it not beautiful?" This thought involves an entire philosophy, and the most superficial repeating the question to himself. Whatever he thinker can individually obtain in reply Mrs. Brigham said in volume, materially poctically and spiritually. Other questions brought forth the facts, that as well as the planets can magnetically affect each other they ought to be able to affect life entities that are much more sensitive than material bodies, thus giving a semblance of truth to socalled astrology. Further that there is a savior -yes, thousands of them; for every man may find a savier in any good examplar, and every self as to exert a moral influence on a fellowman. The evening lecture was "The sense and nonsense in Spiritualism." To begin with Mrs. Brigham classed all believers in a hereafter as Spiritualists, and all non-believers as materialists, whether in or out of the church; for there are many of both classes in the Christian fold, many of which hold prominent positions in the various congregations. She even extended the lipe beyond this, and classed them into costreics and exoteries, giving to material ism the intter and all who seek only the outer or phenomenal of nature, and to Spiritualism the students of the esoteric or inner. From here the lecturer branched out into the various departments of our ism and dilated on that which is generally known to every body-the good of which is to be made use of, and the imperfect to be cured as best we can, with patience and charity the voice of the spirit, wherever permitted to speak, always protecting or sympathizing with the ignorant and fallen, and all man can do is to obey it or suffer the consequences. The spirit world may forgive lynorance or weakness, but it does not or cannot uncharitableness, and thus we must condemn with reason, as it were if we cannot remedy the evil on general principles.

The supper given by the Ladies' Aid of Union Society on Wednesday night, May 13th, was all that it promised to be.

The attendance was a large one. Quite umber of orthodox people were present who were highly pleased with the sociability they found among Spiritualists.

Numerous compliments were bestowed or the ladies who lent their assistance on the oc casion for making it so perfect a success.

The ladies should feel well repaid, for all their undertakings have been successful, and for they feared that when again wished they have rendered timely aid in helping the good work to continue.

The regular meeting of the Ladies' Aid oc-curred Friday, the 15th. As numerous requests had been made for a strawberry festival the ladies finally agreed to give one, and under satisfactory arrangements for holding it on Wednesday night, May 27th. Delicious strawberries and cream, lovely cake, refreshing lemonade, icecream, flowers, and charming waiter esses. No doubt Mrs. Brigham will again kind ly lend her aid, which was so much appreciated on the former occasion. We again invite the many friends to come and help us attain such pleasant results; for the vacation season is near, and it will be months before such social op-

portunities can again be enjoyed at the Hall. The ladies who have been in regular attendance at the Aid Society have obtained some fine results in phenomena. A number of new mediums have been aided in outgrowing their timidity. We hope that in the near future they may be heard on the rostrum; for the field is a large one, and perhaps there is demand for media in other cities, who suffer for the lack of such spiritual knowledge, and growth.

A pleasant and interesting surprise party was tendered Mr. and Mrs. J. T. Waite at their residence on Price's Hill, on Saturday evening, May 16th. The entertainment of both guests and host was mutually gratifying, inasnuch as both belong to our best society and know how to entertain. Mrs. Waite, the genial hostess, addressed the company in an interestesting manner, and brought harmony into the hundred guests that were assembled-representatives from the various Spiritualist Societies of the city, being a part of the same. A sumptuous repast was prepared, and added to the intellectual, it made everybody feel happy. Among the guests present and those most gen erally known to our readers, were: Mrs. Huglert, Mr. and Mrs. Douglass, Mrs. Wehrle, Mr Mrs.Cook.Louis T.Bohnenkamp, Miss Anna Mahus, Dr. Norris, Mr. Smith, Mrs. Kruckemeyer and daughters, Mr. Bernhard, Miss Young, W S. Slover, Mr. and Mrs. Morris.

From a Grateful Patient.

Dr. A. B. Dobson, Maquoketa, Iowa.-You, without doubt, think me either dead or else without gratitude, or true appreciation of what you have done for me. You no doubt remember me as the man given up to die with a combination of diseases from head to foot, that wrote you from Miltonville, Kas., while you were in Florida last winter. Well, I had been suffering with kindney, lung, bladder, head and skin diseases for nearly six months, and was almost a living skeleton when I applied for help. As the M. Ds. with their accursed drugs had failed to do anything, except to make me orse, I had given up all hope of recovery. When I received your diagnosis, which was very correct, and the box of remedies, I obeyed implicitly your instructions, and began to feel improved within forty eight hours, and by the time my month's treatment was through all my diseases vanished, Still I should have taken it longer, for I was quite weak. Do you think I had better send for another month's treatment? I expect to meet you at the Clinton camp meet ing next summer. I hope you will be enabled to keep your health good for many years, for such himself, manifesting no inclination to a healer as you are is truly a blessing to humanity. I am most truly thine, Liberal, Mo. D

See ad. in another column.

Obltuary.

Passed from this to the higher life on April 5th, Rebecca M. Smith, wife of Wm. Smith, of Indianapolis. Bhe was one of the most charitable and benevolent of women: leaving a hus nourn her speedy taking off. She was a Spiritualist; not in the least afraid to go. Some of her friends are in the light of Spiritualism, while others still grope in the darkness. May this affliction lead them to the light. M. H.

VITAPATHY .- This well established and au perior system of practice, with its Library Copyrights. Vital Inhalers, Batteries, Baths Patents-complete outfit-almost free to Phy sleinns by its philanthropic author and donor Prof. J. B. Campbell, M. D., V. D., Pairmount Cincinnati, Ohio.

The American Hagle must be a gay old birdhe is baid. If you don't want to be bald, use Hall's Hair Renewer, and you won't be. Try it.

Persons sending newspapers containing lottery advertisements or raffle lists through the mails make themselves liable to judgment They should cut out the matter before mailing City papers have special editions printed with such items omitted for mailing purposes.

MOVEMENTS OF MEDIUMS. Moses Hull speaks in Grand Rapids, Mich.

Mrs. Adah Foy may be addressed at Portland bregon, during May,

Mrs. Carrie E. S. Twing speaks in Albany, N "., during the mouth of May. Mrs. C. D. Pruden will answer calls to lecture

Address: 633 Cedar street, St. Paul, Minn, Mrs. A. H. Luther may be addressed for the emainder of the season at Crown Point, Ind.

Willard J. Hull has open dates for Octobe and December of 1891. Address 280 Dewitt St. Prof.W. M. Lockwood may be addressed at Ri-

pon, Wis., for engagements to lecture for the

Mrs. Helen Stuart-Richlings speaks for the Progressive Spiritualist Society, Grand Rapids Mich., during the month of May.

Moses and Mattie Hull hold meetings in coria, Ill., on the 2d, 3d and 4th of June. Mrs Hull will remain until the 6th.

Mrs. A. E. Kibby, of this city, is engaged for the months of May and June for the Progres sive Spiritual Society of Springfield, Mo. Dr. Geo. W. Carpenter of 1146 Grenshaw St. Chicago, Ill., may be engaged to lecture or to

attend funerals if not too far away from home Mrs Maggle Stewart, platform, test and clairoyant medium, 264 East Main street, Plqua O., can be engaged for camp meeting work. Ad-

Moses Hull speaks in Indianapolis the Sundays of April and May. He would like an op-portunity to deliver week-day evening lectures in that vicinity.

Bishop A. Beals closes his engagement wit the Watertown N. Y. Literary Society the last Sunday of this month, and may be engaged for June on liberal terms. Geo. H. Brooks may be addressed for lecture

engagements at 124 Charter street, Madison Wis. Will also attend funerals or weddings within a radius of 200 miles. Henry H. Warner would like engagements

for the season of 1891 for societies or camp meeting associations to lecture and give tests. Address, 9 Bosworth street, Boston, Mass. Lyman C. Howe can be addressed at 3555 Olive

street, St; Louis, Mo. He is free for part of June and the Sundays of July; also last two Sundays of September and for October and Mrs. Nellie S. Daade, inspirational and trauce

lecturer, can be addressed for engagements at Capac, Mich. Would be pleased to make engagements for the Eastern camp meetings Terms reasonable, and references given if re-Frank T. Ripley, lecturer, singer and test

nedium, solicits engagements for the approaching fall and winter months. Would like to be in Pennsylvania, Ohio, Illinois, Missouri and Kansas. Address care of Banner of Light Mrs. Mary C. Lyman would be glad to open a

correspondence with leaders of different camp meetings for engagements as a speaker. She is engaged at the Mantua, Ohio, camp for July 26th, 28th, 29th, 30th and August 2nd. Address Fulton, N. Y., Box 420. G. W. Kates and wife will be in Evansville

nd., during May: and serve the Indiana State Association, June 7th to August 10th, with headquarters at Anderson; August 15th to 20th a Parkland, Pa., Camp. They desire to engage for the following fall and winter months. Address them as per route, or at 2234 Frankford Ave Philadelphia, Pa.

Lake Park Hotel.

S. N. Aspinwall and wife have taken posses sion of the beautiful Lake Park Hotel at Lake Minnetonka, Minnesota, where the North West Spiritual Camp Meeting is to be held during July of this year. It is a lovely spot; the boating and fishing excellent, and a better place for physical and spiritual culture cannot be found Frequent trains to and from Minneapolis. Mr. Aspinwall has worked hard for the pas

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

Low-Rate Excursions.

The Cincinnati, Hamilton & Dayton Railroad announce one-fare excursion rates to Chattanooga and return, account of the dedication of the Andrews Raiders' Monument at that place The tickets will be sold May 27th and 25th, from all points on the line, and be good returning for ten days.

On Sundays through the summer season the C. H. & D. sell excursion tickets between all points at one fare for the round trip. Here is the opportunity for Sunday visits to friends and relatives along the line. These low rates are in effect now

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

Southwestern R.R. The annual meeting of the German Baptists Dunkards of U. S. will be held at Hagerstown, Maryland, May 28th to June 1st. Excursion tickets will be sold at one lowest limited firstclass fare for the round trip, from May 20th to in reaching the point. The water of June 1st, inclusive, good returning until June

30th. For this occasion the "picturesque B. & O." offers special scenic attractions and train advantages, crossing the Alleghany Mountains mountains winding along the Potomac River passing through Harper's Perry in full view o lohn Brown's Fort, having two through trains daily from the West and Hagerstown, being located directly on its line; also permitting stop

For further information inquire of ticket gents B, & O. S. W. R. R. and connections, or address O. P. McCarty, G. P. A., Cincinnati O.

Testimonial.

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

Inclosed find P. O. order for your Magnetized Compound. Respectfully,
MRS, MARY A. FISHER
South Deerfield, MASH. Compound.

PUNCENT PARAGRAPHS. Since the old devil has been eliminated from

the church a new one seems to have got in, to judge by the dissention existing therein at the A copper trust is being formed. Will that make cents go up?

Eighty-three per cent. of the iumates of Norristown Insune Asylum had the poetry habit before being sent there.—I hiladelphia Inquirer. NO CONSCLATION.

No. Why not?

The preacher said he hoped to meet us in heaven to part from us no more. -N. Y. Herald.

Don't you think the sermon to-day was full of

It is sad to see family relics sold at auction, but the most painful thing under the hammer is generally your thumb nail.—Texas Siftings.

LOVES TO SLEEP.

If Sunday came four times a week, Wouldn't It be nice? If dencons shoes didn't have a squeak, Wouldn't it be nice?

If the minister would only chase The alto, tenor and the bass, And put some deaf mutes in their place, Wouldn't it he nice? -N, Y, Herald.

Professor Eissenweller, of Geissen, is said have discovered the bacteria which produces baldness by consuming the roots of the hair.

CONCESSIONS,

"Dear Widow Brown, my love is truel"
"Your smoking, sir, against you pleads."
"Til give up smoking, dear, for you."
"Then I'll give up my weeds." —Judg

A NIGHTMARE

Cholly Bullseye-Did you ever dream of me Miss Minnie Ball-Yes; two nights running and the thirdnd the third—-So delighted! And the third? I took an oplate!—Judge.

Love eats axle-grease and calls it butter.-Washington Star.

Of every million people in the world 800 are blud, and the other 999,200 cannot see their own faults.—Oil City Illizzard.

HADN'T READ THE IMPORTANT PART.

What are you reading, darling?
A letter from mamma.
And what does she say important?
Bon't know. I haven't come to the postscript
et.—Filegende Blætter.

A sign in a Westerly barber shop reads "Hair cut and whiskers trimmed, 25 cents; chil dren, 15 cents.—Providence Journal.

Watts-Now, if I understand correctly, the first principle of Socialism is to divide with your brother man.

Potts-Then you don't understand it correctly. The first principle of Socialism is to make your brother divide with you.—N. Y. Sun.

Tourist-What is the name of that mountain German patriot—Dot vas der Hobellenzuf-fenschwartzkenfelhinmtelber—— Tourist—Excuse me; but I wish also to learn the name of the castle on it's summit, and I'm afraid we haven't time for both before we reach

One morning a little Jew met a press reporter on Allen street. He was looking at a Hebrew inscription over a shop-door.
"Wot is on dot sign, Mishter?" asked he.
The reporter was not a student of the Mosaic language, but wanted to know why he was asked to read the sign—not looking like an Israelite that he was aware of,
"But you no look Irish," said the man, evidently under the impression that but two classes of people lived in New York City.

And now Spain has caught the republic fever and is thinking seriously of becoming one. She is probably afraid Cuba will get ahead of her if she does not hurry up.—Philadelphia In-

Bobbins—What makes old Bullian, the mil-ionaire, dress so shabbily? Robbins—Pride of station. How's that? He's afraid of being mistaken for a clerk.—N.

There is constant complaint of the lack of morals in politics. There is no place yet discovered, even rut of politics, where there is an oversupply.—Chicago Interior. A refreshment bar on a Northern railway is

A refreshment bar on a Northern railway is kept by a veteran baker. A sprightly young traveler complained of one of his pies the other day. The old man became angry.

"Young man," he said severely, "I made pies before you were born."

"That explains it!" responded the traveler, "this must be one of those ancient pies!"—Housekeeper's Weekly,

The legitimate children in London were 4 3-4 to one illegitimate; in Paris 2 1-19 to one illegitimate; In Vienna, one legitimate to 1 1-16 illegitimate. Rome, therefore, as regards illegitimacy, is six times worse than Paris, and sixty-six times worse than London, and worse than pagan Rome. But then Rome is the city of Jesuit priests, whose teachings on the seventh as on the other commandments, have scandalized Christendom. Give us, they say, the children of the present generation, and the next shall be ours, ours in soul and body.—J. B Hurlburt, Ottawa.

Some love the black eye, Some the blue, And some again Eyes brown in hue; But many more, Some well bred, high, ike best of all
The old "red eye."
—Kansas City Sun.

A western man who was touring through the east, in passing a meadow, heard the driver say, "Abandon the direct progression to the straight thitherward and deviate by inclanatory and aberrant dextrogyration into a dextral incidence." It was an amateur Boston farmer, saying "Gee, Buck!" to his yoke of oxen.—Detroit Free Press. troit Free Press.

THE OX WAS UNDER DISCUSSION.

Teacher—Now, what animal is it, my dear, that furnishes you with shoes to wear and meat to cat? Little girl—My father, ma'am!—Harvard

The West Chester Pa.) News reports a curi ous freak of nature in that vicinity. Two goodalmost level ground, each having a heavy fall

streams meets, but neither is impeded in its

course. They cross like two roads, and contin e in their respective beds.

Clara—My physician has advised me to go to Sermany for my complexion, and I don't want to go a bit. I was there only last year.

Maude—Why don't you have it sent over?—Chicago Tribune.

Men of science declare that the orange was originally a berry, and that its evolution has been going on more than a thousand years. In Frankfort experiments are shortly to be

made to show the application of electricity to nerial navigation. The pulley which controls the ascent and descent of the balloon will be operated by an electric motor, and a telephone wire will enable conversation to be carried on between those in the balloon and those at the starting point below.

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0 4

During the month of July the Northwestern Spiritualist Camp Meeting be held on most beautifully selected grounds in the immediate vicinity of a hetel. Some of the most prominent speakers and mediums in the country been engaged. Among them we notice the names of Mr. Moses Hull and Mattie E. Hull, inspirational speakers, composers and authors; Mrs. Ada Sheen mattle E. Hull, inspirational speakers, composers and authors; Mrs. Ada Sheen inspirational speaker and platform test medium; Mrs. Anna Orvis, inspiration speaker and psychometrist; Mrs. H. S. Slossen, the wonderful test and busing medium; F. N. Foster, of Cincinnati, the spirit photographer; A. Willis and a Bessie Aspinwall, mediums for full form materialization; Hugh R. Moore, the pendent voice trumpet and etherializing medium; C. J. Barnes, trumpet; Dr. A. Dobson, spirit physician of world-wide fame; and many test, business and heatmediums from St. Paul, Minneapolis and abroad. All will have an opportunity investigate the peculiar claims of three neculiar popular. investigate the peculiar claims of these peculiar people. A rate of one fare for a round trip has been made with the railroad companies by the Christian Enders Society, good for sixty days, giving all a chance to visit these beautiful cities the Northwest, and attend the Christian Endeavor Convention and Spiritua

Camp Meeting.

Lake Park Hotel will be open for the reception of guests on and after In

ist, and will be kept as a first-class family hotel.

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It is not a dye, and contains no harmful ingredients. It cleanses the scalp effectually, and promotes a vigorous growth of the hair. It was given to a widow by her deceased husband, and has been well tested. She uses it as a means of support for herself and children, but for reasons that cannot be given here, does not wish her name appear.

Enough of the preparation sent by mail to mix with eight ounces of soft water for fifty cents, thus giving as much as in any dollar bottle of hair dye, and a much better article, at half the price. Address all orders to The Way Publishing Co., S. W. corner Plum and McFailand sts., Cincinnati, O.

My head has not been entirely free from dandruff till now for twenty years. One week's use of the 'Renewer' did it. LOIS WAISBROOKER.

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