AN ADVOCATE OF SPIRITUALISM AS A SCIENCE, PHILOSOPHY AND RELIGION

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EDITORIAL.

THE BETTER WAY is booming!-\$1 & vear did it.

To have a good opinion of our neighbor he must not have the same evils that

are the background to this life.-Unity.

Nature is beneficent to all who obey neuts follow close upon his footsteps .--Carrier Dove.

Unworthy persons often desire nothing better than to be chided or criticized by those who consider themselves morally above them; for it gives them notoriety and often an opportunity to make themselves heard in consequence of such attentions. No one can handle pitch without soiling his hands.

A rule that works both ways: A good medium is as readily influenced by mortals as by spirits out of the flesh. Therefore treat your good mediums tenderly, conscientiously and judiciously. A mined medial instrument is worse than Cranky ideas and notions do not emanate from nothing.

If every effect is the result of a prephilosophy teaches, we will be finally made to believe that there is no such thing as cause and effect in nature. According to the above all is cause. Well, fashionable world.

Briggs, Bridgman and Bonsell constitute the triumvirate that is creating a ittitude to be assumed by the clergy in of an old saw which says something shout those "whom the gods would destroy they first make mad."

Fashionable congregations send their pastors to Holy Land, though unholy in fact if attractiveness is a virtue. But churches Sunday for Sunday.

Failing to discover anything in reason a belief in an intelligence in nature or of cannot fail to discover both and need not stronger or grander union? believe but will know. A little knowledge is, sometimes, a dangerous thing. Drink deep, therefore, or touch not the empyrean spring.

the cause generally.

brought suit against his wife for alleged improper conduct with a Boston The latter should be God hath joined together, let no man saith the Lord," and it seems the Chrisevangelical alliance to "expose" rightdoing Spiritualist mediums.

themselves without being influenced or mortal language. hobnobbed by other minds to do otherwise than their respective consciences her requirements, unforgiving to all who dictate. When we reach this state peodo not. Her warnings meet man at ple will not only be more content, but every turn: her rewards and punish- more independent and less given to false assumptions and pretenses, and act out their natures as God has given it to them. Such is true happiness and the intuitive aim of every soul.

Socrates already taught of a doubly acta good and evil genius, or spirits. Spiritualists accept the latter. But there is undoubtedly a higher law than spirit influence acting on man. Nature too. plays an important part-its material side for material or animal indulgences; its spiritual side for spiritual or intellectual pastimes; and this influence is strong in comparison to the one we invite, and also in degree to the proportions existing in the individual. Our vices arise from the misuse or over-indulgence of our material or animalistic qualifications; riously existing cause, as some people's our virtues from the practice of those called spiritual or intellectual.

A simple acceptance or belief in Spiritualism, does not make the convert immediately ripe for the spiritual kingdom. perhaps it is better than to have it all Mere conversion is like entering the poreffect, or, for effect, as it exists in the tals to a newly discovered country. There is yet much to learn to be entitled to a seat on the spiritual rostrum or beloved ones live and you too will live, conof said triumvirate. It forcibly reminds duct yourself in a manner that will intion. Good deeds, charitable thoughts, and temperate habits is the trinity that leads to them and at the same time to happiness.

Creedism leads to disintegration: pirituality to organization. There is there is an alleged place of crucifixion no body of men and women of such uniand alleged tombs of departed saints, ty of opinion as are the Spiritualists tocorroborated by inference-the river day in spite of not having a national or-Jordan mentioned in the good book. ganization. Spiritualism pure and sim-Rowever, it gives food for sermons, and ple is Spiritualism all the world over, and perhaps more interesting than the time- not a Spiritualist fails to recognize anworn orthodox platitudes that are being other on the simple assertion that he is rehished in unfashionable or way-back a Spiritualist. That one word is sufficient to fellowship with him. There is nothing denominational in that. Not so with the simple term Christian. Unlike or science, as it is occasionally imper- the latter Spiritualism has no shades of ionsly proclaimed, that does not permit belief, and thus stands organized as one man with one mind, and which all the the soul's immortality, is not the fault denominations of Christianity combined gator. Those who probe deep enough single individual. Can there be a

If rightly interpreted, the lack of interest in certain quarters would prove to be the main issue of Spiritualism—the spirit-THE BETTER WAY is down to \$1 a ual development of the individual-and rear!-Having convinced ourselves that the unheeding of new inspirations that not only good literature is necessary to are continually pouring down upon reach the majority of readers in a cause, earth's children. Our people should be but cheap literature as well, we have kept alive with fresh, crisp, new thoughts placed THE BETTER WAY within the constantly, and every medium or teacher tach of everybody. At one dollar a should recall how he or she was convert-Par it must be acknowledged that THE ed. The same kind of food is required BETTER WAY is the best Spiritualist now as then for new investigators, and a Per for the money in the world, and higher interpretation of it for advanced be invite everybody to subscribe. This pupils. Don't forget to feed souls in we hope may prove the dawn of a every instance, and let it be something era-both for the publishers and that they do not get through the daily press. If Spiritualism is not always new it is nothing. Theology and politics re-Rev. C. H. Gleason of Somers, Conn., hash old issues until they become timeworn. Spiritualism must avoid this.

One little fact or experience is worth whamed of himself for breaking the ten more to the individual and teaches him explain how they "feel, reason and recommandments and the former for being more of the subject in hand than the member," and perhaps succeeded satis- sation in the sweetness of an evoluted intellectual leader.

put asunder." But "Vengence is mine, heard, or a spirit hand seen, or a spirit critic's satisfaction were he present at a unselfish and self-sacrificing the love ing intellect and the religious nature of tian lord is taking the Spiritualists' part ing to the recipient than the reading of every mortal attracting spirits of his inby exposing the wrong doing Christian thousands of essays on the subject. So dividual mental calibre and moral or inmediums on account of the attempt of an a conscious lifting up into the spirit tellectual tastes. world gives, in a moment of time, more understanding of a spirit's home-his environments, conditions, feelings, and the As long as there is a tendency or a nature of the spirit body and the atmosspirit manifested to either centralize or phere surrounding it-than all the indominate in affairs of religion or politics spirational writings or logical inferences for the purpose of creating power in the can confer in a life-time. This is posinterest of one people over another there sible to all who obey the teachings of the We do not speak of natural law in the will be strife and opposition in the air. spirits, or practice what they preach, spiritual world, but spiritual law in the Freedom in religious or political matters though it may be as Paul says, "unlawnatural world. The laws of spiritual life means to let men think and judge for ful to tell," i. e., impossible to explain in theory but fact, and not "Nothing,"

> TEMPERANCE vs. FANATACISM. Rev. E. P. Foster, editor of the Golden Rule, of Cincinnati, has stirred up a re-

> volt among church people by admitting and justifies himself thus:

The monopolists own the earth, and will give me standing room nowhere. I am held off the earth, as Hercules held Antaeus, until I fam-ish. It is not too much drink that worries me, but too little bread. I do not "justify liquor ing influence operating on or through advertisements by the hypocrisy in churches." man from the external. He believed in But it exasperates me to desperation when temperance reformers tell me that the drink traffic explains my being able to get no bread to eat and no opportunity to produce it. I do not touch drink. They are as silly as the tract distributor in the army, who, in the hospital gave a tract on the "sin of dancing" to a man who had both legs shot off. I advertise brew ries to help set such insane persons thinking.

> And why should not a reverend gentleman accept money for advertising a brewery when church members accept rental money from keepers of dives, gambling saloons, bagnios and things a thousandfold worse? Does not the government accept a revenue from brewries and distilleries? And is this not vertising of it? To remedy an evil the cause must first be removed. And why should not even a religious paper accept the advertisement, when there are many creates the evil-not a judicious application. But some people will strain at a ease. They belong to the modern Pharasees and Scribes. Mr. Foster was invited to leave the church because he had too much of the genuine Christ principle in him. He attracted the "publicans and sinners" to his church, and this did not behoove an aristocratic congregation. They objected to having their Brussels carpets soiled by the tracking of unaristocratic boots, and said so. History is repeating itself beautifully.

FACT vs. THEORY.

A writer in Freethinker's Magazine for June, says:

Spiritists, in offering a spirit body in explanation of the problem, must explain its modus operandi: how it thinks, feels, reasons remembers, etc. o o o In the meantime, let them also explain how spirits can perform an impossible material feat; write with a pen cll between closed slates; also, why they can write so between two closed slates under of reason or science, but of the investi- cannot disturb in either the body or the the table and out of sight, and not on one state, the usual way, in sight. * * * If they in tend to place their theory upon a scientific basis, let them first prove that spirit is something, that something does survive the body and what this something is and is like. Until this is accomplished, the issue is simply Somethe results of too great a swerving from thing vs. Nothing; Fact vs. Fiction; Science vs. Superstition.

> The whole argument might be subsided by telling the writer in question to investigate personally; then he can answer the questions for himself or for our benefit and understanding. We have the facts, which is all that the majority care about, leaving the "explanation" for those who are not satisfied with facts alone. If the writer in question had the facts, and which he can have by a proper and consistent investigation of Spiritism, he would probably founder on the same rock that many others have done in their endeavor to "explain" them. They are simply not explainable—as yet. A variety of theories have been offered, and all of them doubtlessly contain some truth, but so far, not satisfactory to every mind. Spirits have endeavored to

that "something survives the body," and Never! If so, the future life would be this proof places our "theory" on a scien- an unnatural life, and human beings by accepted the book and its teachings as tific basis without our intent or desire to do so. But what "this something is and spirit semblance save that of sons and is like" is a matter of theory in fact, daughters of humanity. while what he calls "theory" is not 'Fiction" or "Superstition."

Spiritualism is a philosophy (or relifact, and that one is the proof of the exbrings man face to face with his departed that few care to theorize on it after having enjoyed its blessings and comfort, and simply "wonder, how can such things be" at the same time realizing that "there are more things between heaven and earth than was ever dreamt of in our philosophy,"

THE MINISTRY OF HUMAN ANGELS.

How beneficent this great plan of a human angel ministry! How it harmonizes with man's nature and his intelligent conceptions of what continuous conscious life should be! Active from human birth, in every department of his being, according to the measure of his powers, how can he look upon an endsanctioning the traffic, including the ad- less inertia, a lazy repose, a quietude of all his forces for eternal ages after he leaves the mortal, without a sigh for the lost pleasures and growth which come from obedience to this law of his being? preachers and church attendants who The Nirvana of the Theosophist and like their beer and wine as well as other the Buddhist is as false to nature and to people? Besides that, did not Christ the eternal needs of a human spirit as is come a teacher in the ranks. Faith with | himself drink wine? We, like Brother | the cloistered heaven and eternal psalmrevolution in churchianity—not Christianity—and causing a somewhat warlike said to every new-comer, while you now have the positive knowledge that your require them. It is the abuse only that lafter.

What but the spiritual in man impels to this constant activity from the cradle mosquito and swallow an elephant with to the grave? The inspirations to effort, if created by merely physical needs would die out of the nature when fruition is reached. But it does not die. No man is so unhappy as he, who, having fixed his standard of acquisition, reached it by ceaseless activity, satisfied that all possible mortal needs are provided for, retires from his usual activities, with the idea of repose and enjoyment for the remaining years of his earth life. In thus violating the law of his being, nature turns upon him and he curses the day when he listened to the siren and ceased spiritual growth, and lost content of heart because he ceased his activity.

> Apply this to the change of the spirit from the mortal to the immortal side of life. Is the acquisition of knowledge of real benefit unless it is used? Does it confer peace, create harmony of nature, breathe over the soul a sweet coutent, when locked up, like a miser's hidden wealth, within our own brain and never warming and cheering other hearts by the sunshine of our own.

> Herein is to be found the reasonableness, the naturalness and the true nature sire to benefit others quenched, no individuality blotted out, no eternal Sibe-Czar, as the result of death, but we take up the life as we have made it in characral activities of the spirit nature.

The law of maternity is that the bur-

THE BETTER WAY. untrue to his church injunction, "Whom most profound reasoning or scientific factorily to those who questioned them maternal love. The more helpless and dissertation can. A tiny spirit rap concerning this, and would do so to our imperfect the burden, the more active, impression experienced is more gratify- seance where spirits are manifesting- When this love is turned into anguish the succeeding generations to an absoof tears. Such love is generally dry-eyed nature of the supreme deity, but a unit This writer also demands proof "that and speechless under the blow. But let in its faith in sacrificial forms of worsomething does survive the body" if we the smitten heart break and the mater ship. For eighteen centuries, while the "intend to place our theory upon a nal spirit be released from the mortal, intellect of the world has taken the inscientific basis." Proof is not wanting will the love be lost out of the nature? creasing strides of a giant, the religious would become transformed into any

How sweet, precious, reasonable, natural and harmonious with our conceptions of what the future life should be, is this ministry of human angels to us. gion) and a science based on facts, or a And how sweet the thought that our own text, questionings and arguments have personal eternity of life will not be spent istence of spirits through manifestations in idleness, sleep or exile, but rather as herein mentioned, and a hundred that our comfort and our joy will be enbrewery advertisements to his columns, other ways not herein mentioned—uia- hanced by communing, advising, sympaterialization being the crowning fact and thizing and aiding our loved ones still in earth, in successfully fighting the batand whom he thought dead, and which thes of life for themselves. Who that fact is such an overwhelming revelation has enjoyed this ministry will say that it tion under Luther in 1520; Calvanism, is not a gospel of comfort, satisfying both the reason and the heart.

EVOLUTION IN RELIGION.

The most careful thinkers and observers among Spiritualists in acknowledging the modern theory of evolution, find it applicable to the moral and religious phases of the world.

The growth or development of the reigious nature is as marked as that of the intellectual. The lowest orders of intelcrudest and most unreasonable of religlaw of man's nature, that the religious nature is born of, or is a dependent part of man's intellectuality, yet the disclosure of the religious element in the race. s contingent, in character and in degree upon the intellectual status of both the individual integer of society and society give a resume of history to illustrate and enforce this proposition.

Granted that the religious conception of a supreme deity and of his worship was superior among the Jews to that of movements than the general public con-Baal, Astaroth of the Phoenicians, Moloch, Rempham or other idols which the higher decarnated intelligences-who surrounding peoples worshipped with their crude formulas and superstitious its triumph-know more, trust more imfaith; that Judaism was a higher religious type of ancient civilization; yet so was the Jewish intellectuality corre- forces. spondingly in advance of the heathen

world. It may be asserted that the disciples of Bhramanism—which ran historically parallel with Judaism-were equal in intellectual force to the followers of Moses. their religious characters as well developed, their moral and ethical systems of Egypt, 1; Turkey, 1; Holland, 1; Hunpersonal and society life fully up to the gary, 1; Austria, 1; and Australia, 2. The level of the theocracy, but the claim will not stand the test of close examination and criticism. The Jew of his age led the intellectual culture and the social and governmental life of the world.

The force of evolution is seen and acknowledged in the patent, historical fact that the philosopher of Nazareth practically supplanted the whole Jewish system and paved the way for the downfall of the theocratic government. Nay, he taught a religion and religious life more finding voice for the ear of others? The in harmony with an advanced intellectutrue secret of human happiness lies in ality. He well-nigh obliterated the Jewpouring out our life forces in benefits to ish conception of supreme deity or First others less favored than ourselves, and Cause. In the place of a man with all his passions, enlarged into an infinite being, the Nazarene taught that deity was a spirit pervading all things, and the source, the fountain, of all love of the decarnated life as taught by the which pervades all manifested created philosophy and phenomena of Spiritual- things and laws, needing only a clearer ism. No spiritual tie is sundered, no comprehension by the intellect of man power is lost, no nature changed, no de- in order to be universally acknowledged.

The great difficulty in adjusting the evoluted intellect and religious nature rian exile and no golden palace of the of the race, under the teachings of the Nazarene, has been the attempt of creedists to hold in a kind of Siamese twinter, reform its mistakes and errors ship, both the old, crude, intellectual through the acquisition of fresh knowl- and religious faith of Judaism and the edge and continue to grow by the natu- better philosophy and religion of Christ. It was the work of the early disciples of Jesus, the major portion of whom were den of care and anxiety cast into the lap converted Jews. Paul himself, a Jew of and the cradle, shall bring its compen- high culture, being the acknowledged

The result of this attempt has been to tie the progressing thought, the enlargconscience of each generation has loyalsupreme authority, which to even question was to imperil the eternal happiness of the soul.

But the law of intellectual and moral evolution has still held on its course undisturbed. Modifications of faith and statement, freer interpretations of the succeeded each other, growing clearer, stronger, more sharp and critical, as the intellectual forces of the race have pushed on towards the zenith of mental power iu man.

Papal supremacy and infallibility received its smashing blow in the reformaborn of Judaism, has never recovered from the antagonism of Armenianism; the dogma of a supreme trinity in one personality, has found in Unitarianism a bold, advanced and strong intellectual o pponent with a solid moral support of Christian Churches; while to-day, science, whose throne is in the intellect, is questioning the book itself, placing its statements along side of the teachings of astronomy, geology, philology and other modern divisions of investigation lectuality in the human race disclose the and thought. Nay, the scientists themselves are the profound scholars located ous faiths and forms of worship. And in the very bosom of the orthodox while it cannot be proven as a fact, or a churches, but loyal to their evoluted religious natures.

It is this class of facts which gives to the intelligent Spiritualist such a deep interest in the late upheavals in the Presbyterian, Protestant Episcopal and Methodist denominations. The men in the lead of these movements are simply itself. It is not necessary that we should skirmishers in the front of the great advancing army which is obeying the evolutionary law. The real battle of science and the creeds is yet to take place.

> There is a greater significance in these ceive, but those in communion with the still retain a deep interest in truth and plicitly and are undisturbed by the noisy clamor of the contending creedal

THE SPIRITUALISTIC PRESS.

In the United States there are about 20 periodicals devoted to Spiritualism; in England, about 10; in Spain, 6; Germany, 4; South America, 10; Italy, 3; Switzerland, 1; France, 4; Belgium, 2; Mexico, 3; principal ones in the United States are: Banner of Light, Boston, Mass.; THE BETTER WAY, Cincinnati, Ohio; Religio-Philosophical Journal, Chicago, Ill.; Progressive Thinker, Chicago, Ill.; Golden Way, San Francisco, Cal.; Carrier Dove, San Francisco, Cal.; The Summerland, Summerland, Cal.: Alcone, Springfield, Mass.; The Anthropologist, Boston, Mass.; World's Advance Thought, Portland, Oregon; and several that advocate some special branch of Spiritualism or some other theory in connection with the main issue.

Those in England are: Medium and Daybreak, London; Light, London; Two Worlds, Manchester; The Spiritualist, London.

In Germany: Psychische Studien, Leipzig, Spiritualistische Blætter, Berliu; Sphinx, Leipzig,

France: La Revue Spirite, Paris; La Religion Laique, Paris; and two others. Others in Europe are: Le Messager Spirite, Belgium; L'Aurora, Italy; Reflexionas, Pest, Hungary; L'Echo d'Orient, Constantinople; El Criterio, Madrid; Rigsdaar, Amsterdam; and one in Alexandria, Egypt, entitled La Verite, printed in French.

For those who may want sample copies, we give the address of a few others, as follows: Harbinger of Light, Melbourne, Australia. Revista, Monterideo, Uraguay; La Luz, Ruenos Ayres; El Espirata, Santiago, Chili Reformador, Rei de Janeiro; Revista Espirita; Caracas, Venezuela; El Espiritismo, Peru; Le Esperanzo, Mexico; and La Verite, Rueno Ayres.

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MISTAKES OF INGERSOLL.

An article by Colonel Robert G. Inger soll entitled "Why I am an Agnostic," now being published in the daily newspapers has been brought to my notice.

I think opinions of man's non-lumoutality and the non-existence of a God when published to the world are infurt ous to the proper development of man's highest spiritual nature, and when be lleved warp and curb the venerative and generous impulses that ought to be exercised.

The destruction of all religious senti ment with the people would be a great stride towards the destruction of our social fabric. The anarchist is a non religionist.

The right of Colonel Ingernoll, as with every other member of the human tand ly, to entertain any opinion upon any aubject certainly belongs to all, but the right or privilege of inculcating or at tempting to inculcate erroneous ideas should be exercised with great cheum spection. That agnosticism is an error, if much a belief is possible, is established by the alguification of the term.

With not the least inclination to dispute the historical parts of the article, but the rather to concede them, conceding "that the cruelties of the Bible and crucities of nature cannot possibly be harmonized with the attributes of Jehovah." Jehovah beling given such attributes by man. "That the Deist cannot satisfactorily account for the suffering of women and children. That the God of atone answered prayer and protected his worshippers precisely as the tects his worshippers to-day." That "heredity is on the side of superstition; that Christians can perceive the absurdities of other religions while bilinded to those of their own. That religious are claimed to be founded and preserved miraculously, and that there are no such things as miracles. That the works of profane authors excel those of impired writers and that Shakespeare rises inmeasurably above all the sacred books of the world!" Still, all these assertions admitted as facts, tend not in the least to prove there is no God. Buy they are truths, yet they do not teach this unlverse to be without a finiversal Mind.

Again, it is alleged: "That the man who knows the limitations of the mind. who gives the proper value to human testimony is necessarily an agnostic. He gives up the hope of sacertaining first or final causes, of comprehending the supernatural or of concelving an infinite personality;" three atrange infer-

Tis true, perhaps, that only within the realm of religious dogmas or belief, have minds ever claimed to fully ascertain and comprehend the Pirst Cause with all its infinite attributes. But every same mind may reasonably proceed upon the basis of the thought put forth by the Colonel: "That he cannot conceive of anything being created without a cause," That is that anything created must have had a cause therefor, it is upon this line of reasoning that most investigators

To believe that some cause is the source of created things makes it impossible for the believer to be an approxtic, and much less so to entertain a post tive notion that there is no God, no

Any cause which creates things, and to man's best understanding is a primary cause of the thing created; that is, is not as such be worshipped.

"Tie valueless labor perhaps to keep prolong for the comprehension of things or causes that confessedly are incomprehensible. But ideas of things that come find, within the wope of our remoning abilities, or our deaver intuitions, with such certainty as to work emprishings, may perhaps be profitably amoidered.

Contract teaches, and it is community consented to, that in the earth's history there was a seried when man did not an int. Barth was not anitable for his social. cave on it. That when he become an inhabitant of the earth he did so through

Here we must stop. Our juvantigations can go no further. What this cause was we can obtain on information of The resources of our busts endeavors have here exhausted. The earth seconds are cause or causes for the effect must mor impriration, not remon, not tradition. He was a communication, and in whitever form or condition, with what ever attributes, powers or passions has she, or it may have had, that preparted minu on the eneth, that power, by man, may be judged a Francey entire whether the free ord or not, in immuterial, and every mind or odjudging, may, if you ermane, properly morehup it, or, in a man, may stand excel and with admire tion presion it for the smalle and between This indestinable queen there he

In the continued propagation of man a Parameter of the life and the control of the property of the parameter of the west of the west of the control o No. not in the same proper, entered by post Colonel Sugarault has no extense as my emples while are pell-happed to effects. Tipes effects wintly are the disaid thingle to seem stational Jugar

tures are moducts of the union of father and mather

The position of the agnostic that like had another and he another, and so on By cloudly in very good no far an that elecuity goes. But their elecuity is checked and ended by the record of the enith, a work that is truly inspired. No milatakes are in its pages. Its story depends not on introdes, nor logic, nor tuapliation, nor teason, nor tradition. It mays that here, at this epoch, man commenced his career, in the rather that prior to the present age none of man kind, no not one, extsted - Hence some other than a human father and mother must have begetten the first born.

An inability to conceive of the "munt bilation of the lengt possible fragment of the least atom of which we can think," In a flimmy reason to analysi why man should be an agnostic. At most such inability only shows the mind of man to be limited. But is it not an matter with the student of to day is not what it was in the days and years gone by. Energylia taking the place of force

matter. But the phases of psychic phenumera are the same to day that they ly! In action how libe an angell. In an were thousands of years ago, Inspire tion now is not otherwise than when ty of the world, the paragrar of all and Christian God answers prayer and prothe soul's action cannot be proven by fightest the laws of vegetable vitation, nor the mental of man be tested in the crucibles. balances or bags.

> In it not a mistake to ask for the autotion of statements when a solution is impossible? Or to present entoneous, as lounding positions for the purpose of trying to belater up an opinion? Truly it во врренть,

> "Is it possible," says the Colonel, "Imthe human includ to conceive of an infinite personality?" Here is a mountain of immensity for a finite animal to rund nate on. What is there in the question? Any mind that can catch the legal auto stantive or splitted significance in it. can catch annalitie when there is no aun, or find action where there is naught contradict one another. It is the same as asking "If God can make a two year old calf in a minute?" Or a "circle that is in the uniference four times its diame. terr" buch questions are vold of mean ing. The "intenite" is illimitable, in comprehensible. Personality is an unit ly, a milt, a part grouter of lane of the

can be answered only by a fably. Again of the "Supernatural." Of "com. prehending the supernatural," Property speaking there are no such things to be comprehended. Whatever is, is natural endeavor to comprehend the fullness of principles and conditions common to others. Every "brain is a kingdom,

ewh mind is a sovereign." Hamlet's ghost was the spirit of his ligion." father. It was an "honest ghost" who told the tale of his murder to the under atmiding of his son.

Verily, this was an unusual scenie but not an unnatural or supernatural Jawa Pranson astabilishes throutes one. The wronged king cent untimely through perceptions, and parceptions to his grave wought revenge for the deep are as numberless as the things per an effect, may remainfully be a God, and damnation of his taking off. What was there supernatural in this? Nothing Hypen are supported by reasons, See how Evidences of continued human passion after we have "abulfled off this quortal will are plentiful, and he who seeks our

With the cruel thing made upon many who have believed and do now believe in surrous sulpetions or orthodox docume they were or are auch "through fear and prejudue," or are "wanting in under standing," but little man be said. Man ter minds living long before the Christion era began had implicit confidence abong ailt uit gierrathalath ibguruft, brev uit of their Court brothrey, Sprintes was wome officent cause, and much cause was an example. With our own garple there are many amont brilliant men in the act. ences against whom not the least taint of "less," or of "ignorance, or "wanting in understanding can be charged. The late Prof. Agazzia ia tu potut... Ha found consolution in religion and lastly in

accordances. The ergument of Huma employed by the Colonel mends reveniping to day The testimony of the intelligent world same to experience balence of ally by such saily twelve minds, but one mind whether the population as to the value of the "common regarders was of many and be - present or accompanies." It has but little in If to every or exerctors the main of he had of an agreement.

The difficultion of this class of this hare are energy. They are a set of burn auctious so far so that sgarottest any tions are concessed. They mether be liens or distinctions agree the disagree with the spirits of these late fathers, (all) in an east to be

cially. Man knows that his fellow even general plan. That these appendages difficult assessed with teamer differential tio their autural estatement that the termine without hesitaling that they begets like, that one father must have must be designed. But they say Cultupopoid any a thorn contint "to a dealgh er who has not dosigned, and to believe that there can be a designer who was not dealghed becomes an absorbly,"

Honce dealgner in the centil of dealgn er. Designer is added to designer ad engineriese until the imagination in vahanated, the atomach avelloaded, at hope and almie the whate educate

Distracted by thomselves in the Rold of dealess, they need in other changely to Bud causes for these necessary appear ւերբող

A intuity cell, molecule, monad, be the boundation, in fally, agreeting of all life, but nothing is said about the commenorment of molecule. In the process nada commenco bloking for exhibition egregious error for selection or philoso. Through these struggles it provides begand tobes owner. These rates provided they have produced the characters and characters which is phera to entangle physical phases of life limit with weapons offensive and defenwith payelifed questions? Referee is sive. After other long ages, periods, daily changing her arrangements. Test species, and through most malyshins bunks of yesterday are unsulted for the exents, changes of futuite number and selfy in history that the many allows about any seeds taken from mountains disch and forty eight thron-and sto has discoveries of today. New meanings should limities, repartities, this minuted thoughts sequees themselves in the most are given to old terms, Bubstance finds itself without volition on its part to be evolved into a mighty being,

Crowned "with a foote that to a king done and a mind that is a socrepign. therey acting on energy the stend of Man, and "what a piece of world flow noble in reasont. How infinite in faculmehension how like a Godf. The hear

"Infinite in faculty! Noble in reason," is 117 Aye, just so, Mentality, thought, reason, conscionaness, all stillings of man evolved from the almple manad in mud,

These things, principles, or conditions could hardly have proceeded from undesigned protoplasmic mod. A doubt has taken hold of these enthnalastic segrepus of truth, they have overtaken apother atumbling block.

- Ityety mad traveled to find evidence. sestual abertal continue has led to the prepustarons. "Design ende in abourd! Evolution in folly. But one say him is left for wayward receiping the hellet, Into this they sollenly maps their way, easing: "We den't helleve," but nonsense. It is an abautdity. Terms There is no evidence of psychical, in physical, tending satisfactority to slow there is not a tient, non physical, nonthere is a Cont. "We will herieve neither that there is, not that there is not, more that man is not that he is not immortal.

Can a more abound opinion be enter tained by mortalet. No coult "the tool whole. The question put by the Colonel both said there is no God." Land Baran qualing the passage wide, "but it does there is no God" What a comfortless and for those in handage, but those Many phases of life are uncommons whose souls long for the fulfillment of in shapeless rates. Could man land out Myrhods of the people of the earth five their foring natures. For affection unand die without any knowledge of tidings, changing for justice, power and truth, and to life immertal. No conf.

"Oh," says the agmostic, "I will estate Hali remains for a Cook, remain for a se-

A true God, serily, but an fulle, ficles and deceptive as the gods set up by "hi ngeloutteen " Rummern, um m myreibert erf truth, in me faulty as the Jehoppah of the calved. The numerous downes of rediscontinued that were with the Christians pleasant beneath taken but easy fields vert navives byth exhaute beauties, he will mystada of yolumea, all apples and other. If reason he an infulling guide why done it just guide all daysters to the PRINCE SHOWERS

it bautula at the status on of it it beech a becapitated an activities and allowers. beyond a doubt. Then would all more tale by facilitie. Or falling for this, is and sawing a three delichtereach to higher خلفة ورنييو الله الملعوديو يوغيوه والعودية العالميون surrement and the Manife and the adjust of the Athereta, fratata and laditavers to a mon-استله بدردارد رود بدو ازد اجدو وهما بيريدا اردا , إعمازيم in malificat space through note marriage in action

In about and in truth all actions have example or purposes for their founds. tions Those supel constitues with the laws of nature and the designate of its telligenia mad burned life, will be our Strong of the fight Pamagalastop of ways the words of a laurance man "! contain that a little philosophy inclination and unto Atheron, but depth in phil bosoults briggeth us unterlaid.

APPINUATIONS OF THE SPINIT UAL PHILADOPHY

We have attenued universal and intititle intelligence Ofgranised, that much satellings and bade up to the appropriation that there to divisity at the buildon of Chies probestige, thing this off persontly power is manifest to the equiption and revolution of melors. And that if under there everywayers by learly they are like, interimon and apar makes all housed given and part hand linegers, up which houses are one touch or times; the examination of their mouth, "Wheether to include and expension bline has personal field of the award man think deemend of the They take the audination of danger and the garments of his autivity and oned it

In controlled the being our control of Hermathan, Ale

tio total deposits to a compositionalise aptitiont philosophy. If there is any thing in the universe totally deponded it Indings to the finitions, persented and teste, and not to lixing, immerial and tumpite. When man adirpos distuits in nature he only books turn her pollehol. metricin and there are reducted blacking soul and the embless investibilities. It is the tool to man which were still spiper bends the that in and any pature It there was an divinity in man this cona temanona of the infinite could never have obtained And yet it has been a humbed uses the case temple in his place of mind, by the ald of ingertal primitive age. It has heaptred blue in all glasses trought to light the forget to his earthly talls. To give represents to past which had been to travel, and has this examinatoring thought be has belt ing recently fournied to the Holy Land all along his patheon that and tempter in advertise his "I the of feating" his early then many of which are give with the dust of of measuredon exclose of time home med burded continues. They speak to be a ground have been becomplet grains of such content start, to proceed these where history is dumly and myth and claim the old and yel foreyer new thought whiteh has beauted in his life the a task. leas stay to all the ages. It is a peculi enduring monuments. Hence, his joint was unknown to the am tents, being latter of about arms hindered thomass temples have communited life greates totl. His form of liberty, and even life this country. hive of house and race helice we contain Here what we are much but the prevalence

of this blook Let us any this heat as the minute to man feels and is tom heat by the most in malliantiant laurala uilt elicarlium maan of the autyerns, on the undefined book ly within his soul is made conscious of ty within man tools and perceives the distorry within and over nature

If this proposition is time there can be no such thing as foial deposity. He neath the willed and fattered garments dentity this lead easy yignificant years to the good, time and bountiful. Morenver, there can be no alteration or asperation throughly or dollars. of the built from the jubuite tool eathor divores man from his supplie and man cannot earner or the from the infinite domain. His birthright is the universe and his dealing on equal and in estensive with it. The earth in his and under the tomb of life mesterly gentus he transforms and makes it and the hand which formed the hightest psychical evidence satisfactionly proving star to no greater than the intud which inought together . . . and anyvey it.

Chilatian theology assumes there to and that It has discovered the not say the fool has thought in his heart to notet upon the most intimete terms, and that it is hegund the power of either theory for those seeking sulfightenment, to facilities hand of this union. If God would fautali man lite emptre would fall the infinite and elernal his desirny is not roward to the fale of the popular worth which crowle upon the earth, or minutand finance that heaven he unhanced angle of life's open gate and then goes out in cureed minital, he would estinguish himself and turn their nothingness and dilack addition his own infinitude

> The hability and cant of Chilatten thenlings over man's total depresity to the punits mutaling of human weekthe at execute and the are three defending the second of flowers. It is the egotion of tgoodness muching the majesty and given at this upper market bine blint built market turpe denies for a priced to assume the sugue function of settling differences between trid and man. If any eater while made ment bandands on granuals of extended total with the property of artifications. Whenever do they derive their commissions if Coud to the powerful personnel having they monthly by the me experience for the principles lite comp affects as they are to do it for

Moreover, the dignity and divinity of men to the only prestral products for human progress. Why attempt to restate and and any lightly toward cardina areas water processes a specializate fly what privatly juggica) which we quicken into competions many that which is placed all total back البينينية بنبراق بلوذارينيزية بهارية والطاباط ماجاداة series of and triality beattered on an article هما مهديد ميلة وعلهد بد باعتباض بقيمان وه مديد أله كب هما ادارا اجوب ليستنده عهر مثلا عندانوره the eggs shall bequest to bear forester the busys the departure expension and the the we truly a maked a well sugaries which was consultations, and whiteh where expensions wanty fact may chart to higher altrinder motorion in is avidantly a vital managing It expects too the neighbor while of earth production, which is thereby to the new contermentarius of hierar unid 3079. When 18 passible done chain and appoints analore, boud water, appear and shall applicable they are broken to be because the properties of the grant of the paper are almost and their we are grown, wearly much fearbler we have trading entered he arranged has the the even on appearable on experiments of their experiments of the production of the presents adults and their then have being death quite was quite الدميقانيرة وتهابيقادته بالبيد لبيناه فااه فتؤة أندرأ برسيم the popular pris inches up, and me can

the progress in the most of policies the ture and arther extended the mith the excess It Man to distinct their to not sound light have and beauty to conditation be count peradecutings. the charte or and total on man's lummanos, sta and the, need been become by the existences process on an societies aft tie nulling will on generale

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155 150514 - 45 1 4 8 9from in other some south the press eldered at an election to locally a storic represent pointed out to Talmage. Who it is publinked in comest the stratege parts of borrenstein the material in little regions of from the negro at the of "highteintin", and lite browledge of actions but mis racent being self in that werelessen in the freehold and the mit test transfirme When the torned the world was that and this Sounds to complete tately be lead a Properties of barrel and right, readedly there mus football route, and come blish of many with which we are bandling

Now it to well become that the above growting to entirely false, and that lighter an American plant and alternyered with

Talmage talks shout tool as dippositly as a packey of the potets of a teather, but he believen the righ of the bible was Indian count. The count of the bilds was produitly the bound outer a blind of nonnature, as the mathematics within little group lately introduced into this congtry, and remarkable for the expeditibly of commentations already provided. Allege restating a hot and and althoris it to grown in the cout to day and there has not the children time principles of stead the heartiful without him, so the divint | been fittle change in its culture afterthe days of the Pharmain Talmage has Return difficulty by adjustify datus the means of patent medicine quocks, and worship. The greater number of seeand aminorally office and an electric to determ teacenth planeau earning and to detect an advertising dendiced, has blace tell soups intit navity yltrasolumni life there is still a link which binds it to cout "ald In Townshoud," Hood or the soup men thousands and hundreds of

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That the hingeloop of stiality or stial topos in an widely distinct from more thested force as electricity or hedrogen distinct from gold, to shown by the fact that it in preparation to expense out bear heantiful. The heavens belong to little planes by any physical in chambel buses, metally he was every greater the metalling and them better well talled min and which the standard sometime them were the the season and the standard to t give the ettal especity by memoritim and become the three of remove espection

motion, and fullus through the nervous within the mind their to the one we simplify wrong between man and the system of the consequence of the man man between the most beautiful with mystem and the constitution to the man and the constitution to the constitutio heart and the proper constituing to the tame, light, dogmas and letters and means of exemptiation. The spiritual thing years to executating the thing factority to any clear to a magnified in philosophy assumes man and his trid Hama, without the nervine system these in althoughton engineering method life to blied and the execution at heavy but both both to nothless all our man the direct betretennical to beauti a thing with sety darder to the motherniers tions of situality, nor the consumption of lossy that thread trush of the essertable found which supplies malestel.

In recogniting the nervous centres so there not 19 this a point of cities w he negligible, we are ningly recognity worth the constitution of it. the the universal low of the autimal bing dim, in which we see that the sank and inhabitants, nothing as combing in the thought of every million to determined plane of motorialists thought or m the se stiguish a first after the matere and by its merce surveys as a first a blue to the transfer of the second and tinever hentalt one from entity, aim to the firmerful position from when we describe to the amplication of such a down and the property testing of many mad soil about his easting clatifier easting that with an table and about and the weiting atthrough him afth trail built built an ments belong to a small central structure, the nucleus from which the gower, withou, string fore wife the entirent from each presentant are arctivatorized pure appropria the amountain that autistitutes that طاسط

An life in monitoplay by paragority burt easily the as bure the authors one production are descendent on futtue trong the ner ering available enciteding it is audious that the sculle course force off there where the scal to the the all deposition but majers spectage anti fram lutralmus churung commerci actican lungs supply by means of raygen the me breadan arente - thirth - although deficient the pervious systems, much use foot suffers displace applicable through the applicable of sevels and the chatters wanter abitten atte wart particularly and codes have made to deposition therefrom, when it have a the loody, been made, and unfine and stup ust title us but I carried aste us or employed and waterabiles the to bus copyr ails of guilesticances, withit Burd Would Brutes based on gareer If such the economy con the part of early to the agricult choice, thuge cruy in appear posand the sound out the treath , beauti the entitle in the inferior and the transfer of the fire and the fire and the bearing and theolig bearing from the upper بأرادا وواجعت أكاديم عنها لهدا والكنوايدا عيداة الرم ويتديدا البرس رايد تدميرا مبردا مير الايس ومرسل عديبيديو برزيرا الرزو and said to educative established for each tage and than election exacts and agent of the all agents of the thirty early agent agents are thirties. فيه وعاموناتنا بنقا تنفيلة فعدردري وامتيانه ويدارزا بدعيقة لتنبه يدعهما ربة تعميلا وراة عاراتهها ويند while them to acknowle. Would we seek a the tours and the enteriors that the child descript of months burdline or to died by delining by describe the providence the creations of a supplies, and objects and in general applica. In the appli-then down it for refunitely. All human entropy of classically we find the equilibrial on we we separate the parameter for parameter and the parameter and we wante prime their origin to the spend chief If they, life assessment from the use.

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Written for The Better Way.
MISTAKES OF INCERSOLL.

An article by Colonel Robert G. Ingersoll entitled "Why I am an Agnostic," now being published in the daily newspapers has been brought to my notice.

I think opinions of man's non-immortality and the non-existence of a God when published to the world are injurious to the proper development of man's highest spiritual nature, and when believed warp and curb the venerative and generous impulses that ought to be exercised.

The destruction of all religious senti ment with the people would be a great stride towards the destruction of our social fabric. The anarchist is a non religionist.

The right of Colonel Ingersoll, as with every other member of the human fami ly, to entertain any opinion upon any subject certainly belongs to all, but the right or privilege of inculcating or attempting to inculcate erroneous ideas should be exercised with great circumspection. That agnosticism is an error, if such a belief is possible, is established by the signification of the term.

With not the least inclination to dispute the historical parts of the article, but the rather to concede them, conceding "that the cruelties of the Bible and cruelties of nature cannot possibly be harmonized with the attributes of Jehovah." Jehovah being given such attributes by man. "That the Deist cannot satisfactorily account for the suffering of women and children. That the God of stone answered prayer and protected his worshippers precisely as the Christian God answers prayer and protects his worshippers to-day." That "heredity is on the side of superstition; that Christians can perceive the absurdities of other religions while blinded to those of their own. That religious are claimed to be founded and preserved miraculously, and that there are no such things as miracles. That the works of profaue authors excel those of inspired writers and that Shakespeare rises immeasurably above all the sacred books of the world!" Still, all these assertions admitted as facts, tend not in the least to prove there is no God. Say they are truths, yet they do not teach this universe to be without a Universal Mind.

Again, it is alleged: "That the man who knows the limitations of the mind. who gives the proper value to human testimony is necessarily an agnostic. He gives up the hope of ascertaining first or final causes, of comprehending the supernatural or of conceiving an infinite personality;" three strange infer-

'Tis true, perhaps, that only within the realm of religious dogmas or belief, have minds ever claimed to fully ascertain and comprehend the First Cause with all its infinite attributes. But every sane mind may reasonably proceed upon the basis of the thought put forth by the Colonel: "That he cannot conceive of anything being created without a cause." That is that anything created must have had a cause therefor. It is upon this line of reasoning that most investigators endeavor to comprehend the fullness of pature.

To believe that some cause is the source of created things makes it impossible for the believer to be an agnostic, and much less so to entertain a positive notion that there is no God, no

Any cause which creates things, and to man's best understanding is a primary cause of the thing created; that is, is not an effect, may reasonably be a God, and as such be worshipped.

'Tis valueless labor perhaps to keep probing for the comprehension of things or causes that confessedly are incomprehensible. But ideas of things that come within the scope of our reasoning abilities, or our deeper intuitions, with such certainty as to work convictions, may perhaps be profitably considered.

Geology teaches, and it is commonly consented to, that in the earth's history there was a period when man did not exist. Earth was not suitable for his existence on it. That when he became an inhabitant of the earth he did so through some efficient cause, and such cause was not an effect.

Here we must stop. Our investigations can go no further. What that cause was we can obtain no information of. The resources of our finite endeavors have been exhausted. The carth reveals no cause or causes for the effect-mannor inspiration, nor reason, nor tradition. He was a commencement, and in whatever form or condition; with whatever attributes, powers or passions he. she, or it may have had, that projected man on the earth, that power, by man may be judged a Primary cause; whether the true God or not, is immaterial; and every mind so adjudging, may, if venerative, properly worship it; or, as a man, may stand erect and with admiration praise it for the results set before hun. This indefinable cause then be-

Is the continued propagation of man a "special creation," like his introduction? No, not in the same sense, certainly not Colonel Ingersoll has an existence as an individual member of mankind, through causes which are well-known to be effects. These effects which are the direct, immediate cause of Colonel Inger-

comes a Deity.

tures are products of the union of father and mother.

checked and ended by the record of the designed becomes an absurdity." earth, a work that is truly inspired. No mistakes are in its pages. Its story depends not on miracles, nor logic, nor inspiration, nor reason, nor tradition. It says that here, at this epoch, man commenced his career, or the rather that prior to the present age none of mankind, no not one, existed. Hence some other than a human father and mother must have begotten the first born.

An inability to conceive of the "annihilation of the least possible fragment of the least atom of which we can man should be an agnostic. At most such inability only shows the mind of man to be limited. But is it not an books of yesterday are unsuited for the discoveries of to-day. New meanings matter with the student of to-day is not what it was in the days and years gone by. Energylis taking the place of force Energy acting on energy the stend of matter. But the phases of psychic phenomena are the same to-day that they tion now is not otherwise than when the soul's action cannot be proven by the laws of vegetable vitation, nor the mental of man be tested in the crucibles,

balances or bags. Is it not a mistake to ask for the solution of statements when a solution is impossible? Or to present erroneous, astounding positions for the purpose of trying to bolster up an opinion? Truly it so appears.

"Is it possible," says the Colonel, "for the human mind to conceive of an infiuite personality?" Here is a mountain of immensity for a finite animal to ruminate on. What is there in the question? Any mind that can catch the least substantive or spiritual significance in it, can catch sunshine when there is no sun, or find sense where there is naught their way, saying: "We don't believe." but nonsense. It is an absurdity. Terms contradict one another. It is the same as asking "if God can make a two year old calf in a minute?" Or a "circle that | psychical evidence satisfactorily proving is in circumference four times its diame ter?" Such questions are void of meaning. The "infinite" is illimitable, incomprchensible. Personality is an entity, a unit, a part-greater or less of the whole. The question put by the Colonel

can be answered only by a fakir. Again of the "Supernatural." Of "comprehending the supernatural." Properly speaking there are no such things to be comprehended. Whatever is, is natural. Many phases of life are uncommon-Myrinds of the people of the earth live and die without any knowledge of things, principles and conditions common to others. Every "brain is a kingdom,

each mind is a sovereign." Hamled's ghost was the spirit of his father. It was an "honest ghost" who told the tale of his murder to the understanding of his son.

Verily, this was an unusual scance, but not an unnatural or supernatural Jews. one. The wronged king sent untimely through perceptions, and perceptions to his grave sought revenge for the deep are as numberless as the things per- the puerile muttering of human weakdamnation of his taking off. What was there supernatural in this? Nothing, Evidences of continued human passion after we have "shuffled off this mortal coil" are plentiful, and he who seeks can

With the cruel fling made upon many who have believed and do now believe in various religions or orthodox dogmas they were or are such "through fear and prejudice," or are "wanting in understanding," but little need be said. Master minds living long before the Christian era began had implicit confidence in God, though disbelieving in the gods of their Greek brethren. Socrates was be Athelsts. Alas! It makes numerous an example. With our own people there Atheists, Deists and believers in a mumare many most brilliant men in the sciences against whom not the least taint is neither one thing nor another agnosof "fear," or of "ignorance, or "wanting ties. in understanding" can be charged. The late Prof. Agazzia is in point. He found consolution in religion and lastly in evolution.

The argument of Hume employed by the Colonel needs revamping to-day. The testimony of the intelligent world may be contradicted successfully by not confess that a little philosophy inclineth only twelve minds, but one mind. But whether the position as to the value of losophy bringeth us unto God, the "common experiences of mankind be correct or erroneous," it has but little in AFFIRMATIONS OF THE SPIRIT it to sustain or comfort the want of be lief of an agnostic.

The difficulties of this class of thinkers are many. They are a set of knowlieve or dishelieve; agree nor disagree. he or not to be."

perceive that flippers, feet and fingers of with the passions of his race and fallen climb. To the spiritual philosopher the soil's existence as an individual come perceive that flippers, feet and fingers of with the passions of his race within the experiences of mankind general bodies are constructed on one at its feet and worshipped it.

crally. Man knows that his fellow creat general plan. That these appendages admirably answer the purposes useful for their animal existences. They de-The position of the agnostic that like termine without hesitating that they begets like, that one father must have must be designed. But they say Col. had another and he another, and so on Ingersoli says there cannot "be a designfor eternity is very good so far as that | er who has not designed, and to believe eternity goes. But their eternity is that there can be a designer who was not

Hence designer is the result of designr. Designer is added to designer ad inpuitum until the imagination is exhausted, the stomach overloaded, sickens and ejects the whole scheme.

Defeated by themselves in the field of design, they seek in other channels to find causes for these necessary appendages.

A minute cell, molecule, monad, piece of mud, is, by the aid of powerful glasses brought to light. It is found to his couthly toils. To give expression to text which took him to Egypt, and havbe the foundation, origin, ancestor of all think," is a flimsy reason to assign why life, but nothing is said about the commencement of molecule. In the process of measureless cycles of time these monads commence kicking for existence. egregious error for scientists or philoso. Through these struggles it provides phers to entaugle physical phases of life litself with weapons offensive and defended in the old and yet forever new thought with psychical questions? Science is sive. After other long ages, periods, daily changing her arrangements. Text epochs, and through most marvelous events, changes of infinite number and arity in history that the more intense almost limitless capacities, this monad are given to old terms. Substance finds itself without volition on its part to be evolved into a mighty being.

Crowned "with a brain that is a king dom and a mind that is a sovereign. Man, and "what a piece of work! How noble in reason! How infinite in faculty! In action how like an angel! In apwere thousands of years ago. Inspira- prehension how like a God! The beanty of the world; the paragon of all anithe Hiad was composed. The laws of mals. The survival of the fittest"fightest.

> "Infinite in faculty? Noble in reason." is it? Aye, just so. Mentality, thought, the beautiful without him, so the divinireason, consciousness, all attributes of ty within man feels and perceives the man evolved from the simple monad or

These things, principles, or conditions could hardly have proceeded from undesigned protoplasmic mud. A doubt has taken hold of these enthusiastic scarchers of truth; they have overtaken another stumbling block.

Every road traveled to find evidences of the finite from the infinite. God against special creations has led to the preposterous. "Design ends in absurdi-Evolution in folly. But one asylum is left for wayward reasoners-disbelief. Into this they sullenly mope There is no evidence of psychical, or physical, tending satisfactorily to show there is not a God, nor physical, nor there is a God. "We will believe neither that there is, nor that there is not, nor that man is nor that he is not immortal."

Can a more absurd opinion be entertained by mortals? No God! "The fool hath said there is no God." Lord Bacon quoting the passage adds, "but it does not say the fool has thought in his heart there is no God." What a comfortless theory for those seeking enlightenment, and for those in bondage. For those their loving natures. For affection unchanging. For justice, peace and truth, and for life immortal. No God!

"Oh," says the agnostic, "I will estab

truth, is as faulty as the Jehovah of the black oblivion his own infinitude. Reason establishes theories ceived. The numerous dogmas of re- ness as devoid of logic as the deserts are ligion are supported by reason. See how of flowers. It is the egotism of ignorance bulk. diversified they are with the Christians alone! Reason takes but one little vol- universe. What bold and brazen impuume of printed matter and evolves myriads of volumes, all unlike each other. If reason be an infallibe guide why does it not guide all devotees to the same haven?

If it is as potent as tis claimed it ought to establish the existence of a God beyond a doubt. Then would all mortals be Deists. Or failing in this, it ought to discstablish such a power beyand all doubt, then would all mortals mified, bottomicas nort of an opinion that

In short and in truth all religious have reasons or purposes for their foundstions. Those most consistent with the laws of nature and the demands of intelligence and social life, will be survivors of the fight. Remembering always the words of a learned man: "I men unto Atheism, but depth in phi

UAL PHILOSOPHY. A. B. PRICKETT.-NO. 3.

We have affirmed universal and infi nite intelligence. Moreover, that such nothings so far as their agnostical no. intelligence leads us to the conviction honest ghosts, and yet keep harping on which human sense can touch or imagithe existence of their souls, "Whether to nation can conceive. Man has personlfied it in every age; then dressed it in They take the evidences of design and the garments of his nativity, endowed it in sunlight are before us, and we can

We are now prepared for another af îrmation, vie. II. Man is divine. There is no room

for total deprayity in a comprehensive spiritual philosophy. If there is suybelongs to the inanimate, perishable and finite, and not to living, immortal and infinite. When man affirms divinity in nature he only looks into her polished mirror and there sees reflected his own soul and its endless possibilities. It is the God in man which sees and apprehends the God in and over nature. If there was no divinity in man this consciousness of the infinite could never have obtained. And yet it has been a primitive age. It has inspired him in all legend fades away. These ruins prowhich has beamed in his life like a fadeless star in all the ages. It is a peculi thoughts express themselves in the most enduring monuments. Hence, his temples have commanded his greatest toil. His love of liberty, and even his love of home and race being secondary How shall we account for the prevalence of this iden?

Let us say this: just as the music in man feels and is touched by the music in nature; as the mathematics within him sees and reads the eternal mathematics of the universe, as the undefined beauty within his soul is unde conscious of divinity within and over nature.

If this proposition is true there can be no such thing as total depravity. Be neath the soiled and tattered garments of every seemingly wrecked and ruined life there is still a link which binds it to the good, true and beautiful. Moreover. there can be no alignation or separation cannot divorce man from his empire and man cannot escape or fice from the infinite domain. His birthright is the universe and his destiny co-equal and co-extensive with it. The earth is his and under the touch of his masterly genius he transforms and makes it and the hand which formed the brightest can watch its tircless sweeps, measure and survey it.

Christian theology assumes there is something wrong between man and his God, and that it has discovered the means of reconciliation. The spiritual to exist upon the most intimate terms, and that it is beyond the power of either to break the bond of their union, If God could banish man his empire would fall whose souls long for the fulfillment of in shapeless ruins. Could man blot out the infinite and eternal his destiny is narrowed to the fate of the poorest worm which crawls upon the earth, or minutest insect that heaves its unheard sigh at lish reason for a God, reason for a re- life's open gate and then goes out in darkness. Could a God alienate and A true God, verily, but as futile, fickle forever banish one poor erring, sinand deceptive as the gods set up by "in- cursed mortal, he would extinguish decend to the smallest micro-organisms make-that the demonstrations of medial spiration." Reason, as a symbol of himself and turn into nothingness and

theology over man's total depravity is mocking the unjesty and glory of this dence for a priest to assume the august function of settling differences between God and man. If any exist who made him master in chancery or clothed him with the powers of arbitration? Whence do they derive their commission? If God is the powerful personal being they assume, is he as competent to manage his own affairs as they are to do it for

him? Moreover, the dignity and divinity of man is the only practical postulate for human progress. Why attempt to renew one rather than indulye in the danjugglery shall we quicken into conscious-Shall we teach our children that it is whip them to school? Would we ask a child devoid of munical faculties to reproduce the creations of a master, and then damn it for refusing? All human o beauty att near based at township innate ability to accomplish. Man must possess sheathed within his mysterious nature the germinal possibilities of all the ages shall bequeath to him. Herein l do we find a solid rock, upon which our l weary feet may climb to higher sititudes. tions are concerned. They neither be that there is divinity at the bottom of It opens for the weakest child of earth this universe; that this all pervading fountsins of hope and loy. What if They are veritable Hamlets. Will talk power is manifest in the evolution and passion does chain and appetite custove, food, water, ogygen and their assimulawith the spirits of their late fathers, tell revolution of nature. And that it under- they may be broken. What matters it if tion, and the seat or channel of this their companions in truth they are lies, interlaces and over-arches all we are poor, weak and feeble? we have influx must be sought in the conan eternity in which to grow strong. Ours may be a valley dark and wet with tears, but the eternal mountains bathed

for progress is the magical panaces for every ill. His relationship to the eternal light, love and beauty is established be youd peradventure. His charity as universal as man's ignorance, sin and vice, thing in the universe totally deprayed it and his hope in his ultimate progress as strong as the pillars of the universe.

Written for The Better Way. TALMAGE SLUSH.

From no other source would the press secept such a flood of shigh as is weekly poured out by Talmage. Why it is published is one of the strange parts of highest state of civilization. In the journalism. His orstory is little removed tral part of this belt we find the large from the negro style of "highfalutin'," and his knowledge of science but one significant fact in all his history. It degree above that of the noted Jasper, brooded over the cave temple in his who declared the world was flat and the gence, "sun do go round it." Lately he had a this overmostering thought he has left ing recently journied to the Holy Land of most other cities and large comme all along his pathway altars and temples, to advertise his "Life of Jesus," he said many of which are grey with the dust of "From the mummies of Egypt and buried centuries. They speak to us Canaan have been brought grains of where history is dumb, and myth and corn, exactly like our Indian corn, and are three hundred and forty enrecently planted they have produced the churches and church societies, which a same kind of corn with which we are clude all kinds devoted to religious 👡 familiar.

Now it is well-known that the story about any seeds taken from mummies ared and forty-eight thousand an be growing is entirely false, and that Indian dred and eighty-six sittings for a pop corn was unknown to the ancients, being lation of about nine hundred thousand on American plant and discovered with inhabitants. This leaves about six his this country.

as a jockey of the points of a trotter, but he believes the corn of the Bible was Indian corn! The corn of the hible was probably the Doorah corn, a kind of sorghum lately introduced into this country, and remarkable for its capability of resisting a hot and arid climate. It is ing this eighty-three thousand, as an at grown in the east to-day, and there has set for children too young to attent been little change in its culture since the days of the Pharoahs. Talmage has and thirty one thousand persons the gained notoriety by adroitly using the means of patent medicine quacks, and the press usually discreet and quick I think, we have a right to presume, beto detect an advertising deadhead, has complacently given him space that would unlity connected with the physical like cost "old Dr. Townshend," Hood or the soap men thousands and hundreds of phase of spirit and spiritual teaching thousands of dollars.

FORCE DISTINCT FROM PHYSICAL FORCE. DR. J. R. BUCHANAN.

That the kingdom of vitality or vital force is as widely distinct from mere physical force as electricity or hydrogen distinct from gold, is shown by the fact mind-of awakening its understanding that it is impossible to construct biobeautiful. The heavens belong to him plasm by any physical or chemical forces, or the verbal expression of though no matter how well the materials are through various processes of abstract star is no greater than the mind which brought together. " " But an influx reasoning. The other is by object lesson from the nervous system is neccessary to or demonstrations after which object give the vital capacity for sensation and lesson the flow of reason comes from motion; and influx through the nervous within the mind itself. In the one com system is necessary to give motion to the heart and the proper conditions to the isms, logic, dogmas unable to see with blood vessels for circulating the blood. factorily its way clear to a magnified la philosophy assumes man and his God Hence, without the nervous system there or a heaven of rest. can be neither conscious active life in man, nor the circulation of blood and respiration of air which give the condi- a thread of demonstrated truth, and is tions of vitality, nor the consumption of lows that thread truth of its own we food which supplies material.

In recognizing the nervous centres as the sent of life, we are simply recognizing the universal law of the animal kingdom, in which we see that the rank and inhabitants, walking or crawling on the character of every animal is determined plane of materialistic thought or by its nervous system, of which the brain | thought at all. is the principal portion. Even when we with a nucleus, that can be investigated, power-which power of late has been we find that their life and psychic endow- wonderfully developed, is most efficient The babbling and caut of Christian ments belong to a small central structure, the nucleus from which the power, action, mind to a comprehension of the design. growth and reproduction are imparted duty and destiny of the real entity of o the protoplasm that constitutes their

As life is manifested by sensation (and consequent nourishment) and as all three are dependent on influx from the neryour system, it is obvious that life really comes into all parts from its seat in the teaching destined to reach and convise nervous system. And although the digestive organs supply material and the thirty-one thousand persons in Brooking lungs supply by means of oxygen, the imponderables, their actions depend on the nervous system, and are but subordinate contributious, incapable of evolving life, which comes entirely by the nervous system, and takes its departure therefrom, when it leaves the body, first abandoning its outports in the lower cover a depraved and lost soul? Would limbs, concentrating to the upper end of for correct understanding and a lift " it not be economy on the part of God to the spinal chord, lingering in upper porexercise his power in the creation of a tions of the chest, then in the base of the brain, and finally leaving from the upper gerous experiment? By what priestly portions of the brain, in accordance with pathognomic laws, and as has been obness that which is already devoid of life? served by clairvoyants. After death, the muscles of the limbs, lose their contractiimpossible for them to learn and then bility much sooner than the muscles of the trunk, and the extensors before the flexors. A similar order of succession is observed in general palaics. In the application of electricity, we find the excita bility of the nerves greater as we ap proach their origin in the spinal chord

> the lungs, the digestive organs and the circulation, and which also controls nutrition- it is evidently a vital neurological influx, which, through the nervous system, controls the material influx of trolling portions of the nervous system, which we know are in the cranium,-Therapeutic Surcognomy.

If then, life emanates from the nerv

ous system, which sctustes the muscles,

or The crowning triumphi it consists in furnishing for the cents a week star of hope is never dim. His capacity better reading matter than others do for 5 cents, that fact.

Written for The Better Way THINKING DOING, WHAT AND

W. WIMPS BARGINT, YOU I wish to call the attention of the reader, in this article, to one or tank tures of modern spiritual teaching possessing great possibilities for and We must accept the human family in the various conditions in which we full 1.ocality, to a great extent, determines

degree of civilization. Between the paralell degree, two and fifty north latitude, is probably cities of this continent.

Points of wealth, of science, was und bossting of superior general issue

Statistics which I shall give of Imlyn, N. V., are probably relatively in

Statistics well worthy of remembras and careful study. In Brooklyn the ship. In these three hundred and fore wight churches there are in all two has dred and thirty-one thousand of her peo Talmage talks about God as flippantly ple unprovided with church accommod

attendance at church worship is about one hundred and sixty-five thousand. eighty-three thousand less than the me commodations already provided Allow church, and we still have six hundred are non-participants in church work w worship. The greater number of no positive convictions as to the spin

Now this is the work that the moden has come to do.

To reach the great army of thoughless indifferent people, and do it by de monstration by objective teaching of the spiritual side or element of their life and nature.

There are two methods of teaching the one of which we will call the abstract the mind is overwhelmed with mystis

In the other case the mind, no matter how untutored it may be; catches hold tion to a satisfactory conclusion. there not in this a point of virtue w worth the consideration of divino teachers? A city with more than harm

Here comes in the point I wish b as a preliminary method of leading the man, far in excess of any other prelimi nary methods of moral and spiritual

Think of this reader and then see you can resist saying -1 believe the has now come a method of spiritual the greater part of the six hundred and or those of any place of their ender spirit entity existence, and should the be induced to seek knowledge in া 🗀 direction their lives will be made riches sweeter, happier-the churches be mot the purer humanity the better for it. 1 has not come to eclipse, destroy, paralysis but to aid, to quicken the impulses, desire fraternal love.

HOW THEY TESTIFY

Henry Ward Beecher, says: The " perience of every fresh mourner is 1 knew that death was in the world, bet never thought that my beloved com die." Every one that comes to the grow says, coming, "I never thought that I should bury my heart here." Though from the begining of the world it be been so; though the ocean itself would be averflowed if the drops of sorrow, uses pected, that have flown, should be gath ered together and rolled into deep place though the life of man, without an exception, has been taken away in the midst his expectations, and dashed in sorrous yet no man learns the lesson taught by these facts, and every man lave out he paradise afresh, and runs the furiow execution round about it, and marks out its beds, and plants flowers and fruits and cultures them with a love that me no change, and expects no sorrow!

What only \$1 a year? Yes, sir. Tim liarred N'AY is on a boom, and can afford to give heat paper for the least money. Try a the months' aubscription and convince yourself

Written ton There is tations p

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field to 1 terializati le able about to present a Kennines Tenta ago materi of Mrs. atrect. two-stor

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frame hold th It, the the fran COVERCE ly fast ful fob ter, th The Indica tured distin

The . all le the k Mc E and anyt ting The

and cabi

itten for The Better Way FAUTIFUL SPIRIT MANIFESTA-TIONS.

APPARITOR There is no phase of spiritual manifes" ptions presenting so good and open a seld to perpetrate fraud as that of maabout to relate, that those who were present at the seance can vouch as to the coniness of the manifestations. Several street. The lady resided in a modest opened into the rooms from the street.

In the back parlors stood the cabinet from which the spirits came forth. This cabinet is made of light wood from frame work, merely strong enough to the frame on the sides, rear, top and botnom so that no mortal could get in unless estering at the front, which was also covered with the same material, but ouly lastened at the top, hanging in gracefal folds to the floor, opening in the center, through which the spirits emerged. The company consisted of eighteen ladies and gentlemen-refined and culdistinctly see everything in both rooms. The doors leading into the rooms were all locked, one of the company holding the keys.

As the clock tolled the hour of 8, the medium, who is a lady larger in size than we generally meet, arose from her seat and stated that she would not promise mything, that we must all be as passive s we possibly could and await results. She then turned down the lights, not so low but that any one could easily be distinguished in any part of the rooms. The medium wound up the music box and started it to playing familiar airs. She walked to and fro in front of the cabinet. In a few moments the curtain parted in the center and a female spirit stepped forth, and beckoning the medium to her asked for the person she wanted. The medium came into the front room, asked for the person the spirit wanted, and the person responding to the call the medium took the chair made vacant. The lady who was called hesitated, through fear no doubt, but finally approached the spirit who came out of the cabinet to meet the visitor. The meeting between the two resulted in very cordial and affecting one, and as the lady returned to her seat she was perceptibly affected, judging from the copious tears shed from her eyes. The spirit she met was that of her daughter This spirit no sooner disappeared than a man spirit came forth, walking out at least six feet from the cabinet, making a very strong effort to reach the front room.

Not having the strength, he suddenly disappeared, but soon appeared again, seeming determined to reach the front room. The medium took him by the hand and got him as far as the threshold of the folding doorway, but he shook his head and, like a flash, disappeared.

Almost instantly a female spirit appeared dressed in flowing white robes, with an exceedingly rich lace veil pend-

der to come to the crowning point in this marrative. A male spirit appeared at the tending his hands took us both by the hands at the same instant. We recognized him at once-in fact, as soon as we saw him. His hands were very cold, more pale than when I last saw him, and tor, how glad I am to see you! How manner, and in this way. Apparitor confirm all that you have listened to from stronger in the truth of immortality. I an able, being a controlling spirit, to bold myself in this form and condition longer than other spirits, but I can not way with you long. Apparitor, your wife and children are all present this get the strength. They are standing at your side now, but I must go now, good bye. God bless you!" Quicker than a thought "Wilbur Thompson" the air, before our eyes, so quick, we morning."

were greatly startled, as his hands melted instantly in our grasps.

His voice was louder and stronger than a loud whisper-his face wore a care worn expression as if laboring under a strong nervous excitement and exertion prialization, but it is a great pleasure to to hold the material which he had coverbe able to say truthfully of what I am ed himself. Both Mrs. L. and myself can truly say it was "Wilbur Thompson."

A large white spot appeared on the floor about six feet from the cabinet. years ago, in company of friends, we had The medium instantly called my commaterialization seance at the residence panion, who responded quickly, and Mrs. F. on Seventh street, near John as she neared the spot a head appeared. with long grey hair and beard. It gradtwo-story house. We were ushered into ually arose higher and higher, until a the double parlors, as the front door tall, gaunt figure stood in view, over six feet high. He announced himself to my companion as "Solon Robinson," formerly of the New York Tribune, and said:

"I have appeared in this manner in order to convince you of the grand truth ed the circumstance. But we said nothhold the portiere curtains stretched over of immortality. I have often heard of these curtains are securely tacked to you through a friend of mine in your city, who labored hard to convince me of the immortality of the soul, Good bye. He sank out of sight as he had appeared and as his head neared the floor it scattered like a flash into the elements.

If space permitted I would go more into detail and tell of other wonders. Suffice to say, I care not what others have seen heretofore in the presence of seated in chairs placed so that each could which I saw was true and genuine materialization, and the parties present can vouch for what I have said.

I purposely placed myself in a condition to view everything made visible with a critical eye, and with a determination to detect fraud if there was any.

SET UP BY GHOSTLY FINGERS.

"In the summer of (\$81," said a compositor, "I was running a paper in a little backwoods town in Pennsylvania. The paper was not so metropolitan in its make-up but that I was able to do all the work myself with the exception of in the services of a half-witted fellow, who, under my instructions, had developed into an expert roller. I was the only man within a radius of twenty miles who knew how to set type, and if I had fallen sick the paper would not have come out until I was well again. Naturally I am not a superstitious man, but an incident occurred while I had charge of that paper which I cannot explain, and, until it is is possible in the way of ghosts, spooks,

"It was the morning of June 10. I had that I could begin printing early in the morning. I was pulling the old lever promptly at 7, and at 9 the local list was in the Post Office. Soon after the delivery had begun one of the merchants of the hamlet-a very intimate friendcame into the office.

"'How did you come to hear of the death of your brother so soon?' said he. (There was no telegraph station within fifteen miles).

"'What do you mean?' said I.

"'Mean?' said he. 'You ought to know what is in your own paper. Have you that your brother is dead? Have you an hour or two ago?"

ever was a mystery this is it.'

"I went over to the 'form.' There was opening of the cabinet, and Mrs. F. came the three-line item. The moment I saw to where Mrs. L., and I were sitting and the type I was more amazed than ever. said the spirit calling himself "Wilhur" It was the type-setting of my brother, wishes to see us. We at once went to who, like me, had been bred to the prinhim, and as we approached he stepped ter's trade. If could tell his work from out from the cabinet and met us, and ex- that of a thousand. He was a marvellously even spacer and he carried his taste so far that he always put less space after a comma.

"But how were the lines put into the with no warmth at all. He greeted us locked form? No item had been taken in the kindest manner and cordially out. I examined the form closely. Yes, shook our hands. His face was rather there was some more of my brother's as I purposely place my face close to his taken from here and there just as he used mouth when he spoke, I could not pre- to take them. He was a great stickler ceive any material breath. He greeted for good looks in a page, and was very us as follows: "Oh, Mrs. L. and Appari- fastidious as to where he pulled his leads. It struck me right away that the notice glorious it is to be able to meet in this of the death would not have been so short, would have gone into details more, but for the fact that my brother did not meheretofore, and I will convince you still wish to remove any of my matter nor any lead which could not be spared as well as not,

"Though utterly skeptical about supersoul had made its way hundreds of miles, trening and will appear to you if they had entered my office in the early dawn, put it in the 'form.'

"Late that aftornoon a despatch came to the effect that William Jones was maished, not into the cabinet but in killed at Peoria Ill., at 5 o'clock that and a face as white as the clothes, with a

(Almost too marvellous to believe, even if true. But is not the materialization line of blood trickling down, the stableof a spirit form, perfect in "make up" and men were paralyzed with terror. The identified in every particular, even to an spectre jockey passed into the stable article of clothing placed on the body of through the open door. The door leadsaid spirit just before it was consigned ing to the stalls where the racers were to the coffin, and neither the person nor spirit, nor the circumstances known to passed through the door as if it had been the medium, even more marvellous than the above? While we may doubt the above story to be true because we have never heard of a like case, we know the latter to be true because it is part of our experience in the investigation of spiritual phenomena; taking place at least 800 miles from our home, and through a me dium whom we had met for the first time on the evening of the seance. It was a case of proof positive without any time for getting up the spirit in question for our special benefit, even had we mentioning; asked for nothing; expecting nothing, and in that placid and contented frame of mind got everything unlooked for. Then there were thirty-five other persons present, many of whom claimed to have received tests equally as wonderful.

And furthermore, is not the receiving of about twenty spirit messages in as ed as suddenly and mysteriously as it many minutes on a closed slate held by ourself over a table and under the full dering ghost of poor Danny Mackiu not tured people, every one-and all being this medium, I can truly say that that glare of the gas-light—the medium simply touching the rim with the tips of her fingers after our reading to the company present each message and erasing it preparatory to asking for more-not as marvellous as the printer's story? During the whole process the slate never left our hands for a moment and thus we know that such a manifestation is a pos-

> And is not the receipt of a message on leaf torn from our note-book, marked with our signature, placed by ourself between the lids of a small sewing table, while the medium sat ten feet away from the table in trance, as marvellous as the the printing. Publication days I called first-named? While we were alone with the medinm on this occasion, there was no opportunity for deception, because the message was signed by a spirit of whom we were not thinking at the time, but had expressed a mental wish the day previous to hear from him. Thus it could not have been a case of mind reading by the medium, but by the spirit manifesting. Nor did the medium know us before that hour and could not possibly explained, I shall believe that anything have known of our desire to have a communication from this particular spirit. because the spirit was a stranger to us and our desire to hear from him only a locked up my forms the night before so momentary whim. If any deception at all it may have been in another spirit per sonating this one. But that does not disprove it a spirit manifestation.

And is not the bringing of flowers by an invisible power through closed doors and windows-passing matter through matter-as marvellous, and perhaps more so, considering that it was at a season of the year when flowers are blooming only in southern lands? This certainly was an instance of spirits going to and returning from distant places in a few place) a debt of gratitude I can never reminutes—except they have the flowers pay, for saving my life, I cheerfully make "over there" in every clime. But we forgotten that you heard this morning have also known them to displace flow ers from a vase in an upper story or forgotten that you set up a notice of it other room and bring them through the hemorrhage of the womb, continuing at closed doors of the seance room—the intervals until the first of last Novem-"'Are you crazy?' said I. 'I swear that flowers being identified and found misdo not know what you are driving at. sing, and the medium but an amateur been growing weaker from the first un-

> therefore should help others to find the that moment I commenced to recover truth too when in our power to do so.—

A "DEAD" MAN RETURNS.

ROCHUSTER, N. Y. Some years ago, in a running race at Detroit, Danny Mackin, a jockey, was killed by the horse he was riding making a sudden and vicious bolt and hurling his rider to the ground. When the jockey was picked up a stream of blood was running from a hole in his temple down his cheek and neck. A story has been current among jockeys and stablemen ever since Mackin's death work. To gain the space, leads had been that his ghost walks at night among the race track stables, the quest of the spectre being presumably the horse that killed the jockey. This story has always been believed by stablemen, and if any one had doubts of it they are dispelled now, for the ghost itself was seen by at least a dozen of them at Rochester Driving Park stables on a Friday night. The midnight watch of stablemen had come on duty and the men were lounging in front of the stables, when one of them saw a slim figure in white approaching natural visitations, from that moment I the stables from a clump of trees on the believed that my brother's disembodied grounds. The man called the attention of his companions to the object. They all saw it clearly as it glided noiselessly had set up the notice of his death and toward the stable. When the apparition came full in the light of the large hanging lamp in front of the stable and revealed the figure, clad in jockey garb,

red streak running from the right tem-

ple, down the cheek and neck, like a was closed, but the ghost kept right on, open and disappeared. One of the stablemen recovered himself sufficiently to think that perhaps this might be a clever trick of some one to get at the horses to do them harm and he hurried forward and opened the door leading to the stalls, with the intention of preventing any such purpose. Two or three of his companions followed him. The apparition was moving slowly along the stalls, stopping an instant at each one and then passing to the next. The horses seemed to be aware of the mysterious presence. They neighed and plunged and stamped in their stalls as the spectre passed along. The stablemen were again paralyzed by this second vision of the jockey ghost and stood motionless and speechless at the door. The apparition glided to and paused at every stall in the stable, turned its face for a moment toward the terror stricken men in the door, and disappearhad come. That they had seen the wan one man of the midnight watch has the slightest doubt.

The Bishop's Ghost.

A tale of the late Bishop Wilberforce In early days he had a close friend, a school chum, a college companion; but about the time young Wilberforce took orders these two had a bitter and hopeless falling out. They never got over the disunion, and fell utterly apart. The chum became an extensive landowner, and was master of a charming house in the south of England. Time passed on, and he grew elderly. He thought of making his will. Being a great man, not only his solicitor but the solicitor's son arrived on the scene for the event. All three gentlemen were in the library, a long room, with many windows running down to the ground. Suddenly the young man present saw a gentleman go by the first of these windows. The elder lawyer raised his head as the figure went by the second opening. Last of all the master of the house looked up. Why, that is Wilberforce," he exclaimed "How many years is it since we fell out, and I dared him ever again to seek me out?" So saying he ran to the hall door to welcome his guest, towards whom no bitter feeling now remained in his mind. Strange to say, the Bishop was not at the door, nor could he be found within the grounds. At the moment of his appearance he had fallen from his horse in the neighborhood and had been instantly killed .- Argosy.

ARE MAGNETIC CURES PERMA-NENT?-ANOTHER CURE.

Omro, Wis., Jan. 12, 1881. EDITOR JOURNAL:-Feeling that I owe Dr. Phillips (Magnetic Healer of this the following statement of facts relating to myself: Some time about the first of August last I was taken with a profuse ber, when it resulted in abortion. I had with an exceedingly rich lace veil pending from her head—reaching to the floor—trailing at least a yard. She seemed to have a very anxious look on her face, which was rather pretty. Her anxiety seemed to be to reach the front room, but failed in her first attempt, as the male spirit did. She seemingly retired to the cabinet to gain strength, and again sallied forth. The medium went to her assistance. Taking her by the hand, the two advanced to the threshold of the folding doors. They stood there for several seconds, when she suddenly ranished from sight.

We will omit speaking of others in order to come to the crowning point in this service. We will omit speaking of others in order to come to the crowning point in this service. The medium went to the come to the come to the come to the crowning point in this service was a mystery this is it."

I do not know what you are driving at ind on to know what you are driving alsing, and the medium but an amateur and a member of the family of which the clied made of the family of which the clied made and tound missing, and the medium but an amateur and a member of the family of which the clied and pointed me to the following all doubt as to imposition or deception, and the medium but an amateur and a member of the family of which the circle was composed, thus eliminating all doubt as to imposition or deception, and the medium but an amateur and a member of the family of which the circle was composed, thus eliminating all doubt as to imposition or deception, and the medium but an amateur and a member of the family of which the circle was composed, thus eliminating all doubt as to imposition or deception, and the medium but an amateur and a member of the family of which the circle was composed, thus eliminating all doubt as to imposition or deception, and the medium but an amateur and a member of the family of which the circle was composed, thus eliminating all doubt as to imposition or deception. The medium was the hotter of the local page.

"John Jones brother of the isa and on Dec. 3d following, in the short space of three weeks, the doctor treated me for the last time. I commenced doing the work for my family, viz., husband and four children, and having continued to improve I now consider my self as well as ever. Knowing the Dr. through his wonderful magnetic power saved my life I cannot but wish that all sufferers would try him before giving up.

ELIZABITH OLIGSCLAGER. I concur in above. JOHN OLIGSCLAGER.
I was present and witnessed above.
DR. J. HOOVER.

OMRO, WIS. Dec. 16th, '88. To the public:

I was cured by Dr. J. C. Phillips (mag netic healer) in November and December, 1880, of a terrible case of hemmorage and on Jan. 12th, '81, gave a statement to that effect. I wish now to add that I have not had a day's sickness since I was cured by him.

MRS. ELIZABETH OLIGSCLAGFR.

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Mrs. Cumso (indignantly)-Well, I do think they ought to send missionaries who do not Cumso-'Tisn't that which surprises me. It

is the unequal division between the food and the drink for the cannibal Africans. A LOVE MATCH.

She-So she married for tove, did shell He-Yes-love of money.

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THE LIGHTS AND SHADES OF MEDIUMSHIP. MOSES HULL -NO. 1

In my last I tried to convince the readers that mediumship is one of the greatest blessings that ever comes to humanity. So it is; but no blessing ever yet reached this earth that did not come matched wing and wing with its opposite. The higher one climbs the further he will fall, if he falls at all, and the greater the danger from the fall. Every blessing brings its opposite. Civilization has brought us books, music, art and scientific paraphernalia. It has also brought us rum, tobacco, gunpowder and dynamite. Many there are who can take all the evils that accompany civilization, but who cannot take its blessings. So it is in the realm of the spiritual some by being made sensitive enough to catch the thought from the world of spirit, have found themselves ready to catch mundane thoughts and influences as well. And, as the latter influences are continually in earth's murky atmosphere. and the higher and more spiritual only come occasionally, as they find proper channels and receptive soil, there is danger of even good men and women, when they become mediums, unless they are very watchful and prayerful, falling under the lower and baser influ-

If thoughts are not things then there hold of: but if thoughts are things ther it is our duty to try to surround every sensitive with good thoughts, pure thoughts, boly thoughts.

While I am fully convinced that there are thousands of persons who honestly suppose themselves to be doing a great work under spiritual influence, who have very little if any mediumship, I firmly believe that there are many mediums who have never mistrusted that they are possessed of spirit power.

I am often asked if I am a medium. I wish I knew how to answer that ques tion, but really I do not. I would like, for my own satisfaction, to have the question answered. I fear to say that I am not a medium, for often I think that there are times at least when I am. Indeed there is strong evidence that all have more or less mediumistic power. know where they come from; he only Again, I fear to put forward the claim for mediumship for fear I am claiming terance. too much. I am trying to sound the depth of my own spirit; by that means I may be able to account for many foolish things I have done in the past and not a few that I may perpetuate in the future. things which I might otherwise lay at the door of unfleshed spirits. If I am a medium I was born so. Who can tell and how can any one tell the power behind his or her thoughts and aspirations

We know thoughts which we call ours come to us; where they were before they struck us is sometimes hard to tell. While yet in the flesh we are sometimes unconsciously the inspirers of others. have many times spoken about some again it has occurred that another has modern history, but, perhaps, none spoken up very suddenly and given ut- atronger than these presented.

Entered the Post-Office at Cincinnati, Ohio, as terance to my own cogitations. Whether Second-Class Matter. had given the speaker his thought whether he had imparted it to me before he spoke it, or whether we had each simultaneously received it from the same fountain, is with me an unsolved problent. The coincidence leaves all free to apply their own theories of interpreta-

> In the year 1881 a wonderful test was given to perhaps a dozen people, the main point in it was through myself, yet I was as unconscious of mediumship in the matter as I am now in writing these articles. A lady from Hartford, Conn., wrote to me giving me the history of a drunken husband some years previously making an attempt on her life and finally stealing her child, a boy of six or seven She had consulted numerous mediums about the child; many of whom told her the father had been killed, but the boy was being cared for by poor people in a Southern city. They all told her the boy would yet be found. Dr. Mansfield told her to go to Moses Hull; her own guides would accompany him and he would find the boy.

She came to me with the communications and her story. I must acknowledge that I had no faith-not even mustard seed faith; but she cried and plead so eloquently for me to go that I took \$100 of her money and started South, with no clue to go on except Mansfield's communication and the best impressions I could get. The communication did not give the name of the city, but described it as a place where a great many vessels were loading and unloading. I decided to go to Norfolk, Va., got in there at 8 a. m. By what seemed the most perfect accident in the world. before three o'clock that afternoon I ran across the boy, and at 4 o'clock I was on my way to Pennsylvania with him. Did I do this as a medium? Was it an accident? or how was this done? Only the eternities can tell.

I believe there are mediums in the world, good test mediums, who are entirely unconscious of their own mediumship. They know that certain thoughts. sometimes strange thoughts come to them, but they do not realize any difference in the way they come and in the way thoughts usually find them. I cannot now state definitely that I am not writing thoughts under inspiration from the spirit world.

Bible students will remember that Daniel, the prophet, one time fasted and prayed "three full weeks" before he received any kind of response to his prayer. At the end of that time "the man Gabriel" came to him and told him the cause of the apparent tardiness in answering his prayer. "The prince of the kingdom of Persia withstood me one and twenty days," said the angel. Twenty-one days is just "three full

Now, if you will read all the angel's story you will learn that at the end of that time Michael, another angel, came to Gabriel's assistance. Michael was the only angel who could be induced to help Gabriel in this matter. Gabriel says: "There is none that holdeth with me in these things but Michael, your prince.' Dan. x., 21. This shows that there are differences of opinion even in heaven on certain questions.

When Michael came to Gabriel's assistance, then Daniel's prayer was auswered; do you ask how? I answer, the two angels by uniting their forces were enabled to get control of the king, who withstood Gabriel twenty-one days. The two together made a writing medium of him, and under their influence he wrote is no such thing as mediumship, for the emancipation proclamation which there is nothing for mediums to take set Israel free and thus answered his

raver. Now, I have no idea that this Persian prince knew he was a writing medium only knew that he felt an impulse to emancipate the Tews, this impulse grew on him from day to day. He resisted it wenty-one days, which was "three full weeks" before Gabriel came to Michael's assistance. In other words, there was new one added to the king's band, and the king yielded to the influence and set Israel free. Who shall say that Abraham Lincoln did not write his emancipation proclamation under similar influence?

The fact is, thoughts, whether they originate with spirits in the flesh or spirits unfleshed, are entities; they are positive and aggressive; they go out and "catch on" wherever they can. They may come to a person and he may not knows they come and he gives them ut-

When Abraham's servant went out in search of a wife for Isaac, his young master, he and the angel agreed that the one who should be his master's wife should be found at a certain well, and should, in response to his call for water, do certain things and use certain words. Now, I have no idea that when the impression came to Rebecca to take a pitcher and saunter out to the well and get some water, she knew the impression came from an angel and that she was "influenced" to do as she did. Nor do I believe that when she snwered the man as she did, she suspected that her words were dictated by unseen intelligences. So I think it is with us in hundreds of thing on which my mind had been cogi-tating, and been answered: "Well, there I was just thinking of that myself." Often

Written for The Better Way.

MIND VS. MATTER.

The Materialist argues from the stand-

point that, if a man has the misfortune to be violently stricken on the head everything instantly becomes black; when, where, and how does that black ness cease if he does not recover cousci ousness in this world? Where does comsciousness again begin if the functions of the physical body have totally ceased their operations? It must be admitted, when this view is taken of the matter, that it is hard to confute the interrogative argument of the materialist; but we as Spiritualists, know that consciousness does again resume its sway in another world if entirely lost in this; therefore that the apparently dead man is still years, and running away from home. alive so far as consciousness is concerned, from which it is to be deduced that mind is not an attribute of matter, but is entirely distinct from it; that mind is mind, whether disembodied or incorporated in the flesh. This is the dividing line in all arguments for and against the continuance of consciousness upon the apparent taking leave of life at the dissolution of the forces of the physical body. It is difficult for the materialist to grasp the idea that mind is not a part of matter -that it is entirely free from it; but we, as Spiritualists, know that it is so; we have had it demonstrated to us primarily through the evidence of our senses in witnessing phenomena, secondarily from abstract reasoning. So subtile is this idea of mind not being a part of, nor dependent upon matter that, though many may grasp it intuitively, to others it is only made plain through long and profound reasoning. It is difficult to comprehend that the conscious ego is the same, that the surroundings are the same, and that death of the physical body simply releases it from its entombment therein, and that the forces of the physical body are not necessarily required to cease for this purpose; for have we not, as Spiritualists, the knowledge that certain men and women are so constitut ed that the conscious ego leaves the body prior to dissolution. Clairvoyants. in the trance state, travel long distances, describe far away localities, and once more resume their fleshly habitation upon the cessation of the trance condi-

The father of the writer was a materia-

list. The shock of this discovery at an early period of life produced a strong impression on his mind. Battle after battle in the mental world has been fought; every view, from every point possible, has been taken in the endeavor to prove that the materialistic theory is incorrect. The writer has heard his father remark, concerning the Bible, that he would be glad to believe the story it told of a future life, but he could not He was of great practical mind and without the light that Spiritualism gives. could only see between its covers a bundle of inconsistencies, absurdities, and a bewildering amount of mystery totally incomprehensible to him. In regard to the story of Christ he thought that the neonle of that day were fearfully deluded. and argued that even now, among the simple-minded rural population, an adventurer could persuade them as to any sophistry he might choose. Another argument of his was, that if man leads a continued existence after apparent death, then why not the animal. The writer believes that the church does not maintain that any animal beneath man continues to exist, or at least did not, for there seems to be considerable heresy of late in regard to church dogma generally, and this point may be one of the disputed ones, but it surely seems that for instance a kind, faithful, intelligent Newfoundland dog has not been brought into existence any more than man, only to spend a fleeting breath and then to suffer and die for naught. Who has not read of faithful animals following their masters to their graves and refusing to be comforted, and eventually pining away for grief. Has not Darwin traced every emotion and passion of man in the animal kingdom? Has not the animal memory and almost reason? Do not clairvoyants describe the pets that have left their corporeal bodies? A case in point is that of a lady sitting in a circle and another, possessing clairvoyant powers, giving a "test," she seeing two little canary birds coming to the lady in question and taking from her lips lumps of sugar. The lady immediately recognized it, and stated that she had once owned these pets, and so tame had they become through kind treatment, that she had trained them to take augar from ber lips as described. Other instances in abundance could be cited. Animals even are known to be clairvoyant, and cases are on record of their seeing spirit forms by well attested evidence, in such a manner that no doubt can be cast on these state. ments. Par different sentiments exist to-day concerning the humbler portion of creation than there were a few years ago. Laws are now exacted that they shall not be treated cruelly, whereas formerly, when it was advocated that such laws should be placed on the statute books, their advocacy met only with ridicule and contumely. That great friend of the dumb creation, Henry Bergh, who spent his fortune for this purfor his efforts to secure for our useful subject, though dear to the writer's

cautiful truth of spirit return and con-Did they tell the plain, common-sense body dying gives birth to the spirit, and that the spirit is the man unchanged by the phenomena of death of the body?

lustead of that, as the writer re members it, there was something told of lying in the ground for countless cons, 'till the last trumpet shall sound," when the physical body shall be resurrected, etc., and of being an angel having wings, and a golden harp, and of standing forevermore before a great white throne playing said harp for the apparent edification and glory of God-In short, all was vague and unreal, and was not good ground to stand on against the Materialism of his father, whose practical mind could not digest such stuff, and who believed that all birth and growth is an accident; that the "river runs down hill because the hill is an accidental incline;" that man is but matter, from which when animation ceases, life goes out as "light from the candle,' and in truth, did not Job, in his expostulation with God

(Chap. X, verses 20 and 21,) say: 20 Are not my days few? Cease then and let me alone that I may take comfort a little;

21 For I go whence I shall not return, ven to the land of darkness, and the shadow of death;

22 A land of darkness as darkness itelf; and of the shadow of death without any order, and where the light is as

Consoling, is it not? And again, Chap. XIV. verse 12:

"12 So man lieth down and raiseth not till the heavens be no more, they shall not awake, nor be raised out of their sleep."

What an error! The light of the 19th century Spiritualism would have assisted Job very much, and taught him that consciousness immediately supervenes upon death of the body, instead of enduring for countless cons.

In Ecclesiastes, Chap. III, verses 18 19, 20, and 21 we have:

18 I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

19 For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth so dieth the other; yea, they have all one breath, so that a man hath no pre-eminence above a beast, for all is vanity.

20 All go into one place; all are of the

dust, and all turn to dust again. 21 Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? And have not some of the greatest ninds, the most profound philosophers living contented that death ends all; notably David Hume, who broke his mother's heart by his materialistic views, and whose arguments were so subtile that the contemporaries of his day were unable to answer them; and at one period of the French Republic was not death declared to be an "eternal sleep?" But who is happy in such a belief? How revolting to the senses! How little life

seems from such a stand-point! With profound gratitude, how a spirit mother, whose sweet and loving nature led her to make untold effort to reach through such dense conditions; who herself had passed to the Summerland of flowers and song at an extremely early age after great suffering, and of whose physical personality nothing remains but a gentle, pretty face in a golden locket, the writer came gradually to know of the great truth that tangible evidence is given that death is not death but the beginning of life; that this existence is but rudimentary; that every living being and creature is ordained for a happier life: no "elect;" only depending upon the free human will to do good as Christ taught it: the Philatelic Society of New York both not as the church teaches it. There is appointed committees to work to that no religion except to do good. The end. humblest newsboy or bootblack has the same right and inheritance that the millionaire has; fraternity binds us all, lution has turned up. William Robinson and where is there more fraternity or worship than in the circle gathered round Robinson who enlisted at Thomaston in order that the presences of those we love may come and give us welcome. No arrogant pride can rest there; sinister motives; naught but love, peace, and good will; the true religion as Christ taught it, but sadly perverted and corrupted by those designating themselves his ministers; the truth distorted and hidden to gratify vain ambition; the upholder of kingly aristocracy and dominant authority that they might better arrogate to themselves the wealth and vanities of the world, regardless of the down-trodden whom they might crush in the mire. Such is the false religion of the church. But an awakening has come. That mighty, though silent force. Spiritualism, is working its leaven; the

Before obtaining a knowledge of the a better day is coming when men shall wealth is variously estimated at from not shrink and tremble for fear of the \$100,000,000 to \$150,000,000, sequent proof of future existence, the false God, Mammon. Men are learning absolute ignorance and darkness as to the true significance of life; that it is not been instrumental in getting the what we really are is well remembered. an "empty dream," begotten for the museum to open its doors on Sunda, It is difficult to portray on paper the pleasure of s day, but that eternity only through its editorials; another through difference between then and now as it shall make known its grandeur; that men the agency of \$1,200 which it contributed exists in the writer's mind. The dark- are brethren; that the poorest day-laborer toward the expense necessary to effect mens of night could not be greater; no in a king; that noble human nature in the tunte an opening. Whose claim is the blank could be more real, and yet in only guarantee of kingship, not brute most substantial? early youth, the teachings of the Sab- force and cunning deception; that man is bath school had been instilled into the a man still when he leaves this earth; his mind, but of what value were they? Are mind is the same; his feelings are the dry hasks to be fed to nourish the body! same, and all are equal except in moral worth. The path of progression lies fact of the real nature of man? That the open before all. It is not shut off on entrance into the spirit world; it is only the beginning. No angels with golden crowns on one side and devils burning in hell on the other. He who makes the greatest effort for the good of others, not for himself, is the soonest to rise to higher estate and consequent happi-

> Man's mortal road leads not but to the grave Its portals open on an endless pave, where shining throngs shall wend their up-

ward way

Where hosts on hosts are singing glad aiway

A PROTEST.

To the Editor of The Better Way The spiritualistic field is well filled with speakers. Many of them are extremely able, full of spiritualistic gifts; versed in the philosophy and well equipped to explain the phenomena and to set forth the harmonies of our faith in an attractive and intelligent manner. Why, then, do some of our societies tolerate the services of those on their platforms of those who preach Materialism? If there are in any community enough or any Materialists who desire doctrines of the earth earthy taught them, let them "hire a hall" and engage materialistic speakers to address them.

In Washington there are many Spiritualists, there is a Spiritualist society, and yet those who are faithful to the philosophy and phenomena of their faith have been for two years past obliged either to remain at home at least one month of the year or attend the Spiritualist meetings to hear Materialism preached, and the highest spiritual phenomena derided and scoffed at. There are somethings which Spiritualists have a right to claim from those who stand as speakers on their platforms. Among these things are that Spiritualism shall be taught unadulterated by any alloy of Materialism, and that its doctrines or philosphy shall

he called by their own name "Spiritualism," and not Theosophy or Christian Science. They have a right to demand that their speakers and all accredited mediums shall be honest in their mediumship not only, but in their financial dealings; sober and moral in their conduct of life, conforming to the civil laws and in no way outraging the wise conservatism of social law.

It has been the habit of speakers on our platform who had unspiritualistic utterances to make to preface their discourse with the announcement that they assumed the responsibility of their Management was not responsible. The Boards of Management are responsible for the character and utterances of every speaker put upon the rostrum. No disclaimer either from the speaker or by them can relieve them of this. It is not only right that this course should be taken in regard to the personnel of our rostrum, but it is proving more and more expedient. We should do nothing uncommendable to the outside world and the intelligence which we desire to reach and to bring into our boundaries.

NEWS ITEMS.

The grip is raging fatally in England United States mails, appears to have Sir John A. McDonald died at Ottowa Ont., on the 6th inst.

Rev. Geo. Andrews, of Essex, Mass has been convicted of firing his store to get insurance.

The largest church organ in Canada has been erected at Quebec, containing 5,772 pipes and costing \$50,000.

The sum given by Baron Hirsch to colonize Jews will be \$15,000,000, and the number colonized will be 500,000 famil-

An extensive display of postage stamps may be expected at the World's Fair. The American Philatelic Association and

Besides the one mentioned in our last issue another veteran's son of the revoat Fullersville, N. Y., is a son of Jason Conn., July 19, 1780.

A rich Georgia farmer, named J. J Duces, whose land adjoins Andersonville prison, has been indicted by his fellowmembers of the Baptist church for opposing the will of God by putting lightning-rods on his house.

Unless somebody is doing some very tall lying a baby a few months old in Litchfield, Minn., has the figures 1, 2, and 3 distinctly marked on its left eyeball, close to the pupil. They came one at a time, the last having appeared only a few days ago.

Baron Hirab, the Hebrew philauthropist, is the son of a Bavarian banker, and laid the foundation of his enormous masses are beginning to see the truth; fortune by a railway contract with the their minds are becoming enlightened; Turkish Government, The Baron's fortune by a railway contract with the

One New York daily claims to heve

If heretics were still burned at the stake and all the clergyman in this cous. try who are accused of heresy were con. demned to that death human bonfires would light the skies from Maine to California. Fortunately it is only the eloquence of the pulpit occupants that burns.--N. Y. Press.

NORTHHELD, MINN. The body of R. M. Haskell, who has been dead for over twenty years, was yesterday removed from his grave, it being purposed to pu the body in another lot. When his body was exposed it was found that he had a beard over twenty-three luches long His wife said that before he died he had been shaved and all his hair must have grown after burial.

The Prince of Wales, who expects every duy to be called to the thronest England as king, was recently summosed to appear before a common court a common witness in a scandal case, and very impertinently questioned by a common juror in reference to some of his testimony. If England is not yet a so called free country she is not far from it and is in some respects freer than this country. However, it will not be long before it will be preferable -at all events safer-to be a common citizen than as uncommon king, and notably in Europe,

It is worthy of note that in all the reent hereay cases, including those of the Andover professors, Rev. Mr. MacQueary and Dr. Briggs, the question of what is and is not sound doctrine has been decided by a majority vote. The question of probation after death for the heathen was similarly decided by ballot. Bishop Brooks's confirmation is also being sertled by a call of the diocesan "yeas" and "nays." It would seem, therefore, to be the accepted rule among l'rotestant denominations that religions truths finally stand or fall by the test of numbers. This is going to heaven by ballot -- Boston Globe.

BOSTON. United States Commissioner Hallett had one George T. Albro, a Spiritualist, before him this morning on a charge of misusing the mails. Post-Office Inspector Bario testified that he sent \$1 to the prisoner and received 1% ounces of spiritual and medical paper, with directions for its use. The directions informed the purchaser that by taking the paper into a darkened room lights would appear and the tapping fingers would be heard, and by meaned the latter departed friends could be communicated with. Commissioner Hallet discharged the prisoner on the ground that there was no proof that the paper would not do what was claimed for it, and enunciations, and that the Board of that in these days of wonders and mincles it might be that it would do it.

The trashy dime and half dime publications containing so-called "detection stories" that have been sold all over the country in vast quantities, have arouse an intense ambition to become a detactive in the minds of thousands of American youths. In consequence bogus & tective agencies have sprung up in many places, and have done a flourishing business in selling sham detective badges and certificates at round prices. As Iowa institution of this sort, against whose principals the federal Grand Jan at Des Moines has just returned an isdictment for the fraudulent use of the been especially successful. Under 12 name of the "Washington Detective Agency" the schemers who ran the # fair advertised in some newspaper is every large town in the United States. A host of misguided young men forwarded \$10 each for the high privilege of being enrolled as private detectives in the coploy of the "agency." In return each received a certificate worth exactly much as the paper it was written on, and a nickel badge worth perhaps 50 ccss. The breaking up of this swindling loss institution is cause for congratulation.

THE BETTER WAY, combining cheangest excellence is now the best Spiritualist paper in the world for the price. Just see, too, with feast is furnished each week for only a little over a cent. The paper is sent on trial three nouths for 23 cents.

Catarrh Can't Be Cured

Catarrh Can't Be Cured With Local Applications, as they cannot read the seat of the disease. Catarrh is a blood of constitutional disease, and in order to core ity of have to take internal remedies. Hall a Catarh Cure is taken internally and acts directly at the blood and mucous auriace. Hall a Catarh Cure is no quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It composed of the best tonics known combined with the best blood purifers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing creary. Bend for testimonials free.

L.F. CHENEY & CO. Prop's, Toledo, Q. Bold by Druggists, 24 cents.

Be- Exchanges carrying our advertisement will please change the subscription price of THE BETTER WAY from 1 am to \$1.00 per year.

Tillinghast—The death of Mr. Fremance was very sudden, wasn't in want in death, it want or mise. Feenance was worth two millions of dollars.—Judge.

Carrulous attanger on a train-My wifet a me was Wood. What was yours' trusty old backpier-I guess mine's names a wonton't." I didn't get her.—Washington

Correspondence.

my gold mines near this place, and can be ad-dressed here until further notice. I expect to visit Detroit, Mich., June 12th, for a week, and will give due notice of my movement after that, as the weather is too hot here at present for

lectures to the Liberals and Spiritualists of Clinton and vicinity, on Sunday, June 7, 1891, on Mount Pleasant Park, at 10:30 and 2:30 p. m. Mrs. Orvis is one of the most attractive

speakers on the spiritual platform. Her pay chometric readings of character in verse, and her charming execution of vocal music added largely to the pleasure and interest to the day's

North McGregor, Ia.

fune rith, 27th and zeth, and possibly a day or two longer

Prof. J. H. Randall, and Mrs. S. F. De Wolf of Chicago, have been engaged as speakers Mrs. De Wolf will give public tests and slate

The society here hope that all Spiritualists that can will attend this meeting. Anyone wishing further information write to Fred A. Thornton, President, or George Ramsey, Sec'y.

Troy, N. Y.

Our platform has been occupied for the past month by the celebrated mediums Mrs. Carrie

er, and through her mild and conservative talks paves the way wherein the investigator is enabled to understand the laws and philosophy of spirit communion.

It is needless for us to say anything about our old friend, "Ichabod," as we often remark there is only one Ichabod, and he gives consolation to the sorrowing heart, proving that we do live after so-called death.

Dr. Stanley's lectures are somewhat radical but to the majority of our people very interesting and intelligible. His Indian control, "Big Wolf," in his psychometric readings and tests certainly stands number one and cannot be excelled. The doctor gives us two public a week, where he gives from twenty to fifty readings in one scance, and we have yet to find one instance where his control, Big Wolf, has made a

month of June, after which he expects to go to Iowa on his way Southwest. MARY FRANK.

Minneapolis, Minn.

Miss Abby A. Judson continues to carry o her meetings in this city. During May thes ubjects of her addresses were: "How to plan and carry on a spiritual circle," "Family life in the "What Is God?" and "Recogni-

since the 21st of last September, have done much to elevate the cause of Spiritualism in this city. Her intellectual power, her broad culture, and the purity of her character, make her well fitted to attract and unify all who are interested in the higher phases of our glorious philosophy.

has been larger than it has ever averaged before. Miss Judson's new book entitled "Why She Became a Spiritualist," has just been pub lished. Besides twelve lectures the book con-tains a portrait of the author, a sketch of her life, personal communications from her mis sionary father, selected poems suitable to read at operitualist meetings, and an introduction which describes her method of passing under spirit influence when about to write. The book published by A. Roper, Minneapolis, Minn. and retails at \$1.25.

Hot Springs, Ark.

the winter before. I argue that he must have done well, or he could not have afforded to hoard in the Hotel Eastman, which is the

There was a medium here for the second time who held his seances in a public way. I sav by the papers that he gave an entertainment at the Eastman. So you see that the people here are open to liberal thought, when the reprewithin themselves, and are not cranks or

population of eight or more thousand, and the visiting population increasing every year both for winter and summer.

The place is becoming much more prosp ous, as new projects are opening up to make it still more of interest to the invalid and tourist.

sonable; rents not anreasonable. Provisions at present cheap.

No one ought to come here, who has no mot ey as a reserve force to fall back upon. This will no doubt be the future Saratogs of the

its first regular meeting at the residence of A. its first regular meeting at the residence of A.
L. Reachard, of this place.
Sunday, May jist, an able lecture by F. G.
Wilson, of Mantua Station, O., was listened to
by a large and attentive suddence.

A meeting will be held at North Jackson, O. ing will be beld in the grove, if not a fair day

in the town hall. Mr. Wilson will be present and deliver the farnish appropriate music and poem. Mr. and Mrs. Wilson go out under the auspices of the W. S. & R. C. A., of Mantua Station, and will

answer to calls in any portion of Obio or ad-Mr. Wilson is a very affable inspirations speaker, and gives excellent satisfaction wher

ever he goes. Mrs. Wilson also accompanie him and furmishes excellent and appropriate

cers for the enesting year. W. T. Pall, M. D., of North Jackson, President, G. W. Reichard, of Blanco, Secretary. Mrs. B. O. Barber, of Newton Falls, Corresponding Secretary.

Arrangements were made for securing a test medium, and society adjourned.

G. W. REICHARD, Ecc'y.

East Liverpool, O.

attentive audience and seemed to he thoroughly appreciated. Mrs. Wilson gave two fine vo-cal selections and an inspirational poem, composed especially for the opening of our society. The society is now one month old and boasts of twenty-five staunch members, a fact which We shall from time to time give you a report of

bright and promising.
Our society begs to thank Mr. and Mrs. Wil son who came to assist us so well in our organization. Mr. Wilson is secretary of the Ohio Spiritualists' Camp Association, and can be addressed for services at Box 39, Mantua Sta-tion, Ohio. R. C. T., Cor. Sec'y.

Santa Cruz, Cal.

The Unity Spiritual Society held is usual ser-vices Sunday evening at Bulah Hall, with Dr W. S. Eldridge as speaker, who was, as usual interesting in his remarks, and more than in teresting in the tests and psychometric read ings from articles handed him from person in the audience. Some who went in with no beltef in Spiritualism, psychometry, or his power to see or describe spirits, were forced from the evidence given to admit that there was something there that was beyond their comprehension, and they believed they would in vestigate and see what it was. The healing ower that he has is truly phenomenal.

Several who have suffered for a long time have been cured, simply by a touch of his hand in this hall, at a public meeting. We notice steady increase in attendance at our meetings and hope that our hall will soon prove to small to accommodate all who feel interested in our most beautiful religion, and I think it will, as there are many new faces in the audience.

MRS. TUTTLE, Sec'y.

The Unity Society held its usual services on Sunday at Beulah Hall. Dr. W. S. Eldridge was the speaker in the evening. He related some of his experiences as a physician and medium during the past fifteen years. He said: "Who consults me as a physician? Who comes to me for consolation in affliction, so anxious for a word from some dear departed? Are they all Spiritualists? No. Many more are members of some church, and even the clergy are glad to be relieved from torturing pain, and, when the orthodox remedies fail, employ others.

He then gave many convincing tests; mes sages from dear friends, proving beyond cavi the immortality of the soul and its power to return and commune with earth friends.

Since his coming among us the attendance a our meetings is steadily increasing, and our Hall at this meeting was well, filled, showing conclusively that the people are becoming more interested in them. We feel that he is capable of doing a great work here, and hope to keep him with us for a long time.

R. Y. TUTTLE, Sec'y.

Ripon, Wis.
When I left Cincinnati I little thought tha so much time would slip by without my writing. But so much has crowded itself into the affairs of every-day life that while mentally determining to write you every day, some unseen circumstance of social or business character would intercept.

We spent about a week at Crown Point, and the time was occupied in re-unions of socia nature and chatty gatherings.
We found Mrs. A. H. Luther the same monu

ment of light in the Spiritualistic arena that she has ever been for so many accruing years declaring for the rights of humanity to an equitable inheritance of the substantial things of this world no less than man's rightful knowledge of those principles of nature which make him an heir to the bounty of con tinued life and progression. The world needs such fearless instructors.

From Crown Point, Ind., we went to Chicago remaining there until the 13th, meeting manold acquaintances in the philosophy of Spiritual ism, and trying to penetrate the various men tal atmospheres which combine and to a lim-ited extent fraternize under the banner of

spiritualistic belief. But we gave it up.
Babel never represented a greater variety of linguists than Chicago does of spiritua schisms. But if future history records, as pos sibly it may, that this incoming to the believers in "raps" is a natural and legitimate se quence to the beginning of the end of belief and perhaps knowledge of continued existence we shall say amen, and may Chicago Spiritual ists make homogeneous in philosophy, the Ba bel of opinion now so rank and dominan

While at Crown Point we received an earnest from our old friend. Dr. L. Jucket,

Arriving there on Wednesday afternoon, the 13th, we arranged with friends to give four discourses, one upon the labor problem and three upon the philosophy of continued existence. Our first two meetings were sparsely attended, the last two we had good and intelligent audiences, and hope we left some expression of fact,

of travel, we met with most hopital and warm reception. A little well-timed work in Elgin would organize a strong movement in support of a society of Spiritualists. Where is the David that with mental "sling" and the pebble of intellectual formula can penetrate the brain of the glant of superstitution, that now withholds from the public mind of that city its natural right to continued life without the intervention of priest or potentate? If such there be, let him arise and go forward to conquer

We left Mrs. L. in Milwaukee with friends while we came hence to further adjust our business preparatory to a longer trip in proclaiming the "Gospei of Molecular Regeneration and Continuity of Life, Inherent in the Principles of Nature." We shall preach and teach this gospel, whenever we get a good chance—of that be assured; and, furthermore. we shall insist that the gospel of vicarious atonement is a peruicious platitude of Christian

How often Mrs. Lockwood and I think of the nany pleasant friends we found in Cincinnati, and how quietly and quickly the month glided by; and how often we wish that some kind for-tune would locate for them a temple suitable for their gatherings, and if pleasant thoughts and fraternal formula constituted the architecture of visible nature, as we are assured it does in invisible realms, our friends then could оол congregate in an audience тоот made artistic by remembrances and souvenirs of earth's past great minds, and spiritual by in-tellectual combination. May we not hope that the future may contain the restization of this

Brooklyn, N. Y.
Conservatory Hall, Sunday morning, May
25th.—Mr. Fletcher's subject was a continuation of the audject of a week ago, "What influenced the already ago, ago the statement of the subject of the subje fluence do the planets exercise over the destinles of nations and individuals?" The speaker after some preliminary remarks, said: Suppos I should place a ship on the ocean without a this city. Our first public meeting was held radder, the vessel and its cargo might be very valued place a snip on the ocean without a last bunday and the rostrum was occupied by value ble, and yet without a controling force it would be blown hither and you as the wind Mr. F. Wilson and his amiabi: wife. Mr. Will would be blown hither and you as the wind payence agreement account of the people who asse, ibled at Douglass Hall

thinking. If they can feel that there is nothing to disturb them, they eat, drink and be merry, leaving the world just about as they found it, except so far as these indolent influences extends. The man who occupies your platforms and satisfies you with his platitudes. is now surprising those ministers who kindly does you no good, while the man who stirs you aroused the latent energy within us, and to up with new ideas, new truths, causing you to whom we all now feel as if we were obliged. think, may destroy your idols, and thus distance the supplemental to the surprising those ministers who kindly does you no good, while the man who stirs you after a plain talk to Spiritualists that elicited whom we all now feel as if we were obliged. does you no good, while the man who atirs you tributing new ideas he is helping you. Some our proceedings. At present everything looks say I would like to attend a spiritual meeting, but they are forever destroying my theology Is not this just what is required? You have been in the habit of enjoying yourselves, have ing a good time, and throwing the responsi-bility for your acts on God or the Savior, nelther of which acts can be regarded as very eleyou the responsibility for your acts rests upon seen there is no protection. You are at times overwhelmed, as it were, by a sense of unpleasantness that you cannot possibly account for. You are all thus affected by each other, You send out to and influence each other with thoughts that are reflected back, and thus your work like its inhabitants Is effected by the in

fluence of other planets.
Sunday evening Mrs. J. W. Fleicher occupied the platform, Mr. Fletcher being engaged in New York. Mrs. Fletcher's subject being "Heretics, and what shall be done with them," She said, I like this subject. It deals with to day, with your interest and with mine. Perhaps it is because I am an American, but I am always deeply interested in the to-day of our

There is but one way for us to regard heresy and that is to place ourselves on trial. We, you and I are criminals. We are all living in the same country, the same State, the same city, breathing the same air with these men, and are we not on trial with them. What is the menning of the word heresy. Webster tells us heresy means our error in religion, and a here-tic must mean a believer in error. Now does the word religion mean the same thing to the pew it does to the pulpit. Again Webster gives the meaning of the word religion as tied to God. What is more beautifull than this idea to the man or woman who has given their time and thought to it—that it is a part of God. For the church designed for and working for good I have no words, except those of praise. To be a Christian is to be a very good person, and means a great deal. It must be true that the route to heaven must be as difficult as our different ways here.

With some of our denominations, without complete immersion there can be no salvation and we have seen people immersed where it became necessary to cut the ice in order to ac complish it. Would not a few drops of water on the faces of the individuals have been equally effective. We Americans pride our selves on the idea that we live in a free coun try. Is it a free country? Is there a Spiritual ist, an infidel, or a liberal-minded man or wo man in all this land who has not been regarded sneeringly, contemptiously for expression of their honest opinions?

Our constitution guarantees to each individual the right to worship God according to the dictates of his own conscience, and yet you must worship God according to a creed or be tried for heresy.

The man who can subscribe to a creed at nine een can doubt it at thirty. No good man stands still, and he cannot accept-not if he is honest-the idea of eternal punishment after death; it is too narrow. No man, woman or child who knows what it is to love can accept such a terrible doctrine.

The church has admitted that there is error in the Bible, and attempted to revise it, there-by admitting the fallibility of the Bible. The thurch has its creeds and endeavors to find the man to fit the creed. We would have the man

and find the creed to fit the man. The withdrawal as such men as Rev. Heber Newton, the Rev. Dr. Briggs, with others now under criticism, will leave the orthodox min-

istry little brains to carry on their work.

There can be but one heresy, and that is actual fasebood Mrs. Fletcher was listened to with rapt at-

tention by the large audience present.

Fraternally, Do

CINCINNATI, O.

Mrs. Lena Bible made her debut before a Cin-

ius in each of these departments and elicited 7.00 and 8. p. m. Boats leave Coney Island at active applause on several occasions, some-1:00, 2:30, 4:00, 5:30, 7:00, 9:00 and 10:30 p. m. invitation to take in Elgin, Ill., on our trip thing that Cincinnati audiences do not extend Tickets for the round trip 25 cts., children un-

The order of exercises were music, congre

Mrs. Bible's opening subject is one of chance that the more it is exposed will develop the the truth.

or as intuition dictates, interspectates the function dictates, interspectates the truth.

Its, of this city, was the come home their favorite medium. A fine section that the truth. her subject was "Spiritualism," prefacing it with the proposition that it was not the teachings of an Imaginary God, but one in accord with an immutable law with which every soul must eventually hormonize, and following this up consistently she unfolded an interesting discourse. The evening subject was on the Indian question, their influence on medi-ship and as controls of sensitives, making an interesting lecture for those who are favorably disposed toward the Indian and those who have

controls from the happy hunting grounds.

Among the questious answered were, "What is the aim of mediumship?" "Are not our friends." ognizantof our surroundings and influences? How is the spirit born?" "How does the sou first animate a human brain?"

The questions were rather new ones and indi-cated new material in the medium, and that new life and spirit elicited something analo-Mrs. Bible has a fount of hidden genius which needs tapping to be brought to the light and good attendances would prove beneficial to both audience and medium. In answer to the first question she concurred that the aim of mediumship was not merely to amuse others or to be devoted entirely to test giving, but to prove beneficial, spiritually all around and most especially to the one possessing the gift, for if it did not attain the needful results there it would not likely have effect elsewhere el-ther. Mediums are therefore in a measure responsible for the morals of the people, though some do not as yet realize the mission of me-

To the second question she answered that spirits do all they can for us as far as conditions would permit and as far as they could in fluence these who are not too positive to their impressions. The other questions she answered briefly, as she said, they involved too much to to go into details, and would devote an entire

lecture to them on some favorable occasion.

Psychometric readings and tests cloved e service, and it was claimed by those receiving them, that they were excellent and correct in general. Next Bunday morning and evening Mrs. Bible speaks again.

PSYCHIC RESERVED SOCIETY.

is Life," "What has Spiritualism done for the public." The lectures were listened to by an to control your forces. Some minds do no dlence by the guides of the regular speaker

Mrs. Adah Sheehan. At the close of the address two new mediums were escorted to the platform by President Harmon, and both made creditable remarks on

the needs of the hour and organization.
"Prairie Flower" controlled her "chum," and laughter and applause, closed a truly enjoyable

The Ludies' Class for "Psychic Culture" reported progress in development of Individual members and increased attendance, and announced the meetings for Thursday afternoons at 1:30 p. m., at Mrs. Shechan's home,

The conference inaugurated by our speaker, the first meeting of which was held on the eve vating or dignified. We, as Spiritualists, tell ming of June 5th, showed conclusively that Mrs. Sheehan struck the keynote of progress. The at other. You can protect yourselves against to the heavy rain storm of that night, our want eternal things—that which is tangible to your the meeting lacked in attendance was made up n interest. Five minute speeches were the the chairman. Mr. William Skinner was elected as chairman for the next meeting, and subjects for discussion are as follows: "Is an honest skeptic a detriment to the growth of Spiritualism," and "What does true mediumship con sist of?" The meeting will be held at 4 Wes Nineth street, Thursday evening, the admission fee fixed at 10 cents, and all are invited.

Mrs. Shehan will lecture for the society next Sunday at 30 clock, p. m.. Admission free and the public cordially invited

Overconts were very comfortable in Cincinnati last Sunday. Winter weather in June la phenomenon here.

We would not only advise our lady readers, but everybody to read Mrs Laura Hooker's experiences in the "Ladies Department" of this

gan meet in quarterly convention at lake Cora, Mich., on Sunday, the 21st inst. Particulars in Mrs. Helen Fairchild's address in Washing-

erroneously stated in last issue, the printer having mistaken the written Q for the figure 2. Mrs Lens Rible is being entertained while

in Cincinnati at the genial home of Mrs. De chant, 1431/4 Richmond street, where she will give psychometric readings and be pleased to receive visitors at all times, except Sundays. Mrs Harriett Perrin the mother of Lena Bi ble, accompanies the latter as a kind attendant

her physical ailment, Mrs Bible being almost a cripple and deserves the sympathy of the community in which she labors. The Indiana Camp Meeting will be held at Anderson, July 16th to August 10th. Among the speakers engaged are A. B. French, Mrs A.

H. Luther, G. W. Kates, and among the mediums are Mrs. Kates, Mrs. Seery, Hugh R. Moore and others. Particulars in next issue. Our good frieud and co-worker, Dr. F. L. H. Willis, may be addressed for the summer at Glenora, Yates county, N. Y. Dr. Willis has been under the weather for some time, but we are

Some people seem to think that an editor has to one else to think of but themselves. Among the scores and often hundreds of names that he sees in the various exchanges, all obtain but a passing thought, and those who expect more without self-exertion, hope in vain, for it is not in editorial blood to be partial. Those who are much noticed can mostly thank their friends for the interest manifested in writing

A watchman arrested three respectable old ladies last Sunday for desecrating 🕧 a grave at one of our cemeteries. He declined all explanation, although they told him that they had planted the flowers themselves and wanted one as a keepsake from the grave of their loved one. But they were locked up and were detained until bail could be obtained for their release. A man who cannot distinguish between desecrating a grave and allove act should be excused from further services-if not by the company, by the public.

This Saturday, June 13th, is the day set apart clunatiandience on Sunday last by lecturing, for the Union Society Spiritualist picnic at improvising poetry and giving pschometric Coney Island. Boats leave the foot of Vine readings and spirit tests. She is quite a gen- street, at 9:30 and 11 a. m.,; 1:00, 2:30, 4:00, 5:30, der ten years, 15c. Those desiring to benefit the socity should purchase their tickets from gational singing, lecture, closing with poetic the committee or at the Northwest cor. of Fifth improvisations, answering questions, music, and Wainut streets, opposite Postoffice. Com-character reading from articles and spirit mittee: I. S. McCracken, Marion Long, M. G.

> Mrs. Pannie Nealens writes that Mr. A. Wilreceived by the guests present. Mr. A. Wood, who passed over while nursing the sick in Florida during 1887 materialized and was rec ognized. Also a beloved slater of Mrs. Neal-ens, Miss Laura Voght, materialized, who called up her parents to the cabinet and conversed with them. Another sister, Mrs. Dreffer also appeared, and floated about two feet above the floor. Later came the illuminated face of her daughter. Rosa Eaton, and gave love greet-ings to all. The regular centrols of Mr. Wil-lia manifested as usual. After the seance a good supper was enjoyed, and the party closed with vocal and instrumental music, every one leaving happier for the entertainment that was given them.

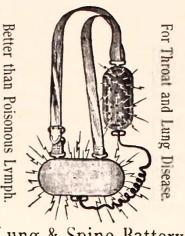
Passed from earth life at Waverly, Iowa, on morning of May 9th, of La Grippe, Joseph Whittmore, M. D., aged seventy-seven years and eight months. He had been falling from the effects of heart disease for several years past, and it was for that reason he had less strength to cope with the dread disease. While too much enfeebled to attend to active practice as a physician, his tongue and pen was ever ready to disseminate the truths of our beautiful philosophy. He was a natural healer was clairvoyant, clairaudient and inspirational often giving startling tests, and occasionally gave good lectures while in an unconscious

Thought and Spiritual Offering are familian with his name, and many words of hearty commendation have come to cheer him in his work He was born in Sallsbury, N. H., on Septembe To give even a short sketch of his active and

varied life needs larger space and an abler pen than mine. I can only give to his many friends the fact of his transition. The funeral was held at the Old People'

of this year. A large number were present and many listened for the first time to a spir itual discourse. All admitted it was grand Mrs. Niece, of Shell Rock, gave the address and while at times a good speaker her controls on this occasion outdid themselves.

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Tallapoosa, Ca. Dr. A. W. S. Rothermel Writes: "I am still at

Mrs. Anns Orvis, of Chicago, delivered two

The North McGregor Society of Spiritualists will hold their third annual Grove Meeting,

writing after the lectures.

Twing and Dr. H. T. Stanley. Mrs. Twing is a very eloquent, refined speak

Dr. Stanley remains with us through the

tion of friends in the spirit world." These meetings, which she has conducted

The attendance during the last two months

I would like to say to any whom It may con-cern, that I think this place would likely be a very fine point for a healing institute, either magnetic or that combined with some other liberal healing power.

There was a good healer here last winter and

largest and most aristocratic here.

This is a beautiful valley with a nice climate,

Lots are rather high, but building very rea-

South. S. L. M. Blanco, O.
The Mahoning Vailey Spiritual Society held

on Sunday, June 14th. If a fair day the meetlecture, accompanied by Mrs. Wilson, who will

music; also inspirational poems of high re-After the lecture the society elected its offi-

Spiritualists should not complain when preachers denounce their religion. It should now be clearly set down as a rule for Spiritualstate follow, as the following will no doubt show. Not long ago our ortholox ministers began simultaneously to condemu very em phatically Spiritualism and Spiritualists in

EVA SAGMASTER

PERSONALS. Contributions received: F. G. W., J. S. J.

issue. The Spiritualist Association of S. W. Michi

ton, D. C., is 1209 Q street, not 2d street, as

on one who needs assistance in consequence of

pleased to state that he is now enjoying better health. THE BETTER WAY sends him best

wishes, in which many friends join us.

Obituary.

The readers of THE BETTER WAY, New

Electricity.

Ladies' Department.

Written for The Better Way. When the Rain Drips Down. MARY BAIRD FINCH. I found a rose on a summer day, Summer day; The only one upon my way, On my way; Where many roses more shall blow, More shall blow:

Where sweet birds come and sweet birds go, Sweet birds go: Thro' green of spring or autumn brown, And summer when the rain drips down-How gay the birds then sang to me, Saug to me;

Of life and all its mystery, Mystery; Of shadows gray, of sun and shine, Sun and shine: So like these little songs of mine, Songs of mine; In April when the buds are brown Or summer when the rain drips down. O, shining waves of green and gold,

Green and gold; Like ocean's foaming billows rolled, Billows rolled; Make heaven so near and earth so fair. Earth so fair;

And joy and sunshine everywhere, Everywhere: Tho' autumu fields so soon are brown, 'Tis summer when the rain drips down.

Written for The Detter Way LEAFLETS. MISS LISLE E. SANTON.

We are not the teachers, but the taught, repeating our lessons aloud, that others may note. Truth is being manifest as forces and humanity's concepsions, uses and destinies—on any plane of expression, are the truths of that rest with him and the angels. plane.

If we cannot see the star of truth anits degree of brightness.

yet there will be seen, even in the ruins, manifestation in answer to prayer. the material for the base of nobler structures, to be builded in the future.

No service rendered us can be appreciated in the broad sense, unless we are so well learned in its details that we can render it to another.

Written for The Better Way. AN EXPERIENCE.

of spiritual and progressive papers, and path leading to heaven. yet can but wonder at the variety as well church, class meeting and prayer meet- nothing. ing experiences and compare them with the rich gems of thought and variety of the church, bound to creeds and preju- her earth bound prison. dices. And so might still have been and some way shape themselves to my poor understanding as special aids many loved ones awaiting her coming through a duality which I thought I and after satiating her joy, she soon must possess delegated me by the all found her way across the pathless ex-Father, God.

so grand and beautiful in finesse as was spirit. This memorable moment came then brooding me with its soft, white to me during the summer of 1864. I had

with their never to be forgotten only child who was a soldier in the late intonation, could I positively affirm that war. While I was all alone and most it was spirits; my own earthly friends naturally my thoughts and forces went who had passed over to the sea-gilt out to him and for his safety. The scare shore still living, though I had called that pervaded me was dispelled by a them dead.

Out of many experiences that form quiet that folded me in its embrace. I the center and circumference of imperishable attributes in my kingdom come, presence. I listened, O, so attentively still fresh with kisses from a mother's lips, comes before me with deep affec. I wondered what it could be and so near tion and pride, urging me to do homage bringing back the vivid scenes of my all the means within their reach, but to the author, my spirit mother, who shildhood, as I had watched the music they are circumscribed by laws the same swung wide open the door between the of the sparkling water as it merrily kept two worlds, arming me with a positive its course. I lent my carnest thoughts comprehension which forever obliterated to its investigation and the query arose the dogmas and superstitions of the past, can it be that my mother is here? When My mother was a thoroughly good wo- I distinctly heard her in her natural man; loving, kind and sincere. Though voice say, "Yes, I am rapping this for her honest teachings made my early you," which then appeared like soft, tiny your hand, wave your handkerchief, life wretched in view of a lake of fire raps upon my pillow. She said my son whistle and call, but fail in arresting and brimstone, that awaited all who did would return to me. Fully recognizing their attention, but some one comprenot give their hearts to God, and love that it was her dear self, I was too happy hends your desire and acts for you. him with all their might, mind and to lose a moment of the passing time. I Thus you secure a medium who has strength. At the same time they told plied her with questions, if she was hap- sensed you. Otherwise your friend had us that he was our heavenly Father, full py. She replied "her happiness was gone without having seen you. Please of grace and truth and yet he was a zeal- complete." I asked her who came for friends, don't express the absurdity that ous God; was angry with the wicked her and how she found her way to if spirits could come they would withevery day and quoted, if scarcely are the heaven. She answered "your father out having to find a medium; some brave righteous saved where shall the wicked came for me." I questioned how this or squaw through whom they could comand the ungodly fice?

character arrogated to an all supreme father to the household board. She told find some instrument that will answer being who extorted love and yet from- me that his former wife met him in the my purpose and bear my messages to the ed and threatened us with this awful fondness of her early love; that they friends I shall part with here. And it doom if we did not love and worship were all in one family and that my three everything in existence is controlled by him. I rebelled, claiming the right of sisters were with them in the perfection a law analogous to it, we have only to seeing with my natural eyes the person of womanhood and that their home was look up the law underlying spirit mani-I was to love, and holding the destiny of | bright and beautiful. she taught us; for plainly do I remem- tant truths, and indicated her gratitude You cannot obtain a message by tele-

pit or its orators and expounders these alone. Thinking I would make a note I was frightened with others to the aux-

The Rev. Mr. Mouffett in one of his he threw himself over the crest of the pulpit and reached down among the imment day hymn: Fathers and mothers, these must part; husbands and wives, more. O, there will be many moaning might you, my friends, imagine the con- exclaims: My child, father, brother, sisand wailing at the judgment seat of flagration that was swooping up your ter, mother; O, my mother. And now

with such doctrines, should weep and ray of hope that her sweet child was at

Finally in her anguish and pleading sky. an angel did come and moved before other worships, we may note the light her swollen eyes a bright light, the illuminating the character, according to shape and size of the casket that held The shadow and darkness, the beauty imperishable words of comfort that me deeper thought and the following the portiers to the archways leading into and brightness of many scenes and even turned her lamentations into shouts of met me at every turn, and in every emer- those grand old temples made with angelic faces, by our ignorance and fears. joy; brought smiles instead of tears. gency I would find myself dwelling upon hands eternal in the beyond, where the Whatever the way the strongest loves Ever after she saw these lights, such as this passage: "Ask and ye shall receive, sky artists are ever painting upon the -desires-have turned, therein will be we frequently observe in dark seances, seen the ruins of past hopes and dreams, and believed that God had given her this

Years after, when I had become inter ested in Spiritualism and understood the meaning of her manifestation, I undertook to talk with her and explain the phenomena, based upon the law of spirit power and referred her to her happy inheritence brought her by the angels, but know for myself that those who have she could not believe as I did and begged me not to go after false doctrines, For thirty years I have been a reader but to keep in the straight and narrow I sincerely wish that every individual

as strange experiences in every issue of came to the crossing, and though sevthe many spiritual organs, as well eral hundred miles apart and while as frequent mention in the secular the death angel was waiting for papers outlining strange phenomena, or her she mentioned my name, seemed if true, stranger than fiction. No two talking with me and of a sorrow that statements alike and as I recall my then brooded me, of which she knew

I had felt that I could wait and I did not have to wait long, for e'er the word gifts from the spiritual side, I can but had reached me, she hastened to bring the dead stand before us, exalted and marvel that I remained so many years in the message of her emancipation from glorified, and with the well remembered

"Surely it is not all of life to live nor all there had not something better, from of death to die." I believe there comes the intelligences shaken my theology to us all a supreme moment, and that born into spirit life and to return to the till I was forced to lay aside my preju- moment the grandest in my whole life dice and employ my power of reason. came in an experience from my mother. There had many things come to me My mother, just to every truth revealed, along through life that I could not ex- came back her errors to undo and heal plain, but they claimed my interest and the heart in sorrow deeply bound and you possess, and try to divine certain finally brought wonderful experiences, stamp a never fading joy upon my brow. things that have in some way presented She found the pearly gates ajar and

panse and like a worshipper at the I could not conceive of anything half shrine, she entered with noisless steps, a locked my rooms at the usual hour and And not until the voices came retired full of earnest thought for my sudden balm indiscribable in the holy soon became conscious of a strange ence. as I heard the ripple of a silver stream.

was, as he had been so long in spirit life municate. We will all have our experi-I used to feel the strange diversity of and another had assumed his place and ences sooner or later, and I trust I may

my own heart in my own keeping, much In accordance with my desire she to the grief of my dear, good mother touched my brow and hair, and urged have to do is to lay aside our prejudice who, I am sure, believed at this time all that I should investigate these impor- and investigate for ourselves.

ber her mental agony upon the death of for my having opened the way to her, graph without a medium called a batan infant daughter, fearing for her spir- that she had done me the justice to think | tery. You might as well look into that itual condition because the theology of that after all perhaps I was right, which senseless thing and ask it why it did the day declared that children born here was most entirely lost to her. She left not talk as to make those characters in sin, and if not old enough to under as mysteriously as she came. In the rap- in dots, and these have to be deciphered stand and become regenerated, they ture of this position and newly found by another medium at the poles. And were lost. She had heard from the pul-ljoy. I called but all was silent and I was what would we do without this wonder-

words, which I subsequently heard from of this event, for I was too happy to sleep, Mail Service, through which your most the lips of the great revivalist, Ordway, I threw up my light, reached for my pa- private correspondence and much imthat hell was paved with infant's skull per and pencil, which I usually kept portant business matter daily pass. At bones not a span long." In this revival within reach, for occasionally during the the various offices it is manipulated by night some suggestion found expression the government employes, and reaches in the shape of little poems.

After such a thrilling experience, with thunders of eloquence amid the sobs, the supreme knowledge that my own tears and groans of his audience, called mother whom we had mourned as dead. upon the ministers scated back of him with the solemn words ringing in our to hold onto him while he reached down ears that she had gone to that bourne into hell and plucked from the living, from whence no traveler has ever returnseething pool some poor misguided soul, ed, have in spite of all these speculations memory upon general subjects is Suiting the action to his glowing words, come to me in all her naturalness, bring- indistinct the soul's light never lose ing evidence of her real individuality. was to me the most important event in aginary mass of strugg'ing victims, my whole life. It gave no room to im- ed, or the one beneath whose pulsating seized one and placing him outside the agine or form any hypothesis as to its heart you have reposed, enters your pit, then rang the peals of that judg- truthfulness or narrowly suggest that I bolted chamber, where the curtains of had been dreaming.

I could attach no libel to this new-born ing before you with all the naturalness these must part; brothers and sisters, phenomena that has kept right on grow-belonging to them, the heart beats rapthese must part; must part to meet no ing in strength and beauty. As well turously while intellectual recognition town to be a bonfire. Or sharp peals of that I know when I die I shall surely And who could wonder that my mo thunder simply the patter of rain upon live again, I also know that when my ther in her mental suffering, fortified your shingles. Knowledge is power. It time shall come, the white wings of pasis the supreme goddess of divine intelli- sage will be given me with which I shall tion of them-their properties, expres- pray, imploring God to give her some gence that throws wide open the golden find my way into the beautiful beyond, gate, making reality so plain that doubt where sandaled feet step lightly o'er the cannot cast a shadow upon our inner

> Early in life I was interested in church work and Sabbath schools. Consequently was interested in Bible read- the boundless blue, where the scarlet her treasure while they impressed the ing, occasionally a passage would give and purple, the crimson and gold form seek and ye shall find, knock and it canvass around and above us mountains shall be opened unto you." I reasoned and hills, lakes and rivers in such exif this means anything it means just quisite loveliness that we with rapturous what it says. So I kept right on asking emotion too deep for feeble words transfor an evidence of things not yet revealed; kept seeking and knocking till I had formed such surroundings that permanent walls and bolts had no hinderance to the ingress of the spirit. And now I passed through the ordeal we call death, still live and that there is no death, and could have evidence that would carry A few years more my good mother them as it has me beyond the cavil of a

> > For now I do know that my good dear would be as impossible for us to mistake the birth of a child into our family or the death of a loved one, as to put aside On the Relations of the Spirit to its Own Orthe tender, touching and palpable fact of having seen one who has become a silent resident in the monumental city of touching every keynote in our own souls.

To be born is to die. To die is to be friends they have left and their homes is just as natural. You who do not pretend to believe do make some use of your inherent gift-spirituality-which themselves to you and these things are for you however trifling they may appear. Cherish them, they will prove the nucleus around which many will cluster, and soon become important factors in your code of reasoning.

Your ears will, perhaps, detect pecu-

liar sounds which you cannot explain. Shadows may flit upon your parlor wall when quiet evening and earnest thought invites them. You may, perhaps, feel a touch when no one is visible or hear a whisper seemingly spoken with lips of air: you are at once forced to question, can this be my darling child, my dear parent or companion that is trying to impress me with their pres

Many ways do spirits try to arrest our attention. They cannot come and dem oustrate as you would devise. They use as we are. Just remember how hard you

try at times to reach a point and fail. Sometimes a friend in the street or in audience, and with all your powers keenly alive you place your whole attention upon them, you stand erect, hold up festation and that has been satisfactorily and scientifically demonstrated; all we

ful machinery called the United States you either through the opening in their cabinet or through carriers which are the mediums for the transaction of this particular branch of communication.

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L. BUCKSHORN Advocates of the plan of having personal property pay its share of taxation, have received considerable encourage ment as to the legality of the same, by a The Legislature of Pennsylvania imposed -last year-a tax upon the Pullman Co., assessing it upon that proportion of its total capital which its Pennsylvania mileage bore to its total mileage. The refusal of the company was based upon two grounds: 1. That it was a tax upon inter-State commerce; 2. that as an Illinois corporation its personal property could be taxed only in Illinois. The Court, in considering these objections, found, that the Pennsylvania tax was not a tax upon inter State commerce, but noon the capital which was employed in the State in conducting commerce. A property within the same to taxation just as it taxes farms and city property. In regard to the second, that its property could only be taxed in the State in which it was incoporated, the Court said there has been a great modification of the legal fiction by which personal property was supposed to accompany the person of its owner, and that it was within the determine whether the property shall be taxed where the owner lives or where the property is located. The taxation of the company upon the basis of its Pennsylvania mileage was held to be "equitable in every State would be the assessment on the whole capital stock of the com-

rejecters of Dr. Briggs' doctrines in a position that is much akin to the ridiculous. The real heresy, to the editor, as the declaration that "the Bible, the Church and the Reason are concurrent witnesses to God and God's truth." If to declare, he says, that there are errors in the Bible, then Dr. Hodge is a heretic, for he has also made the declaration; and the statement that the sanctification of the Christian continues after death, that death is not an arrested development, would have disturbed no one. The head and front of the Professor's offending lie in his advocacy of the use of reason to the study of the Bible. The editor puts hot shot into the question: Have the prosecution ever considered the alternative? Come, brethren, listen If the Bible, the Church and the Reason are not concurrent witnesses, they are discordant witnesses. If the Bible, the Church and the Reason do not all lead to the same conclusion, they lead to different conclusions, or they do no lead at all. If they do not lead at all, the light

that is in man is darkness, and the Church is

not a pillar and ground of truth, but a bottom-less quagmire. If they do lead, but in different

directions, are witnesses but contradict each

other, then the Church and the Reason are con

tradictory-that is, the church creeds are irra-

tradictory-that is the, Bible is irrational. And

this is the alternative to which self-styled and

self-constituted orthodoxy. Correct, concise and to the point. The learned Doctor is to be turned out for the Doctor are a substantiation of the church that reason and Christianity are investigation; that a man must lay aside his rational faculties if he would become a clergyman, and that religion and free-Troy. Ingersollism claims to be orthodoxy." Good; and, while no doubt the Presbyterian church realizes the stultifying position it has placed itself in, it is too consistent with inconsistency to amidst such influences and surroundings acknowledge its errors nowafter so long let us hear his impressions: and heartfelt a support which it has accorded them.

It was the repulsive picture of the brutal atrocities committed upon the Jews by Russian government officials that caused Lord Saulsbury to declare that we must not count too much on the advance of civilization. As inhuman and monstrous as them persecutions are, our sympathy with these should not let us overlook brutalities that occur in our very midst. The whipping post is neither scenes at the Newcastle jail, in the State of Delaware, incident to the flogging of men were brutal, and only the thought that the disgusting details may awaken the protest needed to insure its repeal, actuates us in transferring the same to these columns:

The whippings were indeed a ghastly sight. After standing in the pillory the prisoners in turn were lead to the post like to a pen. They were stripped to the waist and the chilly weath er made their punishment all the more severe Sheriff 6immons applied the lash very heavily, and it cut the backs of most all of the twelve aufortunate ones. Their shricks and yells

wall, and had a saddening effect on the con-demned ones inside the jail awaiting similar punishment. Andrew Jackson one of the colored convicts was so terrified when his turn came that he fainted away. After gaining consciousness he was lead to the post and when five lashes were heavily laid on his bare back he late decision of the U.S. Supreme Court, became violently ill and was taken into the jail. The cat o' nine tails cut his flesh deeply wounds left Its stains upon the ground.

This smacks too much of the barbaric taste that relished stocks, ducking stools and thumb screws. It does seem really strange that an enlightened public mind which is certainly averse to such proceedings, cannot secure the repeal of such laws. It is not a sick, puny, puerile fancy that motives an aversion to such brutality from the best women and men, but a recognition of the danger resulting from the enforcement of a law that will breed a desire of vengeance in the breast of the punished. The very State can, therefore, subject all railroad brutality of such laws prevent the cardinal aim of this class of laws-not to intimidate by coporeal punishment, but by reforming, rectifing, an at-one-ment with the good by appealing to the better nature of the offender. Brutal, vindictive laws of this nature are often too apt a school through whose training the cunning and wary avoid future detection. Fie, shame! Delaware; more humanity province and power of the Legislature to and less brutality. Expunge this odious law, or else surrender the dignity and sovereignty of statehood.

The forces in New York City that have been contending for the opening of the and just," and an adoption of the same Metropolitan Museum on Sunday, have gained a signal victory by the decision of the trustees that the doors shall be open from 1 o'clock until twilight on that day. No better thing has the great metropolis The editor of the Christian Union, lately done than to ignore the petition in defining "The Real Issue," places the of those who feared immoral results consequent upon what was termed Sabbath desecration. It is an almost imcomprehensible mystery why an institution seth forth ably in the editorial, lies in whose influence during the week is a powerful educational factor, should on Sunday be denied the exercise of such power. Why should the mission of art be made impossible on a day that is especially set apart for devotional work? No day, man-made or God-made, is too sacred to prevent a contact with the pure, the noble, the exalting, the spiritual. Our Cincinnati gallery testifies, with Boston and Philadelphia confirming, to the great benefits obtained from Sunday opening. There is no scene more delightful than to watch faces old and bronzed, calloused hands, men of strong muscle, care-worn wrinkles relaxing under the inspiration of some strong painting or the well-cut features of a piece of statuary. There is no noise, no boisterousness, no rudeness; all is serene and quiet and gentle.

Can anyone measure the influence of

the grand works of arts upon minds that are perplexed with the care and toil of providing for hungering mouths from early morn to late at night day after day, with just sufficient rest on one to become conscious of the misery on the other six? No soul food; no solace for the heart; all pleasure plodding along the path of the gross and sensuous. Open to minds in these circumstances the unlimited possibilities of nature, music pursuing an independent study of the and art, and you have enlarged and mul-Bible, and that means the rejection of tiplied the beauties that awaken a higher the views and opinions which churchly and soul-nature. In that strong piece of traditions have been made to establish fiction-truth of "Alton Locke, Tailor and and maintain. The editorial further Poet," containing a picture of a heroic Scriptures if they are compelled to pledge to leap from the harrowing bounds of themselves beforehand to reach the same poverty and ignorance, Charles Kingsley conclusions which the traditionalists describes the influence of an art gallery have reached without investigation. The upon the boyish, precocious, mind of his such a study of the Scripture. The home because he disbelieved the Calvanmethod of hostility, says the Christian istic doctrines; a home in the dingy, writings; their inspiration we believe Union, displayed by the antagonists of sooty confines of London, where no grass nor flowers were ever beheld; where the claim made by the enemies of this only conception of country was had from stolen glances late at night into the irreconcilable; that the Bible cannot stand hucksters' waggons that rattled over the stones on the street below; a home where the mother's prayer and anxiety was not for the salvation of the soul of her son, thought are mortal enemies. "This is as that was impossible because forenow re-echoed within the church itself. ordained by God to be damned or saved, The wooden horse is inside the walls of but to ascertain whether he belonged to the elect or non-elect; where pictures had been "held as vile Popish and Pagan vanities, the rags of the scarlet women. no less than the surplice itself." From

We entered the gallery. I was in a fever excitement. The rich, sombre light of the ooms, the rich heavy warmth of the stove heated air, the brilliant and varied coloring and gilded frames which imbroidered the walls the hushed earnestness of a few artists who were copying, and the few visitors who were lounging from picture to picture, atruck me at ouce with mysterious awe. But my attention was in a moment concentrated on one figure there is no shuffling; there the action The "Single Lax Muraly to made purposite to me at the furtheat end. I hurried lies in its true nature, and we ourselves lished at same place. Weekly \$2 per gallery I looked around for my consin. He had turned saide to some picture of a Venus which caught my eye also, but which, I remember now, only raised in me then a shudder and a a survival of fitness nor of decency. The blush, and a fancy that some clergymen must be really as had as my mother had taught me to God, I have learned that to the pure all things are pure. I have learned the meaning of that great saying - the foundation of all art as well as all modesty, all love, which tells us how the "man and wife were both naked and not ashamed." But this book is the history of my mental growth, and my mistakes as well as my discoveries are steps in that development, and

may bear a lesson in them. How I have rambled! But as that day was th excused for lingering upon every feature of it.

L Sebastian. All the world knows the picture and the world knows, too, the defects of the master, though in this instance he seems to have risen above himself, by a sudden inspira-tion, into that true naturalness, which is the highest expression of the Spiritual. But the very defects of the picture, its exaggeration its theatricality, were especially calculated to catch the eye of a hoy awakening out of the narrow duliness of Puritanism. The breadth and vasiness of light and shade upon those manly limbs, so grand and yet so delicate. standing out against the background of furid night, the helpless of the bound arms, the arrow quivering in the shrinking side, the up turned brow, the eyes in whose dark depth en-thusinstic faith seemed conquering agony and shame, the parted lips, ask, like those martyrs in the Revelations, reproachful, half-resigned, "O Lord how long?" Gazing at that picture since, I have understood how the idolstry of painted saiuts could arise in the minds even of the most educated, who were not disciplined by that stern regard for fact which is, or ought to he, the strength of Englishmen, o My heart swelled withlu me, my eyes seemed bursting from my head, with the intensity of my gaze. and great tears, I knew not why, rolled slowly

There are more Alton Lockes; there are plenty of like narrowed circumstances from which he came; but blessed be the men and women who are leading them through various avenues into a betterconditioned life; and the opening of our art galleries on Sunday is among one of the best means had.

CONSISTENCY!

To the Editor of The Better Way. I like the conserving radical reforms tory tone of THE BETTER WAY. I certainly believe it is better to sow the seed and sunshine of our hope inspiring philosophy so as to attract investigation rather than repel the sincere seeker for the truth. I have ceased to expect consistency among reformers, yet some reflections in this direction may not be unprofitable.

A leading agnostic has no respect for the Bible, but expresses great admiration for the productions of Shakespeare. It he compare the teachings of the genius who wrote for all time with those of the sacred writings on the continuity of life. We quote: "What a piece of work unction to your soul, that not your is mau? How noble in reason, how infinite in faculties, in form and moving how express and admirable, in action how like an angel, in apprehension how like a god, the beauty of the world, the paragon of animals."

This and the portion of the speech omitted intimates the bard's familiarity with scriptural passages: "What is man? his deceased parent is that it was a Thou madest him a little lower than the angels, thou crownest him with glory lized to be identified, and so confident and honor, and didst set him over the works of thy hands. I am fearfully, intrically and wonderfully made." And: If agnostic admirers of the limitless "Said I not ye are gods," And again: beauties of Shakespear decline to re-"I saw men as gods rising out of the ceive the beautiful and hope inspiring earth. I have heard that the spirits of fact of the continunity of the human the dead walk again," says Avon's bard life from the bible, I have no quarrel Hamlet - "Angels and minister of Let them accept it freely, cheerfully from grace, be thou a spirit of health or gob- the poet and be happy. The gifted bard lin damned? Bring with you airs from heaven or blasts from hell? Be thy intents wicked or charitable thou comest in such questionable shape. I'll speak to thee, I'll call thee Hamlet, king Ward Beecher put it this way: "Mr father, royal Dane." Spirit .- "I am thy father's ghost, doomed for a certain if before the minds of every one of his term to walk the night, and for the day listeners there should come the fair form confined to fast in fires 'till the foul of the mother of the sainted wife of the crimes done in my days of nature are self denying sister, of the sweetness of burnt and purged away." Hamlet.—"To some life lapsed and gone. If this could be or not to be? that is the question. To be brought to the minds of men all disdie-to sleep-to sleep; perchance to tribes, all criticism would be of no avail." argues the impossibility to study the effort of a bright, strong mind trying dream, aye, there's the rub; for in that sleep of death what dreams may come when we have shuffled off this mortal coil must give us pause."

of Biblical lore. He believed in these prompted much of his effective work To express this thought more fully, in his own language: "Consideration like institutions for the amelioration of huan angel came and whipped the offending Adam out of him, leaving his body humanizing Christian civilization, conas a paradise—the medium to envelope and contain celestial spirits."

Were agnostics consistent with their oracle we should recommend this beautiful passage: "Brave conquerors, for so ye are that war against your own affections and the huge army of the world's desires." The bard of Avon teaches selfdenial-the subjugation of all debasing propensities and passions. Infidelity teaches "Individualism," the living out each his own individuality; even to resistence, to feed the passions and "live as you feel". "In the corrupt currents of this world, offense's gilded hand may shove by justice." None know this better than the successful criminal lawyer. brings out the law. But 'tis not so above; especial regard to the interest of labor.' compelled even to the teeth and fore- annum. head of our faults to give evidence. What then? What rests? Try what recan it when one cannot repent. O, thank free art more engaged. Help, angelsspirits make essay. Bow stubborn knees and heart with strings of steel be as soft as sinews of the new-born babe; all may be well.'

A forcible and beautiful poetic expression of a clearly established Bible estimate of human nature in its own unregenerate, unculture | condition. The | ly small sum of 75 cents a year, speciprinciple here intimated is the same and men copy free. Columbian Publishing Timidly, but eagerly, I went up to the picture the language similar: "O, wretched man Co., 393 Pearl street, New York.

could be distinctly heard outside the high jail and stood entranced before it. It was Guido " that I am, who shall deliver me?" &c., is apostolic. And the necessary condition for human exaltation shadowed in the climax of the poet's splendid speechbow stubborn knees, and heart with strings of steel be us soft as sinews of the new-born babe," reminds of "except ve be converted and become as a little child ye can in nowise enter the kingdom of heaven."

I am profuse in these Shakespearian quotations because they bring to the surface in language so expressive a natural principle subversive of the teachings of infidelity. For if, as they insist, we are all naturally good enough to safely live out our own individuality, why the necessity of repentence, of self-denial, etc.? If the indulgence of an uncultured, unrefined nature may not lead into danger and ruin, why the necessity s intimated by the carpenter of Nazareth: "If thine eye cause thee to offend pluck it out." The argument for the saving of the better-"survival of the fittest"-by poet and preacher is the same.

Queen.-"O, gentle son, upon the heat and flame of thy distemper sprinkle cool patience-where on do you look?"

Hamlet .- "On him, on him; look you how pale he glares. His form and cause conjoined preaching to stones would make them intelligent. Do not look upon me."

Queen.-"To whom do you speak this?" Hamlet .- Do you see nothing, there?' Queen .- "No, nothing but ourselves." Hamlet.-Why, look you there-look how it steals away. My father in his habit as he lived. Look where he goes, even now out at the portal."

Queen.-"This is the very coinage of your brain. This hodiless creation, ecstasy is very cunning in."

Hamlet .- "Ecstasy! My pulse as yours doth temperately keep time, and makes as healthful music. It is not madness would perhaps prove recreant should that I have uttered. Bring me to the test and I the matter will reword; which madness would gambol from. Mother, for the love grace lay not that flattering trespass but my madness speaks.

Queen-O, Hamlet thou hast cleft my heart in twain. Hamlet .- Then throw away the worser part of it and live the powrer with the other half." This is sound Christian doctrine, besides the point I would emphasise, as brought out by Hamlet's interview with the spirit of Spiritualization sufficently individuawas he of the substantial nature of what he saw, he at once challenges the "test." strongly sets forth the basic fact of spiritual philosophy, and the fundamental teaching of the Judean Peasant.

From Plymouth's pulpit Rev. Henry Ingersoll could not draw a score of men

The anti-Christian spirit at epochs of its slow progress has had some energetic advocates. But after thousands of years of expressed bitterness and hatred for Argument is not required to prove the principles of Christianity is not the Pope himself would be delighted with tailor-hero. He had been driven from a that Shakespeare was a familiar student showing pitiable, where are the evidences of the life giving sunshine of the humanizing influences of the good government they would give us are not by far the larger number of public benevolent manity fostered and carried forward by futing the too oft repeated charges that belief in the Bible retards civilization The truth is, the genious of the Christ spirit is the potent factor in the great work of changing savage man into a kindly refined human man. Lifting men out of animalism it imparts a truer, better manhood. W. D. RICHNER.

> me" Remember that THE BETTER WAY gives the advanced thought of leading minds. Sent on trial three months for 25 cents.

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Henry George & Co., 42 University Place. The title page says this is "an 'And oft 'tls seen the wicked prize itself examination of the tariff question with

Knowledge is a unique little magazine which ought to have great popularity pentence can—what can it not? yet what among all owners of Cyclopedias. It undertakes to supply information which believe, if they could allow in their galleries wretched state! O, bosom black as death! one ordinarily seeks in his encyclopedia may become a sober fact. As for the rest-the pictures of undressed women. I have learned | O, limited soul, that struggling to be and fails to find there, because it is not "up to date"-it was published "last year," or, more probably, several years ago. "The world moves," and the most important questions that want answering are questions of to-day, not of yesterday. Knowledge answers, during the year, several thousand such questions. It is published mouthly for the amazing-

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Written for The Better Way

A PLEA FOR MEDIUMS.

Mention is frequently made in our papers of the failures, disappointment and disgust of investigators—due as they suppose to fraudulent mediumship, or, after all the whole thing is a fraud and a delusion! While results in a majority of instances with the inexperienced have justified such conclusion, from long experience and observation it has been settled in my mind that the trouble, from which there is no known way of escape, is due in nine cases out of ten to spirit frauds, instead of deceitful, or tricky medinns. I am an old man, and getting to be an old Spiritualist, rooted, grounded in the great harmonial philosophy, and am no test hunter, although they come of law, they are unsought. For my own comfort and pleasure I have frequently far: y sittings and obtain many cheering and comforting communications from dear spirit relations and friends.

Now, notwithstanding the sacredness, seclasion and purity of all concerned. every once in a while some spirit wretch will it vade the circle, get control and put in a spurious personation, or "begys" message, and thus mar and destrey all our happiness for the time

There is scarcely any doubt about itthere is always in every gathering for holding a seauce some deceitful, hypocritical spirit around, who would blast and overthrow any institution for the good of man for the gratification of either their pleasure or malice. They have the double advantage of being invisible and often unknown. Finding that friendly advice did no good, I have lately adopted the plan of ordering them to leave, &c. I have at times while sitting with mediums of unspotted reputation, found results very unsatisfactory and as I had good reason to believe, from the cause above mentioned. My honest opinion is that there are only a few-very few mediums who are so depraved as to debase themselves and the cause by supplanting their power by tricks and fraud-indeed if there be any such they are controled and aided by wicked spirits. I often think of an expression of Ex-Judge M. J. Crawford, of Georgia, who made no profession of religion, when asked what he thought of an endless hell? He said: "I dou't know whether there is a hell or not, but if there isn't there ought to be one before breakfast to-morrow morning." May it not be that a little roasting would be the most effectual means of reforming some wicked spirits?

Now, let all Spiritualists and investigators understand that the wicked do not cease from troubling when they pass over, and the thing to be studied is how best to understand and dispose of them.

LOVELAND'S LECTURES ON ME-

DIUMSHIP, To the Editor of The Better Way,

In one of your past issues appears a few strictures from the pen of D. W. Hull, on a certain class of writers and lecturers. He hits some hard blows and tells some plain truths; for reasons and common sense are often disgusted with the thoughts presented by some writers and speakers. A wishy washy outpouring of the emotions makes poor reading, and contains little of interest and noth-

It cannot be denied that the literature of Spiritualism contains much that has no attraction for knowledge seekers and those who prize reason and logic. It is a compound of indefinite generalities and emotion stirring expressions which ignore reason, by professing to emanate from a higher source. In view of this fact, it is not only an agreeable surprise but a most profitable privilege, to encounter such a work as Prof. Loveland's lectures on mediumship.

Although this book was issued from the press in 1889, it was not my privilege to read it until recently; and knowing that many who want more knowledge than they have yet been able to find in other works, have never read this book. I wish to invite their attention to it. Prof. Loveland is one of the oldest exponents of Spiritualism, and no one places a higher value on the reasoning faculties than does he; and his writings are even characterized by devotion to reason-the highest faculty in man, Consequently his writings have a solld and substantial basis, free from the froth and foam of the sentimental emotionalist. Deep thinkers are not very numerous in this world, and many people seem satisfied to deal with the manifestations of Spiritualism, without an effort to discover their natural and scientific origin. It is enough for them to know that "spirits do it," but how, or in what manner is beyond their concern Others desire to unveil the mystery of mode and method, and for such, Prof. Loveland has produced this work. To me it is the most satisfactory work I have ever read; and it stands as evidence that the author is one of the profoundest thinkers among this class of writers.

To illustrate the value he places upor reason, I wish to make one quotation: "Progress and improvement are possible only to reason. If all heaven and earth were as plain to eye and ear as the simplest object, without reason to grasp and apply the lesson, it would be as useless to us as the croaking of frogs at night. The beasts of the field can see the sun, moon, and stars, but what do they know have the sun in the start of the field can see the sun, moon, and stars, but what do they know have the sun in the start of the field can see the sun, moon, and stars, but what do they know have the start of the field can see the sun, moon.

of progress? A dog, a horse or jackass might see a spirit person; but would they have faith in a hereafter? And why not? Because sensing and percepception teach us nothing without rea-

From first to last the book is interesting and instructive; and the seventh lecture on healing mediumship is one that every Spiritualist should read, who has been afflicted with the mind-cure crazes, under various names of mental, spirtual and Christian science. It ex-plains the mysterious and the marvelous, gives the method and manner of healing, and presents something for study and meditation besides a multiplicity of meaningless words; which is the stock in trade of the various mind-cure schools that retail the same for exhorbitant And none to all who are seeking light and knowledge on the momentous twenty-nine verses of that chapter, he gave the subjects with which this book deals, would say, don't fail to procure it and profit by its possession. Its circulation should be extensive because of good it vill do, for ignorance will be displaced Journal. wherever it goes. C. SEVERANCE.

Well. Sarah, what have you been doing to make you look so young? Oh, nothing much only been using Hail's Hair Renewer to re-

PUNCENT PARAGRAPHS.

After our worthy Secretary of State's recovery from his illness, a humorous editor wrote: Mr. Dlaine took a drive yesterday to see if he could find the Itata.

Postage stamps for the return of MSS, is the chief requisite for young poets entering the race for a laurel crown.

Doctor Talmage says that Jonah's life was preserved while in the interior of the whale by dodging the gastric juices so nimbly that the digestive apparatus could not get a hold on him. It is bad enough to believe the whale story, but this is like rubbing it in, as it were.

Mrs. E D E N-Garden of-Southworth attri butes her long name to the poverty of her parents, they being at the time too poor to give her anything else.

Unity, of Chicago, says, "Theology is only talking about religion. It is not religion it

Does a "loud hand-writing" help the deaf to read better?

First the citizens clamor for more light When given to them, the means are deprecated—the wires overhead, and want them under the ground. When the latter is granted, injunctions are made against tearing up the streets. If continued, it will probably end in having no

Parson Holmes, of Duquoin, Ill., who has confessed to making counterfeit coin, should be tried on that complaint first, and if that does not suffice for a conviction, then haul him up on a heresy indictment.-N. Y. World.

Waiter looking in on a noisy card party in a hotel bed room,—I've heen sent to ask you to make less noise, gentlemen. The gentleman in the next room says he can't read.
Host of the party—Tell him he ought to be ashamed of himself. Why, I could read when I was five years old.—Ex.

Of the twelve largest cities in the world three are located in Japan.

HOPE FOR HIM.

will go into the busy world. I will fight and win. My name shall be known and my riches hen," "she interrupted, "try me again."

RECONCILIATION.

Tourist in Kentucky -I hear that the longstanding Corksight-Hempdon vendettn is at an the reconciliation?

Col. Corkright cheerfully -Oh, by a lucky chance I shot off the last three of the Hemp-

THE MODERN PLY.

'Will you walk into my parior?' said the spider to the fly. 'Well, hardly,' said the insect, as he winked the other eye.

Your parlor has an entrance, but of exits it is sny,
So I'll stay outside in safety and remain a little
fly."—Ex.

KNEW HIS MAN,

"What is the matter with the last patient?"
the chief physician of a hospital saked of his assistant.
"I don't know."
"Has he any fever?"
"I don't think he has."
"And you can't find out what was the matter with him?"

eith him?"
"I can arrive at no conclusion, sir,"
"Where is he from?"
"Kansans."
"Yerom a problbition town?"
"Yes, I think so."
"Well, then, treat him for delirium tremens,"
"Albany Telegram.

The editor of the Preethinkers' Magazine, too, seems to have had an onslaught made on him by nineteenth century poets: for he writes "Some think we were rather hard on the Poets" last month, but remember we have now n hand some forty-five "poems" awaitingipub lication, some of them covering five or six pages of foolscap paper. Some of the writers have instrusted that they shall withdraw their subscription soon if their "poem" does not appear and we hope they will. One good Liberal 4, who is not a subscriber sends six pages of versea and writes that if we will give it place in the Magazine, he will send us 20 cents for the copy containing it. We have an including abylum. Why not an asylum for "Poets," Something must be done and that speedily."

The New York World thinks that "the Salvation Army men are making light of the Gospel the wrong way when they elope with other people's wives." They are damning two souls to say the least of it.

There are 40,000 women studying in the vati-

us colleges in the United States. This is the ort of thing that is dragging the American college down to the level of a mere educational institution.-Detroit Pree Press,

EXAMPLES ARE CONTAGIOUS.

We're not going to open our church on Sun

day any more,

Why no?

Become the deacons think it is showing a
bad example. It might lead to the opening of
theatres, ministrel entertainments nud even
saloons in time. theatres, minutes entertainments and anions in time.

That's so. They is wise men, those deacons are.—New York Frees.

"Gretchen," said a German professor, "do have that eat put out of the room; I can't work while it is making such a noise. Where can it

'Why, professor," answered Gretchen, "you are sitting on it."-Kansas Chief.

If I were to ask you to marry me you would ot be offended, would you?
Why, certainly not. I always enjoy being

proposed to.--Indianopolls Journal. Lord Tennyson owns a productive dairy

the Isle of Wight. It is a uniter of record that he doesn't water his milk. The critics cannot say as much of some of his very recent poetry.

for the use of man, and before he had written plenish the earth." This is the first command he ever gave, and it is almost the only one he ever gave that has ever been obeyed.-Agnostic

Who is this Marvelous Man, Doctor

This question has been asked by many? The

Dr. A. B. Dobson, Maquoketa, lowa Dear Doctor-Your remedies and picture re ceived all right. I have been using your reme

unable to turn over without assistance, but since taking your remedies I can sit up to have doctors said consumption had set in and I had the good spirits I will not need them yet.

but I do now. I am gaining so fast that the neighbors can hardly believe it is myself. Thave sent you a great many patients and will send

I had twenty calls on Monday to see your picture and to see if I was really galning as make of it, as they were all expecting me to die. They say, "Surely this is a miracle. Who is this man that can work such wonders?" and many more such questions. Send remedies soon so they will reach me before this mouth's medicine is gone. I wish I could tell to the me. God bless you! is my prayer.

Long Lake, Hennepin Co., Minn. See ad. in another column.

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

Mrs. C. D. Pruden will answer calls to lecture Address: 633 Cedar street, St. Paul, Minn. Mrs. Lena Rible addresses the Union Society

of Spiritualists at Cincinniti, O., during June. and December of 1891. Address 280 Dewitt St.,

pon, Wis., for engagements to lecture for the

VI., during June, where he may also be addressed for future engagements. Mrs. A. E. Kibby, of this city, is engaged for

sive Spiritual Society of Springfield, Mo. Dr. Geo. W. Carpenter of 1146 Grenshaw St.

attend funerals if not too far away from home. F. G. Wilson is open for engagements. Adwill furnish appropriate poems, vocal and in strumental music.

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

Mrs. Nellie S. Bande, inspirational and trance lecturer, can be addressed for engagements at Capac, Mich. Would be pleased to make cu-Terms reasonable, and references given if re

Frank T. Ripley will make his annual visit to the State of Maine the last week in June. Mr. Ripley will lecture and give public tests of pirit presence anywhere in the State desired, on liberal terms. Address him care of Banner of Light, Boston, Mass.

Mrs. Mary C. Lyman would be glad to open a correspondence with leaders of different camp meetings for engagements as a speaker. is engaged at the Mantun, Ohio, camp for July oth, 28th, 20th, with and August and. Address Fulton, N. Y., Box 420.

Dr. H. T. Stauley will occupy the platform with lectures and tests for the Pirst Society of Spiritualists, of Troy, N. Y., for the month of June. Would like to make engagements west for the months of July and August. Address Dr. H. T. Stauley, 17,10 5th avenue, Troy, N. Y.

G. W. Kates and wife serve the Indiana State Association, June 7th to August 10th, with head quarters at Anderson; August 15th to 20th at Parkland, Pn., Camp. They desire to engage for the following fall and winter months. Address them as per route, or at 2234 Frankford Ave. Philadelphia, Pa.

Dr. W. A. Hale, lecturer and descriptive tes medium, has a few open dates this summer. Societies, camp meetings, associations and others desiring his services should address him at his new office, to Pearl street, Charlestown District, Hoston, Mass., at once, as negotiations with others are rapidly taking place. Terms reasonable.

Edgar W. Emerson engagements for Juneare: West Winstead, Conn., June 14th; Compounce Lake, Conn., June 17th, Will be at the different campa as follows: Parkland, Pa., July 9th to 18th Onset, Mass., July 25th to August 1st; Sunspec N. H. August 2d to 10th: Nigutic Conn. Augus with; Hawlet Park, Mich., August 22d and 23d; MC Pleasant, Clinton, In., August 26th to 31st.

A. E. Tisdale closed his month's engagemen for the First Spiritual Society, May 31st, 11c speaks in Bridgeport, Conn., and in Coming ton, Mass., during the month of June. His camp engagements are Lake Picasant, Onset lay. Warwich, Mass.; also Sunapec Lake, N. H., Queen City Park, Vt., and Temple Heights Rud Pitna, Mr. Bocietica wishing his services for toetober and November, 1891; also for Janus-ary, Pebruary, May and June, 2892, mny ad-dress him at Merrick, Mass.

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u., at the home of the bride, Rev. Dr. Marsh of the Universalist Church officiating. A num ber of the friends of the bride and groom wer present to participate and assist in the reposit gifts were presented. Their friends unite it vishing them a long, useful and happy life.

At Brunswick, N. J., June ad, at the residence of the bride's grandfather, Samuel N. Still man, by the Rev. J. Wilson, Mr. Phillip M. Humerfelt, of Belvidere, N. J., and Miss Car rie I., Stevenson, of the former place.

Of the Stockholders of the Way

Publishing Company,
Takes place at the company's office, Room No Boone Block, corner FIfth and Scott streets Covington, Ky., on Saturday, June 20th, at a o'clock p.im., to elect officers for the ensuing year, and transact such other business as may be prescuted. M. G. YOUMANS, President.

Testimonial. B. F. Pool, Clinton, Iowa—Dear Sir: Received your Melted Pebble spectacles. They are per-

fection. Vour chairvoyant vision excels every other method. Inclosed find P. O. order for your Magnetized Compound.

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MRS. MARY A. FISHER.
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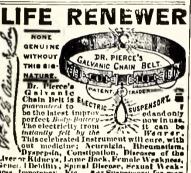
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OURTH PAGE-Lights and Shadows of Sumship, Moses Hull; Mind vs. Matte W. Humphrey; A Protest; News Items.

IFTH PAGE - Society Correspondence; Advertisements.

SIXTH PAGE—Ladies' Department: When the Rain Drops Drin, Poem by Mary B. Pinch Leaflets, Lisle F. Saxton; An Experience, Mrs. Laura Hooker; Advs.

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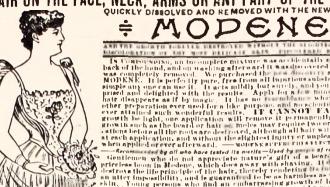
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In regard to Man as a Spiritual Deing and Life after Death? If not, send to Admin to the A Quiet Wedding.

Dr. C. T. H. Benton, special editor "Children's after Death? If not, send to Adolph Roeder, Vineland, N. J., for Catalogues. Sweden-Department" of The Sower, and Mrs. M. C. Buckner, both of Peoria, III, were united in Ruglish, German and French to stock. HAIR ON THE FACE, NECK, ARMS OR ANY PART OF THE PERSON





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

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 cleauses the scalp effectually,
and promotes a vigorous growth of the hair. It
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for reasons that cannot be given here, does not
wish her name appear.

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

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I have seen an almost marve'ous growth of the hair from its continued use.

It is now, Yeus. MATTIE E. RUBBER. 195 Fourth street, Milwaukee, Wis.

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

Written for The Better Wa A PLEA FOR MEDIUMS

Mention is frequently made in our papers of the failures, disappointment and disgust of investigators - due as they suppose to fraudulent mediumship, or, after all the whole thing is a fraud and a delusion! While results in a majority of Instances with the inexperienced have justified such conclusion, from long experionce and observation it has been settled in my mind that the trouble, from is due in nine cases out of ten to spirit frauds, instead of deceitful, or tricky mediums. I am an old man, and getting to be an old Spiritualist, rooted, grounded in the great harmonial philosophy, and am no test hunter, although they come of law, they are unsought. For my own comfort and pleasure I have frequently family sittings and obtain many cheering and comforting communications from dear spirit relations and friends.

Now, notwithstanding the sacredness, seclusion and purity of all concerned, every once in a while some spirit wretch will it vade the circle, get control and put in a spurious personation, or "begine" message, and thus mar and destroy all our happiness for the time being

There is searcely any doubt about itthere is always in every gathering for holding a seance some deceitful, hypocritical spirit around, who would blast and everthrow any institution for the good of man for the gratification of either their pleasure or malice. They have the double advantage of being invisible and often unknown. Finding that friendly advice did no good, I have lately adopted the plan of ordering them to leave, &c. I have at times while sitting with mediums of unspotted reputation, found results very unsatisfactory and as I had good reason to believe, from the cause above mentioned, My honest opinion is that there are only a few-very few mediums who are so deprayed as to debase themselves and the cause by supplanting their power by tricks and fraud-indeed if there be any such they are controled and aided by wicked spirits. I often think of an expression of Ex-Judge M. J. Crawford, of Georgia, who made no profession of religion, when asked what he thought of an endless hell? He said: "I don't know whether there is a hell or not, but if there isn't there ought to be one before breakfast to-morrow morning." May it not be that a little roasting would be the most effectual means of reforming some wicked spirits?

Now, let all Spiritualists and investi gators understand that the wicked do not cease from troubling when they pass over, and the thing to be studied is how best to understand and dispose of them.

LOVELAND'S LECTURES ON ME-DIUMSHIP.

To the Editor of The Better Way

In one of your past issues appears few strictures from the pen of D. W. Hull, on a certain class of writers and lecturers. He hits some hard blows and tells some plain truths; for reasons and common sense are often disgusted with the thoughts presented by some writers and speakers. A wishy-washy outpouring of the emotions makes poor reading, and contains little of interest and nothing of profit.

It cannot be denied that the literature of Spiritualism contains much that has no attraction for knowledge seekers and those who prize reason and logic. It is compound of indefinite generalities denotion stirring expressions which more reason, by professing to emanate om a higher source. In view of this "Hashe any tever" "I don't know." "Hashe any tever" "I don't know." "Hashe any tever" "I don't think he has." "And you can't find out what was the matter with him." "And proceed the control of the control and emotion stirring expressions which ignore reason, by professing to emanate from a higher source. In view of this fact, it is not only an agreeable surprise but a most profitable privilege, to encounter such a work as Prof. Loveland's lectures on mediumship.

Although this book was issued from the press in 1889, it was not my privilege to read it until recently, and knowing that many who want more knowledge than they have yet been able to find in other works, have never read this book. I wish to invite their attention to it. Prof. Loveland is one of the oldest exponents of Spiritualism, and no one places a higher value on the reasoning subscription soon if their "poem" does faculties than does he; and his writings are even characterized by devotion to reason -- the highest faculty in man. Consequently his writings have a solid and substantial basis, free from the froth and foam of the sentimental emotionalist. Deep thinkers are not very numerous in this world, and many people seem satisfied to deal with the manifestations of Spiritualism, without an effort to discover their natural and scientific origin. It is enough for them to tific origin. It is enough for them to sort of thing that is dragging the American know that "spirits do it," but how, or in college down to the level of a mere educational what manner is beyond their concern. Others desire to unveil the mystery of mode and method, and for such, Prof. Loveland has produced this work. To me it is the most satisfactory work I have ever read; and it stands as evidence that the author is one of the profoundest thinkers among this class of writers.

To illustrate the value he places upor reason, I wish to make one quotation: "Progress and improvement are possible only to reason. If all heaven and earth were as plain to eye and car as the simplest object, without reason to grasp and apply the lesson, it would be as useless Middle Aged Spinster as tramp comes into us as the croaking of frogs at night.

The best of the 6-13 cm and the feet of t The beasts of the field can see the sun, moon, and stars, but what do they know riage'-Boaton Herald.

of progress? A dog, a horse or jackass might see a spirit person; but would they have faith in a hereafter? And why not? Because sensing and percepception teach us nothing without rea 5011.

From first to last the book is interest ing and instructive; and the seventh lecture on healing mediumship is one that every Spiritualist should read, who crazes, under various names of mental, spirtual and Christian science. It ex-plains the mysterious and the marvelous gives the method and manner of healing, and presents something for study and meditation besides a multiplicity of meaningless words; which is the stock in trade of the various mind cure schools that retail the same for exhorbitant light and knowledge on the momentous subjects with which this book deals. I would say, don't fail to procure it and profit by its possession. Its circulation should be extensive because of good it will do, for ignorance will be displaced wherever it goes. C. Shvkranck.

make you look so young? Oh, nothing much, only been using Hall's Hair Renewer to re-store the color of my hair.

PUNGENT PARAGRAPHS

After our worthy Secretary of State's recovery from his illuess, a humorous editor wrote: Mr. Blaine took a drive yesterday to see if he

Postage stamps for the return of MSS, is the chief requisite for young poets entering the race for a laurel crown.

reserved while in the interior of the whale by dodging the gastric juices so nimbly that the digestive apparatus could not get a hold on him. It is bad enough to believe the whale story, but this is like rubbing it in, as it were

Mrs. R DE N-Garden of Southworth attri-butes her long name to the poverty of her parents, they being at the time too poor to give her anything else.

Unity, of Chicago, says, "Theology is only talking about religion. It is not religion it

Does a "loud hand-writing" help the deaf to read better?

First the citizens clamor for more light When given to them, the means are deprecated -- the wires overhead, and want them under the ground. When the latter is granted, injunctions are made against tearing up the streets. If continued, it will probably end in having no light at all.

Parson Holmes, of Duquoin, Ill., who has confessed to making counterfeit coin, should be tried on that complaint first, and if that does not suffice for a conviction, then haul him up on a heresy indictment,-N. Y. World.

Waiter looking in on a noisy card party in a hotel bed room—I've been sent to ask you to make less noise, gentlemen. The gentleman in the next room says he can't read.

Host of the party—Tell him he ought to be ashamed of himself. Why, I could read when I was five years old.—Ex. as five years old.-Ex.

Of the twelve largest cities in the world three tre located in Japan.

"You have spurned me," he cried bitterly; "I

will go into the busy world. I will fight and win. My name shall be known and my riches envied"— Then," "she interrupted, "try me again."-Judge.

RECONCILIATION.

Tourist in Kentucky -I hear that the longstanding Corksight-Hempdon vendetta is at an end at last, Colonel? What has brought about the reconciliation?

Col. Corkright cheerfully -Oh, by a lucky chance I shot off the last three of the Hemptons.-Puck.

THE MODERN PLY.

"Will you walk into my parlor?" said the spider to the fly. "Well, hardly." said the insect, as he winked

Your parlor has an entrance, but of exits it is So I'll stay outside in safety and remain a little fly."-Ex.

KNEW HIS MAN.

'I can arrive at no conclusion, sir.'
'Where is he from?''

"Kansas."
"From a prohibition town?"
"Yes. I think so."
"Well, then, treat him for delirium tremens."
—Albany Telegram.

The editor of the Freethinkers' Magazine too, seems to have had an onslaught made on him by nineteenth century poets; for he writes "Some think we were rather hard on the thus: 'Poets' last month, but remember we have now on hand some forty-five "poems" awaiting publication, some of them covering five or six pages of foolscap paper. Some of the writers have insinuated that they shall withdraw their appear—and we hope they will. One good Liberal 2 who is not a subscriber sends six pages of verses and writes that if we will give it place in the Magazine, he will send us 20 cents for the copy containing it. We have an inchriate asylum. Why not an asylum for "Poets." Something must be done and that speedily."

The New York World thinks that "the Salva tion Army men are making light of the Gospe the wrong way when they clope with other people's wives." They are damning two souls to say the least of it.

There are 40,000 women studying in the various colleges in the United States. This is the institution,-Detroit Free Press.

EXAMPLES ARE CONTAGIOUS.

We're not going to open our church on Sunday any more.

Why not!
Because the deacons think it is showing a had example. It might lead to the opening of theatres, minstrel entertainments, and even saloons in time.

That's so. They're wise men, those deacons are.—New York Press.

"Gretchen," said a German professor, "de are that cat put out of the room, I can't work while it is making such a noise. Where can it

'Why, professor," answered Gretchen, "you are sitting on it."-Kansas Chief.

them to church on Sunday. Ram's Hoth.

NOT ENCOURAGING

not be offended, would you? Why, certainly not, I always enjoy being proposed to -- Indianopolis Journal.

has beeen afflicted with the mind-cure he doesn't water his milk. The critics cannot

Mr. Pinkie to p in .-My dear, the doc says a brisk walk before going to bed will sure sleep to insounin aufferers like myself. Mrs. Pinkie-Well, my dear, I will clear toom so you can walk. Please carry the bawith you.-New York weekly.

In the very first chapter Jehovah ever wrote for the use of man, and before he had written twenty-nine verses of that chapter, he gave the This is the first command plenish the carth." he ever gave, and it is almost the only one he ever gave that has ever been obeyed.-Agnosti

Who is this Marvelous Man, Doctor Dobson?

This question has been asked by many? The following letter will throw some light on the

Dr. A. B. Dobson, Maquoketa, Iowa Dear Doctor-Your remedies and picture re ceived all right. I have been using your reme dies for two weeks, and thank God I am getting

unable to turn over without assistance, but since taking your remedies I can sit up to have my bed made. I had been given up to die. The loctors said consumption had set in and I had my burial clothes made, but thanks to you and good spirits I will not need them yet.

I did not believe in spirits nor Spiritualism but I do now. I am gaining so fast that the neighbors can hardly believe it is myself. Thave sent you a great many patients and will sen you many more.

I had twenty calls on Monday to s picture and to see if I was really gaining as fast as reported. They don't know what to make of it, as they were all expecting me to is this man that can work such wonders?" and many more such questions. Send remedies soon so they will reach me before this month's medicine is gone. I wish I could tell to the sick of the whole world what you have done fo me. God bless you! is my prayer. Truly yours. HELEN MASON

See ad. in another column.

MOVEMENTS OF MEDIUMS.

Moses Hull speaks in Grand Rapids, Mich during June.

Mrs. C. D. Pruden will answer calls to lecture Address: 633 Cedar street, St. Paul, Minn.

Mrs. Lena Bible addresses the Union Societ of Spiritualists at Cincinniti, O., during June. Willard J. Hull has open dates for October and December of 1891. Address 280 Dewitt St.

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

Bishop A. Beals will speak at Londonderry it., during June, where he may also be ad dressed for future engagements. Mrs. A. E. Kibby, of this city, is engaged for

the months of May and June for the Progressive 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 F. G. Wilson is open for engagements. Adddress Box 36, Mantua Station, O. Mrs. Wilson will furnish appropriate poems, vocal and in strumental music.

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

Mrs. Nellie S. Baade, inspirational and trance lecturer, can be addressed for engagements a Capac, Mich. Would be pleased to make en gagements for the Eastern camp meetings Terms reasonable, and references given if re quired.

Frank T. Ripley will make his annual visit to the State of Maine the last week in June. Mr. Ripley will lecture and give public tests of spirit presence anywhere in the State desired, on liberal terms. Address him care of Banner of Light, Boston, Mass.

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, 20th, 30th and August 2nd. Address Fulton, N. V., Box 420.

Dr. H. T. Stanley will occupy the platform with lectures and tests for the First Society of Spiritualists, of Troy, N. Y., for the month of lune. Would like to make engagements west for the months of July and August. Address Dr. H. T. Stanley, 1730 5th avenue, Troy, N. V.

G. W. Kates and wife serve the Indiana State Association, June 7th to August 10th, with headquarters at Anderson; August 15th to 20th at 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.

Dr. W. A. Hale, lecturer and descriptive test nedium, has a few open dates this summer Societies, camp meetings, associations and others desiring his services should address him at his new office, to Pearl street. Charlestown District, Boston, Mass., at once, as negotiations with others are rapidly taking place. Terms

Edgar W. Emerson engagements for June are West Winstead, Conn., June 14th; Compounce Lake, Conn., June 17th, Will be at the different camps as follows Parkland, Pa., July oth to 15th Onset, Mass., July 25th to August 1st; Sunapec N. H., August 2d to 10th; Niantic, Conn., Augus isth; Haslet Park, Mich., August and and aid Mt. Pleasant, Clinton, In., August 10th to 31st.

A. E. Tisdale closed his month's engagement for the First Spiritual Society, May 31st. He speaks in Bridgeport, Conn., and in Comington, Mass., during the month of June. His camp engagements are Lake Pleasant, Onset Bay, Warwich, Mass.; also Sunapec Lake, N H., Queen City Park, Vt., and Temple Heights and Etna, Me. Societies wishing his services for October and November, 1801; also for January, February, May and June, 1862, may address him at Merrick, Mass.

THE BETTER WAY being the cheapest Spiritualist paper published and the avenue for the best and leading minds to express their thoughts, it should be read in every family circle. It will be sent on trial three months for

A Quiet Wedding. Dr. C. T. H. Bentou, special editor "Chidren's Department" of The Sower, and Mrs. M. C.

of the Universalist Church officiating. A number of the friends of the bride and groom were present to participate and assist in the repas for the occasion, and a number of valuable gifts were presented. Their friends unite in wishing them a long, useful and happy life.

of the bride's grandfather Samuel N man, by the Rev. J. Wilson, Mr. Phillip M. Humerfelt, of Belvidere, N. J., and Miss Carrie L. Stevenson, of the former place.

ANNUAL MEETING Of the Stockholders of the Way

Publishing Company,
Takes place at the company's office, Room No Boone Block corner Fifth and Scott streets. s'clock p.im., to elect officers for the ensuing year, and transact such other business as may C. C. STOWELL, Secretary, he presented. M. G. YOUMANS, President.

Testimonial.

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

Juclosed find P. O. order for your Magnetized Respectfully, MRS, MARY A. FISHER. South Deerfield, Mass.

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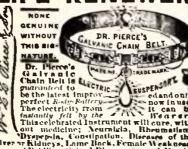
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in the development of mediumship. Send to any address upon receipt of price, \$1.00 per box ample box by mail, so cents Address DR. N. H. EDDY, Cincinnati, O., care of General Delivery, P. O.

Have you read the Doctrines of Emanuel Swedenborg In regard to Man as a Spiritual Being and Life

after Beath? If not, send to Adolph Rooder. Vineland, N. J., for Catalogues. Sweden borg's works and New Churchillterature in Bucknet, both of Peoria, ill, were united in English, German and French in stock

It must provide the angels to understand what the bonds of wedlock. May the coclock p. the tolk in prayer meeting in, at the bonds of the bride, key, br. Marsh HAIR ON THE FACE, NECK, ARMS OR ANY PART OF THE PERSON in, at the home of the bride, key, br. Marsh ON THE FACE, NECK, ARMS OR ANY PART OF THE PERSON in, at the home of the bride, key, br. Marsh



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0 1 4

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

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

Lots Waishmooner.

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