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THE ROSTRUM.

Specialty Reported for The Better Way. WOMAN: THE PROBLEM OF THE FUTURE.

A Paper Read to the Members of the Psychological Society, at Daulby Hall, Liverpool, England, on Monday Evening, April 21st, 1890, by Mr. J. J. Morse.

The inferiority of woman is a settled conviction in the minds of a large majority of men even yet. It is still alleged she is not man's equal in intellect, in business capacity, or bodily ability. She is, however, good enough for a sweetheart, wife, mother, or even queen. But a strictly defined domesticity, and a virtually ornamental royalty, may be said to mark the limits of her usefulness by many, otherwise free minded critics male and female. Aspirations for other spheres are frowned upon, laughed at, or sternly denounced. True, she may teach our children, nurse our sick in home, hospital, or on the battle field. She may even enjoy the right of remaining single, and earn the title "old maid" in consequence, but, let her challenge man in the fields of literature, trade, commerce, finance, the learned professions, or daily industries, and there are many who at once raise the cry of "Woman's sphere is home;" and does she remain undaunted thereby? She is further advised that she will "unsex" herself, become "mannish," and "immodest," lose that feminine "charm" and "grace" which marks out her nature so distinct from man's! She may deck the church, distribute tracts, conduct Sunday school classes, beg for money to support the pastor, but she must "keep silence in the churches," for men must do the business. So far as ordinary well-to-do middle class society in this country goes, with its conservative instinct, and its religious subjections, one cannot anticipate a ready or cordial welcome to the doctrine that woman has other duties than those included in the sphere called home. Girls are trained to expect matrimony as the end of their existence, while to argue that they have a right to sustain themselves by labor of any sort is an argument only entertained to be scouted as unladylike at best, when not denounced outright as an outrage upon the proprieties. Yet, in spite of the dead weight of fossilized opinions, woman's sphere has expanded wonderfully in the past fifty years, and it still evidences a continuance of like expansion in the future. And as this woman question gradually emerges from the

ignorance, prejudice and sarcastic "wit" of the writer's writings who still assail it, and enter into the domain of practicality we may—some of us, at least—remain in the world long enough to see woman's place considered as of equal importance with man in the world to which they each belong. In dealing with the topic, however, let us discard sentiment as much as possible. The problem rests upon certain very real facts, and to these let us direct our attention. The starting point is this: that in civilized countries the tendency of the increase of population is towards a constant surplus of the female sex. Clearly, in a monogamic country like ours, some women must go without husbands, for lack of men. Every unmarried, non-productive woman is a charge upon the home in which she lives, or the community of which she forms a part. Somebody has to keep her. "It is our duty to sustain our own," you say? True. But ought any person, man or woman, be sustained in idleness? But "she does honest work"—Yes, so does your servant, whom you pay; what pay does your unmarried sister, or daughter get? "Food, clothes, pocket money." Very good. But if these are given in return for service she becomes a worker for hire, in effect, and a competitor with the ordinary domestic servant. But there are thousands of women and girls—maids, wives, widows and orphans—that are literally compelled to work or starve. If it is indelicate and immodest for the "young lady" of the "villa" or the "Terrace" to work, how shall we justify it in the case of the "young person" of the poor? The objection to women workers is, so far, a sentimental one, but the fact remains that the rate of increase is greatest among the poor, and as there are more women than men in this country, the poor will have the most of the sex among them, so the "Arriels" must work to live, and the "Vere de Veres," having no need, can exist in idleness! If the sexes continue, the preponderance of women over men will, ultimately, become enormous. To meet the contingency, either more women must become self-supporting—i. e. workers—or else men must work harder and longer to sustain the addition to the population. The Chinese plan of smothering girl babies would hardly do as a solution of the problem. As an economic question, then, this law of increase constitutes a Problem of the Future. The history of British Legislation records a continual enlargement of the people's rights. Generally, however, for people, one must read "Man," and until the Married Women's Property Act came into operation, and the act empowering magistrates to grant separation orders, the distinctive legislation, recognizing woman as a legal unit, was not alarming in proportion, or conspicuous in character. A further advance was made in the matter of her rights as to an elective franchise—either as suffragist or candidate—in municipal, school board and county council elections; and, it cannot be denied that she has exercised her prerogatives with conspicuous discretion and effect. But tho' the franchise has been extended to her so far, hitherto all attempts to extend to state, though, that the elective franchise is exercised by unmarried women in the Canadian province of Ontario. There women stand on the same equality with men. In Wyoming (United States), a territory of 98,000 square miles, women vote on an equality with men; the same is also true of the State of Kansas, while Texas, a State of 255,000 square miles, also accords equal suffrage to both sexes. In Sweden the suffrages of women are made the same as here, except that they indirectly vote on the Swedish Upper House. In Russia women, when heads of households, vote for all elective officers and on all local questions.

In Austria Hungary they vote, by proxy, at all elections, including those for the Imperial and Provincial Parliaments. In Italy widows vote for members of Parliament. In British Burmah women tax payers vote in the rural tracts. In the Madras Presidency they can vote in all municipalities, as also in the Bombay Presidency. Municipal suffrage exists in New Zealand, and it is now resolved that women vote for members of Parliament there also. As Britain claims to be the forward nation of the age, let us ask when will she accord woman that final right—to vote for members of Parliament? As a spinster, with a little in the funds, as a widow holding property, real and personal, in either case a tax payer, why is she debarred from a voice in the election of those who frame the taxes, and make the laws she is as much ruled by as her brother, who is, here, a voter? Taxation without representation is unjust. If she could elect "our member," or herself become "our member," woman's rights, before the law, would be safer than they are now, and on statute books would be freed ere long from many evils that they now enshrine. A just condition of society is one where rights are not questions of sex. A woman or a man, doing identical service, are entitled to identical rights in connection therewith. The influence of manism in legislation is plainly expressed in our divorce laws, the "age of consent," and a law that can only be described as a "protection to males." If Britain is to lead, she must be just, and arrange that both sexes exercise the rights of citizenship. When they fulfill its duties, politically, then, woman is the problem of the future. In the exercise of his undoubted prerogative man has an undoubted right to remain single, work for himself, and, so far, be a self-supporting unit in the social fabric. But he finds women enter into competition with him. He then condemns her for doing that which he has done. Prates of "home duties," "women's sphere," "her family," etc.; yet if the wife keeps the shop, helps in a business, attends to the books, as well as her house, as thousands of tradesmen's wives do, then there is no talk of woman's sphere, etc., for she is saving the cost of clerk, assistant, laborer, all honor to such women. But her unmarried sister has as much right to work, without losing caste by so doing. And men should accord her full freedom to be and do that which she is best fitted for. Again, let it be remembered we have more women than men. And further, let it be remembered that hitherto, the industrial struggle for women has been engaged under every disadvantage. The nail makers of Cradley Hook, the brickmakers in Staffordshire, Bryant and Mays, match girls in London, the sewing girls of East London, Sweaterdon, are but types of the horrors that we know all too little of. While the fearful social evil is but another outcome from the same question, woman's industrial disadvantages, justice urges her incontestable right to be self-supporting if she will, and she would be so, in thousands of cases, if, for doing the same work as well as a man, she got like pay for doing it. Let her be self-supporting, and her lot will be easier, for she will not feel compelled to get a husband as her only chance in life. Broaden her field, and you enlarge her character. The stronger you make woman, the better you will make society. Should women workers combine, and act with perfect solidarity, they could revolutionize the ranks of industry. The industrial life of woman makes her a problem of the future. Space forbids a list of women philanthropists, writers, poets, scientists, mathematicians, doctors, lawyers, astronomers, preachers, lecturers, officials, rulers, etc., in all of which capacities she has signalized herself equally with men, but Elizabeth Frey, Lucretia Mott, Florence Nightingale, Mame de Stael, Mary Wortley Montague, Madame Roland, Mrs. Hemans, Mrs. S. C. Hall,

Eliza Cook, Miss Caroline Herschel, Mme. Le Paute, Mrs. Somerville, Lady Murchison, will illustrate what women can do as philanthropists, writers, poets, scientists, etc., while as officials and rulers a number of illustrious examples will at once occur to you from sacred and secular history. These were but straws showing the trend of the current. What others have done can be done again. But, unquestionably, the future moral, political, social and industrial history of our country will be as much concerned with woman as its past history has been with man. And, as this appears to the writer to be the case, he unhesitatingly affirms that moralists, social reformers, politicians and workers will find that woman is the problem of the future. It is not expected that all will agree with this paper, but yet we may write with Dryden and say: "And as for the women, tho' we scorn and flout 'em, We may live with, but we cannot live without 'em." MEDIUMS—WHAT ARE THEY? BY G. B. CRANE. Waiving the inquiry whether the prophets, seers, seeresses, etc., who figure in Jewish history were essentially the same as the so called mediums of the present day, I will request of those who are now degrading phenomenal tests and claim that "seance shows" are damaging our cause, to explain the process by which a medium gives utterance to facts about which it is simply impossible for him or her to have obtained the slightest item of information through ordinary channels, and which amount to a clear, unequivocal revelation to the sitter. In illustration and as an example in point, I send you the following narrative and experiences, and for the literal truth of every particular item you may hold me to rigid responsibility, the substitution of fictitious for real names excepted: James Brown descended a long ladder into an unused well. Isaac seeing something wrong with him, went down for his relief. Choke damp killed them both. A month later the mother of James, alone in her room, apostrophized: "If my dear boy can hear me, will he meet me at Mrs. W—'s an hour hence?" The ladies had never seen each other, and no intimation of the intended visit had been given. On entering her outer room Mrs. W—, in an excited manner, said: "Here you are," as if she had expected that she was coming—led her into the adjoining room and immediately became apparently unconscious, and said: "My dearest mother, I am so glad; that was a terrible affair. The last I remembered was putting my arm up out of the water; the next I stood by you on the porch at home. I was surprised at your refusing to answer nor seeming to see me. Then came brother Sam and grandma, and grandma with grandpa W— (the two last passed away forty and fifty years ago, thousands of miles away). I was amazed; could not conceive what it all meant. Then they told me I was dead. Good Lord! how I felt, to leave you all so suddenly and so unexpectedly, with all the bright prospects before me." And he went on to speaking of family and business affairs, much of which was known only by him and his mother. Then the medium's manner changed. She said: "Mrs. Brown, don't you know me? I am Isaac; I have no friends here as James has, but I tried harder to save him on your account, and went further down that ladder because I knew how terribly his death would sffect you, and you were always so good to me. I have tried often to make you see me since I died, and one night I thought you did see me." (Mrs. B— claims that she saw his ghost once. She is mediumistic.) Now came an Indian control and gabbled: "Miss Julia B—, I know you, I know your papa; he, the old Doctor, live good while yet. Tell him next time he write Bundy, sign his name, do good, folks believe him."

I had just sent a column or more to Col. Bundy, of the Religio, signed "Old Spiritualist," requesting him to carefully keep me in cog., and I am sure no one in California but my wife knew anything about it. We have hundreds of the above kinds of tests, but the following is more remarkable and demands a preface: In 1854 a ten year old orphan, homeless girl, applied to us for protection. After years of fruitless endeavor to train her into good behavior, we gave it up and placed her in a Catholic asylum in San Francisco for care and discipline. We had found that her heredity was bad—her parents were from the English Penal Colony in Australia and had died in San Francisco. She escaped from the institution in which we had placed her. Her brother found and took her to Elko, where she married and became a notoriety; for the last twenty years we had not heard a lip about her. She had passed out of mind. Now, at the above seance, Mrs. Brown was astonished by being addressed by the ward of her own girlhood in language so characteristic of the girl that her identity could not be mistaken. "Miss Julia, I am Susan; you don't know I am dead, but I am;" and she went on in the use of language and references which proved beyond one doubt that it must be Susan or some mind and heart that could counterfeit her exactly. I wrote to Elko inquiring. Nobody could tell me whether she was living or not until last week, a letter from J. F. Triplett, a prominent citizen of Nevada, informed me that he had obtained reliable information of her recent death at or near Oklahoma, in the Indian Territory. If this, in the language of Robert Dale Owen, is not making out a case, I would like to know what is. His case was verifying the history of the Child estate, as given by the spirits of its last owners of that name who died in the reign of the Stuarts; by tracing the records back over two hundred years. Mine is the endorsement of Milton's assumption that "Millions of spiritual creatures walk the earth unseen, Both when we wake and when we sleep." If the above named facts do not prove that at the death of our physical organism the spiritual body claimed to exist by Socrates and St. Paul, is freed from the restraints of the natural body, retaining its individuality and selfhood, and able to mingle with, cognize and communicate with spirits and intelligences still in the flesh, I respectfully enquire of doubters what they do prove? Facts are significant; they always prove something. "A fact," says Brossais, "is the most brutally obstinate and unyielding of anything in nature," and at least one of the facts I have narrated bids defiance to any explanation aside from the admission that an outside, invisible intelligence controlled the vocal organs of the medium, and made them reveal the fact of the physical death of Susan, and I may add, the continued life of others who were being mourned as dead. The Indian Territory portion of the above will be painful to fraud hunters and "commercial" Spiritualists. It affords no possible chance to charge the medium with obtaining material for the tests in old newspapers, graveyards, or by the help of confederates, and yet brother Bundy may again be told that the medium in question, Mrs. W—, "has no psychic power," is a rank fraud. I should here add that although no ballots were used at the seance in question, and no names given by the sitter, a large number of persons, of whom the medium could never have heard, were referred to by her by name. When such mediums are denounced by acknowledged leaders in the spiritual ranks as frauds, and published to the world as such, it is but natural for the uninitiated to conclude that all the balance are tricksters, and for clergymen to proclaim from the sacred book that modern Spiritualism is a delusion and a snare. But denunciation and denial are not proof, and truth at this or any other time is as real and sacred as in the days of Saul, Samuel, Huldah, and the "Woman of Endor." While my answer to the question I propounded at the outset is only so far inferential, and amounts to little more than every investigator of occult phenomena understands, i. e., that mediums are instrumentalities, through whose agency we are enabled to hold

intercourse with the spiritual, the invisible world, with which this world of mankind is surrounded and interblended, I have done nothing explanatory of the laws and philosophy which constitute mediumship. I think, however, that I have done enough to justify me in demanding an explanation of those who talk so flippantly about psychic power, awarding to those of their own clique a vast amount of that—to me—inscrutable commodity, and withholding it from others through whom the most astounding manifestations occur. A magnet will lift a steel needle, but not a brass pin, and why not? *Quen saba!* Let truth be our magnet wherever found, "whether on Christian or on heathen ground," and it will lift our cause high above the baser metals with which it is now being invaded and despoiled.—Golden Gate. Written for The Better Way. ORGANIZATION. BY I. N. RICHARDSON. Allow me to preface my article by stating that I do not claim infallible authority, but presume somewhat from analogous deductions of natural causes. In the term organization we have a wonderful field for investigative discussion, and the arguments adduced from both sides are truly profitable. That nature is organic I am inclined to disbelieve, but co-operative throughout her vast domain. And every attempt at organization, in any form, whether politically, religiously or otherwise, invariably stagnation and aggressive monarchism has been the result. Every political organization, down to the present time, have banded together for a purpose, and so compact have been the creedal systems of organization that nothing of a reform nature could gain cognizance, save only through their own peculiar machinations. No sooner had our colonial forefathers rested from the British crown, America's freedom by undaunted co-operative allegiance, then a political organization was formulated, adopting somewhat the forms and ceremonies of the mother country. And thus we find it true of all ancient forms of organization, a downfall has ever been the result. The Christian (?) church throughout the land have organized and arrayed themselves against non-believers in their particular methods—for methods they must have, hence no organization. And as a result of organization, we find a dropping out, as it were, into a broader, more liberalizing plane of action, co-operating with their fellow mortals in the great struggle for unfoldment. Nature, in her constructive sense, never organizes. Atoms are not organic, but co-operative, hence the dissolution termed death. Wherever there is filial attraction co-operation is established, and all proves calm and serene. Had Spiritualists attempted to organize in the advent of Spiritualism in this country they would have been set upon by a bloodthirsting, stoniging, sectarian creed, which would have completely demolished them. But through the law of consanguinity and mutual attraction Spiritualism lives and has its being. And now let us make it sacred by not organizing to arrest a few who have gone astray into the paths which lead to dissension, for they, like wandering planets, are strolling in forbidden fields, only to return. "The church of the spirit" is inherent within every soul entity, and must out into action in accordance to its confines, and to further emancipation by a closer confine of self-abnegation through organization is but to perh-h spiritual evolution in condonement of sacrificial blood. And in conclusion, I would say, if the Spiritualists persist in organization, they, too, will be denominated as a creedal society, having limitations set for them, but, as they now are, free and untrammelled, searching the universal spirit of life, keeping pace with time in all its unfoldments, building a grand and elaborate structure of immortality, robbing death of its entity, giving life, vigor and peace to all mankind. Let us be free; do not organize. Schnorpske says, the best specimen of the so-called dampool is made up of human arrogance and donkeyism in equal proportions.

Written for The Better Way.

THE ORTHODOX HELL.

BY S. N. ASPINWALL.

"By the decree of God, for the manifestation of his glory, some men are predestinated unto everlasting life, and others foreordained to everlasting death. These men thus predestinated and fore-ordained, are particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished.

The souls of the wicked are cast into hell, where they remain in torment and utter darkness.

"The punishments of sin in the world to come are everlasting separation from the presence of God, and most grievous torments in soul and body, without intermission, in hell fire forever."

"The wicked shall be cast into hell, to be punished with unspeakable torments, both of body and soul, with the devil and his angels forever."

These are some of the articles of faith in use in the Presbyterian church of today—a church which, I am sorry to say, was my early educator in the Christian religion, because it took me a long time, after I had arrived at years of maturity, to overcome the teaching of my early childhood. I consider its teachings of foreordination, predestination and infant damnation as degrading to the human mind; and when calmly and reasonably considered, is both horrible and outrageous in its effects upon humanity, and is and has been the means of sending more persons to their death and the insane asylums than any other one cause.

My grandfather was a physician, and I spent much of my early life with him. We had for a neighbor a gentleman—a lawyer by profession—who was taken sick with inflammation of the bowels. A consultation of physicians was held over his case, and it was decided that he must die, they could do nothing more for him; and, as he was a man of property, it was thought best to tell him that his days and hours were numbered, so that he could make any arrangements he wished with his earthly affairs before being called upon to meet his God. He was an attendant of the Presbyterian church, and I think a member of it. My grandfather, being his neighbor and physician, was selected to tell him to prepare for death, as they had done all for him that they could. After telling him he looked up and said: "Must I die? O, God! must I die? Where will I go? I can't die! Doctor, is there no help? Shall I go to hell?" And when told there was none, he raved and screamed so that he could be heard by every passer by, and by those collected on the opposite corners of the street; and for two days and nights he raved in this way through his fear of death and hell, until the spirit took its flight, and the mortal material body was returned to the elements from which it came. I shall never forget it, nor its lesson to me, as that was the first light to break in upon my reason and tell me that there was no literal hell.

The orthodox Christian minister asserts and insists that an eternal hell is quite as indispensable in the "Christian scheme of salvation"—salvation to the elect few—the predestinated handful, we suppose—as is an endless heaven. God would not be just, argue these zealots, were there no hell in His scheme of government. Now, we do not wish to offend our orthodox friends, but to us this assertion is rank moral blasphemy; and an insult to the goodness, the greatness, the mercy, the benevolence, the omnipotence of the Eternal Father.

The Christian world accepts as an axiom, that goodness is an attribute of God, and that the negative of goodness, viz: badness, is an attribute utterly foreign to the Supreme Master of the Universe; if so, then would a being absolutely powerful and abstractly good tolerate an eternal hell of infernal torture, for the souls which this omnipotent and all benevolent God himself created? To put the question seriously in, we hold, a blasphemous insult to the divine goodness of the God who, according to these orthodox upholders of hell, is yet the God of love, yet they say that he is the God of endless torture; that is, that he is the God of eternal hate, which means that he is the God of both love and hate, of goodness and badness. This is an unnatural absurdity, a contradiction of terms, an impossibility in reason, a logical laughing stock.

If we grant that God is good, and also grant that he is omnipotent, then the orthodox hell, the hell of fanaticism, of bigotry, of superstition, is an impossibility, for no being all good and all powerful would tolerate the hell of the fanatics for a duration of even ten minutes, instead of an eternity. If there is a hell of sulphurous flame and broiling brimstone and burning marl, in which billions of souls are condemned to suffer for all eternity, then the God of love is not omnipotent in creation, for, if he were, his very first act would be to pardon the tortured and to wipe hell out of creation. Not reason alone, but feeling and intuition demonstrate the truth of this view. Now again, would endless torment be even in consistency with justice—with justice in its barbed, sternest and most relentless sense? The most wicked men who ever lived, Nero, Caligula, Constantine, or the Savage of Dahomey would expiate his sins in a day's subjection to the tortures of the

hell of the fanatics, yet we are asked to believe that even ordinary sinners, men born with a disposition to sin, are to be roasted for all eternity in never dying flames, by the sentence of the God of love who created them with all their imperfections, and who in his omnipotence could have created them pure and sinless beings, had he willed so to do. Why, the idea, when you think of it seriously, is revolting! Even the heathen mythology has nothing to compare with it; yet many of us have been brought up to believe these monstrous ideas true, and uncounted millions have lived and passed into the great beyond with the same belief forced upon mankind by the priests and rulers of former ages. God is a God of justice, and being such, could not create beings for such an appalling fate. God is a God of justice, and therefore doubtless owns a responsibility for the fate of his creatures to his own divine sense of justice. God is the God of goodness and of love, of mercy and forgiveness, and as such would, according to our poor finite conception of the Creator, employ all the forces of omnipotence to rescue even a single soul from the torments which we are asked to believe, he consigns millions annually.

There may be a hell; there must be; but it is not the orthodox hell; not the hell of the foaming fanatic; not the hell of the narrow ascetic bigot; not the hell of the sulphured hypocrite; not a hell of endless physical torture and horror; such a hell could only exist were the devil supreme in the universe. There may be, there is a place of spiritual punishment, or perhaps rather of spiritual discipline for souls, which in the flesh have voluntarily debauched their own spiritual natures; for souls which have deliberately outraged the sensitive conscience, which God their Creator gave to them as moral monitors or discriminators between right and wrong. Such a hell is one of purification rather than punishment; a school of moral progress rather than a flaming abyss of inconceivable torture; however we look at it, the hell of cruelty, of fanaticism, and of kingly tyranny is an impossibility. Man created this hell, and then, with cunning and cowardice, placed the responsibility upon his Creator—God. We thank God that humanity is becoming spiritualized, and that the orthodox hell of fire and brimstone is fast losing its hold upon the people. With most men of enlightened understanding to-day the hell of stavecraft and superstition is an exploded idea; though there are yet, we have no doubt, thousands of sour, selfish fanatics who are loath to relinquish the contemplated happiness of looking down from the realms of everlasting bliss upon the wailings, weepings and gasping of teeth of their neighbors in the hell of eternal torture.

If there is any place or hell of eternal torture, as is pictured by our rabid revivalists and orthodox friends, surely these crabbed misanthropists will get a long term sentence there. Let those who insist upon a God of vengeance and torture, upon a hell of endless punishment, cherish the horrible idea if they choose, and by all means consider themselves consigned to an eternity of horrible torture if it will please them; but they should also be willing to let those who, in accordance with reason, common sense and their own intuitive feelings, hold that their God is a merciful, a loving, a forgiving, humane and just God. We are sorry if we have offended any of our orthodox friends, but we cannot smother our convictions of the truth to meet the approval of a narrow, and indeed an inhuman and antiquated fanaticism. We have quite as much right to believe in the mercy, the goodness, the justice, the enlightenment of our Creator as they have to attribute to him cruelty, badness, injustice and barbarity.

Their idea of a God is a narrow, grim-visaged, uniplying, inconsistent, omnipotent monster—a puritanical fanatic, invested with supreme power on earth and in heaven; who has created imperfect beings and then damned them for their imperfections; while our God is all-loving, all-merciful, all just, all good and wise, and we hold and believe that, in his divine providence, we imperfect creatures will eventually be made perfect, through progression, purification and moral growth.

Written for The Better Way.

OUR FORTY-SECOND ANNIVERSARY.

BY J. W. DENNIS.

"Forty two years" is not so long a time even in the life of man, and how short a time it is comparatively in the life of our Ism, for Modern Spiritualism is yet in its babyhood, although spirit manifestations, through human agency and human mediumship, are as old as the human race; but what is known as Modern Spiritualism dates back to the Rochester rappings forty-two years ago, therefore we can say that it is in its babyhood yet. It is the youngest of all isms. Although it is young, it is a lusty and a bouncing baby; we can well be proud of it; we are proud of it, baby as it is. It is making a loud call to be relieved of the swaddling clothes of babyhood. It is 42 years old now. It is getting its teeth cut; its eye teeth are through and they are sharp ones, too; and when it gets its wisdom teeth through we will begin to look for something more grand than our baby. Young as it is, it has done a great and good work; it has virtually given us free speech on religious questions; it has virtually moderated the old-fashioned hell of our fathers of fire and brimstone; it has entirely killed infant damnation, and it has astonished the world—especially the church world. As Spiritualists we ask investigation, argument and inquiry; for we do not say to doubt to be damned; but we do say that to investigate is to believe and is to know. We have never known

a single individual to take a good square look at our baby, but what they begin to like him and to love him; and we never knew of an individual that became thoroughly acquainted with our baby but what they fell all over in love with him. They can investigate, thoroughly investigate, the philosophy and the phenomena of Spiritualism but what they become totally convinced and converted to our cause; and a slight investigation has caused thousands to doubt the truth and soundness of their former teachings and belief.

Many begin to investigate, and, as the light of the beautiful truths begins to break in upon the darkened vision, frightened, they rush to the God of their fathers for consolation. They rarely ever get it there, for the good seed is sown and they go back to ponder and to think; and the more they think, the more they become convinced, the more the seed grows; and the more the seed grows the more the light breaks in upon their minds; and at last, little by little, they slide over to our side and they are ours, they are one of us; they are in love with our baby. Our baby has changed many a hard headed and hell believing orthodox Christian to a warm blooded and happy Spiritualist. They have taken into their hearts a glimpse of summerland; they can now hope for heaven here as well as hereafter sometimes; and after a cold, dead materialist comes and takes a look at our baby, and as he gets a good view of our belief and a knowledge of spirit life; and as the glowing beauties of the spirit world open up before him, he, too, warms up and changes from the frozen and frigid realities of a material belief to the budding and blossoming beauties of a spirit existence.

Our baby is not only a growing and a beautiful baby, but he is a jolly and a happy one. He runs all around now; he goes over to the neighbors and they hold a little circle to see what they can get; and the neighbors take great care that those church folks next don't find out what they are doing. They lock all the doors, pull down every curtain, turn down the light and are not at home only to their spirit friends.

Well, at this little circle they get so much that the whole family in a few months are believers; and to-day there are thousands of private circles held in church going families, and that is the way our baby gets into the church and converts whole communities to our knowledge and our belief.

Our baby is young yet, and, although he is not grown to his full stature, he is a giant now, and with a giant's strides, and a giant's voice, and a giant's power of love, lays claim to the warm hearts of our people. Forty two years ago the first tiny rap was heard at Rochester; to day our baby's spirit rap is heard all over the world, from Maine to California; from the frozen regions of the North to the utmost regions of the Sunny South. To-day the rap is heard from the centre to the circumference of the earth, and every nation knows of our baby. He has rapped at the doors of our hearts and we have let him in; he has rapped his way into our family circle, and they have bid him welcome and bid him stay. He has rapped with a thundering rap at the door of the church, but they welcomed him not, but he walked right in, and they could not drive him out.

The Catholic church, priests, popes and potentates became alarmed and began to count noses, and they found that our baby had about 20,000,000 of fathers and mothers in these United States alone, and that is one way that we found out that our baby was such a general favorite. Oh! he has come to stay, our baby has, and don't let those that don't like him forget it. He has come to grow and laugh and grow fat. We love him with all our hearts; he is a darling. He talks, too, our baby does. He tells us of our friends over there; he tells us of the bright and the beautiful land—the summerland of spirit life; he bids us hope; he opens up to our view and to our spiritual vision the beauties of the home of the soul; he tells us to be good and true men and women and so fit ourselves to enjoy that future home; he tells us of no angry God, of no burning hell; of no Savior that was crucified for us; but he tells us that we must save ourselves, and that our heaven and our hell are within us—a condition and not a place.

We don't expect to live long enough on earth or in earth life to see that baby of ours grown to full manhood, but we do hope to live to see it quite a boy, able to take care of itself in spite of all the dogmas, creeds or churches in the land. He has taught us that earth is not man's only abiding place; he tells us of a realm where man's spirit dwells in perfect harmony with all nature—a realm where the rainbow never fades, and the stars will be spread out before us like islands that slumber in our presence forever.

"Is Spirit Matter?"

A correspondent asks if embryonic children are dissipated to the four winds or do they survive as conscious beings? We can only give the testimony of clairvoyants who have seen and described spirits who never drew mortal breath, but died before birth, and the statements of spirits themselves who declare that spirits are indestructible from the sacred moment of conception and grow to maturity in spirit life.

Spirit is the cause of life phenomena. The body is formed by the action of the spirit, which thus builds its own body. The body is not first formed, and then the spirit put into it from outside, nor does the spirit spring from the body as the result of its formation, but the spirit is the formative force, unconsciously operating and organizing the body, which after birth grants the conditions for the manifestation of consciousness.—Two Worlds.

SPIRITS WRITE ON SLATES.

To the Editor of The Better Way.

Will you please give me space in your valuable paper to relate a séance I had in San Diego, Cal., with the slate-writing medium, Mrs. J. E. Garrett, 817 Columbia street. Mrs. Garrett does not advertise and only gives sittings one or two hours in the afternoon, on account of household demands, and unable to hire help, as a servant in San Diego is an expensive luxury.

I have had sittings with all of the noted mediums and have been convinced long ago of the truth of Spiritualism, but never before received such tests as I did in the presence of this woman. I was told of her, and in company with a lady friend who is a skeptic, proceeded to the home of the medium. She is a sad pale faced looking woman, with the most mournful, looking dark eyes, but has a prepossessing manner. She invited us in; was pleasant, but asked no questions or in any way tried to draw us out. I made known my wishes; she took me at once into the room used for a seance room, which is lighted by two large windows and is bare of all furniture except two chairs and the table at which we sat. She does not seem to require conditions at all, as her child, which, just beginning to walk, was climbing over her lap and pulling the slates continually.

I handed her the new slates I had bought on my way there, and inside of five minutes they were covered with writing—a long and convincing message from my dear father; his full name being signed. The slates never left my sight. The medium wiped them off, placed them together and handed them to me; she not having them three seconds in her hands. I received many other communications; some written in as many as five different colors. All the time the medium was giving me the most beautiful clairvoyant tests, describing my friends in spirit life so plainly that, had I not received one written line from them, I would have been convinced of their presence. I consider Mrs. Garrett one of the best test mediums in America; I have in my life sat with all the noted ones. Just at the close of our sitting she said, "There is a message for your friend who is waiting in the next room." "Shall I call her?" I asked. "No," she said, "she is an unbeliever and her spirit friends wish to give her something to think about." Taking up two clean slates she walked out to my friend and, putting one slate on her lap, she asked her to pass her hands over the other and then to hold them a few moments. My friend did so after assuring herself that they were free from writing. The medium sat down several feet away and took up her baby, saying, "When you hear three raps on the slates open them." Soon the raps came and my friend found a closely written message from her daughter who had passed to spirit life some six years ago. The name and the entire message was correct and of the most convincing nature. My friend has indeed had something to think about ever since.

I am a stranger here; only stopping a short time. I have made inquiries and found that Mrs. Garrett gives universal satisfaction to those who visit her; but times are so dull here that she is obliged to do without help; do all the housework for her family of five. The climate, also, does not agree with her and she is ill nearly all of the time. She is most anxious to get back east, at least to Indianapolis, which was her former home. I hope my account of her will interest Spiritualists in her behalf. I think her worthy of the friendship and patronage of Spiritualists wherever she may go, and should she be able to go to her old home, I hope she will meet with that reception I think she deserves.

ELLEN MAITLAND.

Heed the Warnings.

Just at this time Congress is trying to do something to stop the ominous growl that is everywhere coming up from the people. It is indulging in all sorts of experiment in hopes of blundering into the right one. Let them work. Let them bring out all the remedies the entire membership can think of, the end is in the near future. President Lincoln said, "You can fool part of the people all the time; all of the people part of the time; but you can't fool all the people all the time." The first two propositions have been worked to their fullest extent on this generation; the last one is being tried, but it will not do. Father Abraham was right, and the plutocrats of America will soon find this out. Some time and that soon a representative of the people will stand up, and with words that will burn and in tones that will reach wherever there is a citizen of this Republic, and will say, "It is enough, the time has come; let the afflictions of this people cease." It will then be done easily, but most thoroughly. Let no one disbelieve this. Let no one falter; but let every one work for its accomplishment.—The National Economist.

Schnorpske says he thinks the bloom of youth passes from a man's cheek to his nose in old age because he "knows" more and consequently displays less "cheek" than in youth.

Written for The Better Way.

SKETCHES OF CINCINNATI MEDIUMS.

BY J. L. O. No. V.

Mrs. Alvina E. Kibby was born in Philadelphia, Pa., July 18, 1834. She is now 56 years of age, married, and the mother of eleven children, three of whom have passed over. Mrs. Kibby came to Cincinnati in infancy, and expects to make it her permanent home. On account of her health, she received only a limited education in the schools of this city. She was compelled to quit school, by reason of bad health, at the age of twelve years and a half. Her health continued bad until she became a medium, since which time it has improved, and she is now quite robust.

At the age of twelve years she became a member of the M. E. Church, and continued such until 1880, when she withdrew on account of her predilection for Spiritualism.

She first knew of her mediumistic powers in 1881, when she began getting automatic slate communications. She rapidly developed into a slate writing, inspirational speaking and clairvoyant medium of exceptional power. She also possesses the phases of healing and poetic improvisation.

Mrs. Kibby was a cloak and dress maker for thirteen years before becoming a medium. She gives her whole time now to her calling, and is very successful in every way. She is consulted through the mails by people from nearly every State, and her tests, both private and public, are highly satisfactory and have done much to advance our cause everywhere.

Mrs. Kibby lectured during the winter of 1888 at No. 538 West Eighth street, to the pleasure and profit of many. She receives hundreds of letters asking advice from her controls about all manner of subjects. This writer examined some of these letters, and was astonished at the tone of trust, love and reliance in which they were written.

This lady is neither fair nor dark complected. She is a woman of fine presence, weighing 174 pounds, and being 5 feet and 3 or 4 inches in height. She is blessed with a bright, cheerful disposition, and exerts an influence similar to sunshine upon all with whom she comes in contact. No one can feel gloomy for a great while in her company, for her magnetism dispels sadness as the sun rays do the mists. It is good for the sad hearted to be with this genial, pleasant medium. She is very sympathetic and spends much of her time in visiting the sick and afflicted.

Her husband, Milton S. Kibby, is a zealous Spiritualist, and was for some time doorkeeper at the G. A. R. Hall. Her father, Mr. John Meeker, built this hall. He died in 1837. Her mother was a Quakeress in principle until her death, and her father a strict Baptist.

Mrs. Kibby has the gift of communicating with her absent friends mentally, and ascertaining their circumstances and conditions. This she proved by producing letters from individuals testifying to the truth of her knowledge of their surroundings, as stated to them by her in letters as a test. In my presence some slate writings were obtained that were perfectly beautiful in thought and expression.

Mrs. Kibby resides very pleasantly at No. 16 Saunders street, Mt. Auburn. She can be seen by the public on Tuesdays, Wednesdays, Fridays and Saturdays from 9 a. m. to 5 p. m. She is a well qualified instrument for the spread of truth and happiness, and deserves her popularity and patronage.

A Correction.

To the Editor of The Better Way.

I always peruse with interest all the anniversary reports published in our spiritual papers, for by comparison I learn to judge if Cleveland is holding its own in the observance of this annual jubilee.

Reports so far show that the day has been pretty generally observed; Boston as usual taking the palm. I think with Mr. Wetherbee that some societies should unite in a union celebration on that day—all cities should at least have several societies, it is a sign of something wrong if they cannot.

Boston is a glorious city, and Cleveland is proud of it for many reasons, especially for the care it gives the cause of Spiritualism. It is also endeared to us because it is the home of the good old Banner of Light, so many of our best speakers and mediums hail from there, and its other the genial and glowing John Wetherbee lives—the "Mark Tapley" of Spiritualism. At this distance there seems but one great shadow resting on the spiritual horizon of the glorious city, viz., the long estrangement of two such old friends as Luther and John. Yes, I know it's a delicate matter to talk of, but its out now and let it go. By the way, I have a bone to pick with our latter friend myself.

My Dear Brother Wetherbee what do you mean by crediting Boston in your late report with getting up the first anniversary? Cleveland can't stand that sort of thing, you know, and lest the error is now corrected it may grow until at last you Bostonians may really believe it a fact.

Cleveland, my dear sir, and not Boston, Mr. James Lawrence, and not Dr. H. F. Gardner, was the one who first suggested the 31st of March as anniversary day—friend John Polish your eye glasses and turn back 23 years of your life, to the report of the proceedings of the fourth National Convention of Spiritualists, held in this city in 1867, and you will find my statement verified. A full account is also published in "Year Book of Spiritualism," Wm. Wuite & Co., 1871. "Verb sap."

Fraternally yours,

THOS. LEES.

Written for The Better Way.

WHAT IS DEATH?

BY W. A. S.

How many are there that study the meaning of death? It is the transition of the spirit and is very little looked into. Death is viewed as the king of terrors, not as the stepping stone into a higher life or the continuation of it. We sprung, as it is said, from the earth at the beginning of our existence and we will have to go back to earth again to take on the spiritual. We must have our schooling in this life to aid us to progress in the next. Looking at death from a philosophical standpoint, we are just shedding the same as a worm and is a natural law. Then why fear the passing away of the mortal form? Death cannot come without a cause, no more than a tree can die with out it. Everything in this life has a stroke of some kind. These two bodies, according to nature, have to be separated to enter into separate channels; as two opposite bodies cannot travel or inhabit the same channel together. Therefore, the mortal and the spiritual in accordance with natural laws, are separated in time.

Death is the fulfillment of law. The beasts in the field, the birds in the air, the fish in the sea, all have to obey the inevitable summons. The brute cares not for the change; but many times brings sweet relief from an overworked and overburdened mortal existence. What would life be if this life were all? When we look at our troubles and the troubles of others, and could only say this is all of life, how could we be dutiful children. But we feel and know that when we pass beyond the veil there is brightness awaiting us and our troubles will cease and we shall be free from earthly cares. Then mortal will cease to be mortal and spiritual will take on spirituality.

Life is eternal. It is the essence of, or the emanation from, God. Without life there could be no death—no purification of the soul. To die is to ascend; to become better; to be glorified. If life was not eternal vegetation would cease to grow; the stars refuse to shine; the beauties of this earth would soon pass away. But death steps in and does away with mortal form only to spring up a new life and replenish that which is wasting. Death is essential to carry away all waste matter that encases the soul. How can we expect a purification without a drainage of all impure substances; for all that remains of life is God—pure and spotless as the morning dew.

It is the crude element we come into when we enter the mortal state. The surroundings of evil influence help to make our mortal forms a drag upon us. Separate the mortal from the spiritual and they go back to their destined places—the mortal to dust and the spiritual to the One that first breathed life into the mortal body. It is, therefore, not your spiritual nature or life, but your mortal form that is the cause of all defects.

Life is real, life is earnest, And the grave is not its goal; Dust thou art, to dust returnest Was not spoken of the soul.

The Speed of Thought.

The Nineteenth Century says: Most readers have no doubt frequently made use of the expression "quick as thought," but have any of them ever stopped to consider how quick thought is? A writer has made some interesting calculations regarding the comparative length of time it takes to call to mind various every day facts. It takes about two fifths of a second to call to mind the country in which a well-known town is situated, or the language in which a familiar author wrote. We can think of the name of next month in half the time we need to think of the same of the last month. It takes on an average one third of a second to add numbers consisting of one digit, and half a second to multiply them. Such experiments give us considerable insight into the mind. Those used to reckoning can add two to three in less time than other; those familiar with literature can remember more quickly than others that Shakespeare wrote Hamlet. It takes longer to mention a month when a season has been given than to say what month a season belongs. The time taken up in choosing a motion, "will time," can be measured as well as the time taken up in perceiving. If I do not know which of two colored lights is to be presented, and must lift my right hand if it be red and my left if it be blue, I need about one-thirtieth of a second to initiate the right motion. I have also been able to register the sound waves made in the air by speaking and thus have determined that in order to call up the name belonging to a printed word I need about one-ninth of a second, to a letter one-sixth of a second and to a color one-third of a second. A letter can be seen more quickly than a word, but we are so used to reading that the process has become quite automatic, and a word can be read with greater ease and in less time than a letter can be named. The same experiments made on other persons give times differing but little from my own. Mental processes, however, take place more slowly in children, in the aged, and in the uneducated.

SPIRIT PHENOMENA.

ALBERT MORTON. One of the first and most powerful mediums for physical manifestations, movements of objects, etc. I ever met was a young woman, about eighteen years old, in rather delicate health, and of a spare, frail physique, named Susan Grimshaw, the daughter of intelligent and worthy people residing in Milwaukee, Wis. The table tiltings and movements in the presence of this young woman were powerful, and presented evidence of a power and intelligence far beyond her own strength and outside of herself. At a seance in 1862, in my well lighted parlor and in the presence of six witnesses, after the usual sittings for tiltings, the spirits were asked if they could move the table while I was seated upon it, which was done; finding the power was quite strong, the medium's brother was also requested to sit upon the table. Our united weight was over three hundred pounds. The frail girl placed the tips of her fingers upon the table, and without any apparent pressure or exertion on her part the table, with us upon it was moved easily around the room in any desired direction; and finally, despite our efforts to prevent it, we were thrown from the table upon the floor. "Unconscious Cerebration" had not then been invented by Dr. Carpenter.

Within the same year I formed the acquaintance of the Davenport Brothers and William Fay, (who was then associated with them) and in many public and private seances with them witnessed the manifestations usually occurring in their presence. One illustration will suffice. The cabinet was made of thin walnut boards and set upon trestles, placed so that no confederates could have been concealed from the sight of the audience. The brothers sat upon fixed seats at opposite ends of the cabinet which had three doors in front. After Ira was securely tied, the ropes being passed around the body and the wrists tied behind the back, the ends then passed through holes in the seats and again knotted around the ankles, the door was closed, and while the committee man, who had tied William in a similar manner, was stooping to examine the knots, a strong light hand and arm reached over Susan's left side and gave the man a severe slap on the back, which was not only seen and heard by myself but by all present: the closed door was immediately opened and the brothers found securely tied. The doors were then both closed, and in less time than would be required to remove a coat, several hands were thrust out of an opening in the upper part of the middle door, the boards upon the top were moved apart, and through the crevice a finely formed arm, bared to the shoulder, and apparently that of a woman, was thrust upward, waving her hand to the audience. Immediately the doors were thrown open, the boys were found sitting quietly with their coats on and their wrists tied behind them, precisely as they were left but a minute before. This occurred in the sight of about two hundred witnesses, and there was no possibility of collusion, or that the hands and arms presented, from the cabinet were those of the boys tied therein. Evidence of Rev. Jesse B. Ferguson—"the noble work of God, an honest man,"—and scores of others of undoubted veracity and acuteness of observation, as to the genuineness of the manifestations given through these mediums cannot be shaken, and Ira Davenport Sr. was a man of such stern and up right mould that he would have been the first to denounce any dishonesty, if practiced.

While in charge of the Spiritual meetings in Milwaukee I made several engagements with a young speaker, since then become well known as one of the foremost among our lecturers, Mrs. Helen L. Palmer nee Wiltse, wife of the present postmaster of Portland, Maine, and her services were greatly in demand for the exercise of her remarkably clear clairvoyant power. One illustration of the power to discern objects without the aid of human sight was illustrated in this wise. Pads would be placed over the medium's eyes and securely bound thereupon with handkerchiefs, leaving no possibility of her being able to open or use her eyes. The persons present would then place their watches in her lap—not knowing the time themselves,—after which she would take them, one by one, and pass them to their proper owners, given the exact second of time indicated by them without a failure, and the variation in several watches would sometimes be of several minutes. The fact that some of the watches had hunting cases which were not opened until after the time was announced, did not interfere with the accuracy of the clairvoyant sight.

My first experience with Charles H. Foster will show the absurdity of the fakirs' tricks in their so-called explanations of the production of the stigmata. In March, 1864, I called upon Mr. Foster for a sitting. He answered the door-bell, and greatly to my surprise manifested much pleasure in meeting me, for it was the first time we met, but it was the commencement of a friendship which still continues to exist. Ignoring the appeals of persons waiting in the reception room, and regardless of my desire to wait for my turn, he ushered me into his seance room, and proceeded to give me many remarkable tests of his powers. Among others he said, "Your Aunt is here and will give her name upon my arm." Pushing up his sleeve he made a few downward passes over his fair fat arm, and I saw red lines begin to rise, resembling the effects of a sharp blow with a lash upon the skin; very shortly the marks assumed the forms

of written letters about an inch in height, forming the name of "Jois," the name of an aunt who had recently passed to spirit life, which fact I was not aware of at that time. The name remained plainly in sight for a few moments, then faded away, leaving no traces upon the arm. In the early part of 1872, I resided at the house of Dr. Slade in New York, several weeks, for the especial purpose of developing my physical mediumship. During my residence with him, I frequently witnessed manifestations of a strong physical nature which could not be attributed to any human agency. One afternoon, while the sun was shining brightly into the parlor, (Dr. S., the only other mortal present, being seated several feet distant,) while the ends of my fingers rested lightly upon the top of a table, it was lifted and turned upward until its four legs were pointed to the ceiling over my head. Being fully conscious that no muscular power could produce such a result as my fingers were at, I cannot accept the conclusions of the eminent scientists who wisely explain the cause of the manifestations they know nothing of.—Extracts from Psychic Studies.

GOD AND SUPERSTITION.

To the Editor of The Better Way. In my criticism of the "claims" of Prof. A. B. Severance in your issue of April 12, I quoted from his article as follows: "I claim a belief in any kind of a God is the foundation of all superstition. That a belief in reincarnation, in Christian science or mental science or theosophy, is a superstition founded on the belief of a God; for if they did not have a God they could not have any such a belief." The above seemed to me to be untrue and dogmatic, and I replied as follows: "Here again is a big, bare, barren 'claim.' The writer (to put it mildly) is astonished that such a statement could be made by any one at all conversant with the events of the past 35 years. Warren Chase, an able and fearless exponent of truth as he perceived it, taught reincarnation 35 years ago, and we do not remember that he has recanted; we never had any reason to believe he believed in an orthodox God or any other, or that he was superstitious. Thomas Paine was never accused of being superstitious as far as we can remember, yet he believed in 'One God and no more.'"

Prof. Severance, in his rejoinder, says I did not prove a single statement made. Did our friend make the above statement to make it a little dusty, or did he intend to misrepresent? In our criticism the careful reader recognized the fact we were not making "statements" or "claims," but calling attention to those made which we considered erroneous, and offered only historical proof; will our friend, Severance, dispute the two points we made, in citing Warren Chase and Thomas Paine? These two points are certainly pertinent, and flatly contradict his claims. I do not think it will interest the readers of THE BETTER WAY to evade the issue or in the least to beat about the bush. Warren Chase believed in reincarnation, and did not believe in a God. Thomas Paine believed in a God and was not superstitious. Isn't this proof by two noted characters? Will our friend Severance note these two points and then say I have not offered one proof?

There is nothing in the rejoinder that calls for a reply, except the effort to evade the issue, and to misrepresent, either purposely or carelessly. There are no statements in my article that are not the common facts and history of the spiritual movement. Not one statement or allusion but what the writer will be glad to make plain if questioned.

What does our friend mean by the following remarks at the close of his reply? "But if there is a God I want to know it, and am anxious to listen to any proof that may be offered. And I would say to the doctor, if he has any proof to offer I will listen attentively. But would ask him to be careful about making 'statements' or 'sweeping claims' with no proof whatever."

Very good advice, Professor, but how it sounds, how it looks, after the perusal of your bare and reckless "statements" and "claims," which I pointed out; and you have not made a single attempt to prove, give a reason for, or substantiate in any manner.

On top of the above advice, which in no sense is applicable to me, will you tell us why a belief in reincarnation, Christian science, mental science, or theosophy is any more a superstition than a belief in chemistry, geology, electrical science, phenology, clairvoyance or psychometry? Shall we have a reply? The writer no doubt understands the views expressed by Allen Kardac, and when, as thoroughly as our friend S. does. It is not now the question of the truths of reincarnation, but is it a superstition which has grown out of a belief in a God? One thing at a time, Professor. Perhaps it may be in order for me to say to my friend that I am not in the missionary business of furnishing proof to the heathen of a God. I have never been able to settle the God question in my own mind thus far; agnostic on that question, and am doing all I can to maintain freedom for all to believe or disbelieve as they must. I object to any limitations, either orthodox or liberal. I object to any discriminations being made because of a belief in a God, or no belief. I believe the truth regarding all occult facts is reached by and through the growth and unfolding of our own individual lives, so as to be able to perceive them. The Professor has not in his last effort told us just why the God question must be first settled before we can study the subject of "Is Spirit Matter?" Our beliefs, our opinions are valuable, but are mainly personal, and when not backed by reason, experience, and demonstrated facts, are of little value to the public. Let us have the reasons for the "claims" and "statements" or let us conclude.

DR. M. E. CONGAR.

MORE LIGHT!

To the Editor of The Better Way. Among the many good things that weekly come in The Better Way, I have read with much interest, the various articles on the question, Is spirit matter? and I presume much more might be said on the subject. But has any thing been procured? I think not. Each has presented a theory that from his or her standpoint seems reasonable. Reasoning from premises assured, one comes, by a logical process, to a conclusion in accordance with his or her views. Another from different premises by an equally logical process of reasoning arrives at a conclusion exactly the reverse. This is all theory. It seems to me there is no way of verifying the truth of either proposition. It seems to me to be a mystery that no one in the mortal form can solve. It may be we never shall be able to understand perfectly the nature of spirit. It is said "God is spirit," and who by searching can find out God?

I would not say if spirit is not matter it is nothing. There may be, and probably are more things in heaven and earth than our philosophy has ever dreamed of. After an experience of nearly 80 years, I have come to the conclusion it is best not to be too positive in our statements of what can or cannot be, or be done. We are surrounded by mysteries. Some may be solved in earth life—many more no doubt, in the spirit world.

As we increase in knowledge, the horizon enlarges, and beyond are still more and greater mysteries, and through the endless ages of eternity, beyond the receding horizon of our knowledge, there will ever be mysteries to solve. And in this we are assured of progressing in wisdom, in spiritual growth, and thus rising higher and higher in the scale of intelligent beings through the ages of eternity. So let us be patient, charitable, hopeful, each enjoying his or her own opinion on this and other unsolved problems, waiting for more light.

What is "Action?"

To the Editor of The Better Way. I notice that in your literary notices of last issue that you speak of Stephen Allen's supposed discovery in physics in which he claims that something he calls action is thrown off from the sun towards planets in its solar system, and that it acts on other positively in the creative process, which is all nearly true, but is no new discovery. This action, as he calls it, is but a ray of the real power which is spirit, as is fully explained in the Encyclopedia of Nature, published by me nearly a score of years ago. There it is fully explained and demonstrated that the sun is condensed spirit and throws out its rays of spirit towards and to its planets; and as this spirit from the sun reaches our atmosphere and surface of the earth changes to electricity; and as this electricity passes through the earth it changes to magnetism, and passes off at the earth's poles as negative magnetism, which, being negative, passes to the positive sun in magnetic rivers, to be revitalized, and is then thrown back to the earth again, as active spirit and positive electricity, and thus goes its constant rounds, as does the blood in the human body. So the sun power can never become exhausted. Spirit is the great positive he—the all father; matter is the great negative she—the all mother; spirit is active principle; matter is inert substance, and each one is easily distinguished from the other, as they are totally unlike, and your valuable columns need not be filled any more with nonsense on "Is Spirit Matter, or is Matter Spirit?" Give your readers a rest on that.

Respectfully yours, JOHN BUNYAN CAMPBELL.

Give Us Something New.

To the Editor of The Better Way. Since assertions do not prove anything, and "impressions" are not always facts, and we have no data by which to prove or disprove whether "spirit is matter," and the spirits themselves do not agree on this subject, don't you think it a good subject to quit writing on?

I have an opinion on the subject, but it is based on intuition, and I refrain from giving it. But I will say that I do not believe that spirit is matter homeopatically "sublimated." The author of this discussion claims that "spiritual matter" only clothes the soul, hence I do not see that it is important whether the goods are imported or domestic. The soul—the real man—is what concerns us most, and I would be pleased to see the "spirit matter" writers turn their attention to that direction, as most of them are good writers and worthy of a better cause than "Is Spirit Matter?" MAC.

Eating Things Raw.

I read that the Japanese are fond of raw fish. When the fisherman goes a-fishing he has a bottle of pepper sauce along with him, and, taking the fish from the hook, eats it at its freshest. This seems barbarous to us, and yet we eat raw oysters, and live oysters, too!—Exchange.

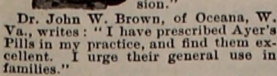
Farmers, you should not complain too much about the unwholesome laws now enforced upon you. Remember you have been instrumental in the election of all your law makers. It lies in your power to have such laws enacted as will please you. Will you exercise that power? Or will you continue to allow a moneyed aristocracy to press you to the wall?—Southern Messenger, Buchanan, Ga.

"Ridicule has always been a revolutionary agent. That which is habitually assailed with sneers and sarcasms cannot long survive. Institutions that have lost their roots in men's respect and faith are doomed, and the day of their desolation is not far off."—Herbert Spencer.

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CINCINNATI - - - MAY 17, 1890

A. F. MELCHERS - - - EDITOR

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Anybody can be proud or haughty but not everybody can be humble. Self control is needed to overcome the former, and he who conquers self has gained the greatest victory there is to be attained by man.

Spiritualism captures the materialist through its phenomena, and the churchman by its teachings. Thus both are necessary to make it a perfect ism. He who discards either is only half a Spiritualist and an inefficient worker.

Spiritual harmony is spiritual health—freedom from the little deficiencies of the soul that many overlook or cannot see from lack of charity. Charity opens the mind to broader views of life and consequently to the causes of things.

Some try to be just, but are prevented by environments; others will not be because they are either prejudiced, or too near sighted to see beyond the material of life. The sufferer here in consequence—the latter will suffer sometime in the near future in consequence.

Without self reform we cannot reform others. The innocent see no evil in their fellow beings. Those who cognize it in others therefore must have some themselves. Like recognizes like. Thus analyze self first; and with self reform we may assist others to do likewise.

Do not expect perfection in anybody; for with that event comes transition. Thus all who are still in the flesh must be in the same steamboat, and it's a matter of pot calling kettle black to talk about other peoples' failings. Charity is not without its reward, it being a greater aid to perfection than fault finding.

The church says have faith, assurance will follow. Spiritualism assures first and lets faith become a matter of judgment with the individual. Faith judiciously applied is better than too much or too little. In the first instance it leads astray; in the second it disturbs conditions. A medium course is always the best.

"Do unto others as you would have others do unto you" might be subverted into a speculative doctrine when coupled with the money changers of the modern Christian temple. But in spirit it has no selfish meaning. Confucius taught it; Christianity taught, and it still holds good with Spiritualists as a paragraph containing a life's philosophy which might be followed out in its original intention.

Languor is always indicative of pain, even if not sufficiently sensed to be located. Mental activity often drowns the sensing of it, and the action of spirits often alleviate it to that extent. Thus keeping the mind off from the pain centre affords relief in many instances, and physical purity attracts spirits, who are enabled to relieve us when we are suffering. Healing mediums therefore should practice self-denial to a degree that will attract spirits that can aid them in their treatment of the sick or suffering.

Ambition or desire for the achievement of a talent or profession is generally indicative of a cause or the genius existing for that effect. Some attain their heart's desire very late in life; others grow right into them. If parents would watch the natural tendency of a boy's mind and fosters his ambitions, instead of permitting vanity or family pride to dictate the profession he shall follow, many would become more useful citizens in the end than what has been the case. A mechanical genius will never become a successful lawyer or preacher; nor will a boy talented for the profession ever become a successful business man or a mechanic. Follow the cause that is upon you, felt as an inclination, and you will always go right and meet with success.

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Our only hope lies in the Farmers' Alliance. Let the laboring man, the retail merchant, the small property holder, the mechanic, and everybody that has to earn a living by the sweat of his brow, boom the Alliance and pledge to it his support in the coming campaign and the people will be saved from bankruptcy.

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TRUE PATRIOTISM.

Hatred is not patriotism. In fact when it becomes general it weakens a cause rather than strengthens it. Many believe by expressing a contempt for an opposition party or another creed it exhibits patriotism or religious ardor. Religion means purification or spiritualization, and hatred darkness the soul instead of whitening it. The Pharisees of old practiced contempt for those who opposed them or did not believe as they did. The result is known. Contempt for a brother man meets with contempt from nature, or at least its spiritual counterpart—coldness. Love only begets love, and love only makes strong. Political parties that mix hatred with their patriotism, or adopt this soul emotion for patriotism, share the same fate with religion. Without spiritual recognition; i. e., kept strong by sympathy from nature, they must disintegrate. History proves it. Let us learn by the experience of others—individually and collectively, and practice love or charity for one another and for those who do not and cannot believe as we do. Ignorance is the cause of all misery in the world; and as we have the light, let us utilize it so it will be beneficial to us and to the rest of mankind. Love leads to organization, spiritually and materially. We need both to stand on; for love is the only true patriotism.

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SHUT 'EM OUT.

Those whose "conditions" are too discordant or impure to receive truthful communications through their own mediumship, will not receive truthful ones through any other medium either. Who is the fraud in such instances? This may be applied to non-mediums as well as mediums. Those who receive untruthful communications through any medium—except the person is no medium and only simulating mediumship—must blame themselves. It does not always depend on the medium what the investigator obtains. A medium may be untruthful, and get nothing straight for him or herself. But when the communion concerns another, it will depend on the "conditions" that the investigator throws on the medium; for in this instance the spirit comes to the former, not the latter, and like attracts like. Desire to know need not necessarily be accompanied by skepticism. The latter in most cases is but conceit sailing under the banner of doubt—mere pretense or deceit. "Honest" skepticism is nothing. How can a man doubt a thing of which he has not the least conception? Let him investigate first; and if the manifestations do not seem spiritual to him, he has something to doubt. To doubt before experimenting means that he cannot be taught anything. Such is a "know-it-all," and they don't need to know any more. Shut them out.

IS MAN IMMORTAL?

A contributor to the Boston Investigator writes among other things the following:

"The future is a blank to every living person. The mystery never has been solved, and it is exceedingly doubtful if it ever is solved. One person knows just as much about it as another, and a child as much as anybody, which is nothing. To me, a never-ending consciousness is a horrible nightmare. I cannot believe it. There is something hideously repulsive in the idea that we are to live on and on, forever and ever. What satisfaction is to be derived from it? Who is to be particularly benefited by it? Suppose a person is satisfied, after getting through here, to pass into oblivion. Why, then, should he be obliged to continue to live on against his will? No, I repeat that I do not believe that this life is continued beyond the present, and never shall, until positive evidence is offered in such a way that there can be no doubt whatever."

A doleful refrain indeed. A nice song by which to commit suicide; but as there are not more suicides in the world it proves there are comparatively few people who philosophize in this manner. The majority who deny a future life believe that they have a secret hope of one. It is natural for man to hope so and believe there is a future life. The soul knows that it is immortal and admonishes accordingly. Intuition is man's higher guide and this whispers "hope!"

The one who dogmatically asserts that immortality is unproven, has gone to the other extreme that the priesthood went who denied Galileo's discovery as a fact. And the one who thinks a continuous life something repulsive, had better accustom himself to the idea before shuffling off this mortal coil so as not to meet with too great a disappointment when finding himself living despite himself, and which even suicides cannot avoid.

If one mortal being lives years after physical death, all must and will live. And 99 Spiritualists out of a 100 have either seen some departed friends or have received some test or tests that such are still living. We, as one of them, know there is a future life, the same having been demonstrated to us through our physical senses.

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GOD AND PRAYER.

Is praying to God to deliver us from error and superstition, a paradox?

The good Christian implicitly believes in prayer. The materialist does not, and regards prayer as a relic of barbarism—an effect of error and superstition. But Spiritualists are divided on this question, and many endeavor to compromise the situation by praying to spirits—something they know to exist.

The only question is, is there a God and an intelligent law that hears our prayers. If not, it is a relic of ignorance, and an act of superstition. In this event such a prayer becomes a paradox.

But who can deny the existence of a Deity? There are more proofs in favor of such an existence than against it. Man is an intelligent being, thus must have an intelligent cause. And if there is no effect without a cause, there can be no intelligence without the same existing in the cause. Thus God, life or law—the origin of all effects—must be able to comprehend the intelligent pleadings of these effects, and prayer is not unlawful or ineffectual; and to pray to be freed from actual superstition is reasonable and just, and is synonymous with asking for more light or inspiration. Being omnipresent, there is no fear of our not being heard or cognized when the soul earnestly desires to be heard. But what it is that responds must be left to the speculation of the individual. Being part of God, we no doubt will learn to understand him in comparison to knowing self. In the meantime we can ponder over the following "dazzling argument" concerning "Our Father in Heaven."

"You teach," said the Emperor Trajan to Rabbi Joshua, "that your God is everywhere, and boast that He resides amongst your nation. I should like to see Him." God's presence is indeed everywhere," replied Joshua. "Suppose we try to look first at one of His ambassadors?" The Emperor consented. The Rabbi took him in the open air at noonday, and bid him look at the sun in the meridian splendor. "I cannot," said Trajan; "the light dazzles me." "Thou art unable," said Joshua, "to endure the light of one of His creatures, and canst thou expect to behold the resplendent glory of the Creator? Would not such a sight annihilate thee?"

THE BETTER WAY for one year, and a beautiful chromo of the home of the Fox girls, \$3.50.

MAN AS A SPIRIT.

Hearing, feeling, smelling, tasting and seeing are the physical senses which have their spiritual counterparts in clairaudience, psychometry or clairvoyance, smelling of spiritual odors, diagnosing or sympathetic accord, and clairvoyance.

The soul senses are sympathy or affection (love), will or mental force, and intelligence. The latter give consciousness, motion and sensibility to the spiritual and physical bodies, manifesting as above named.

Intuition is an effect of the soul's rapport with nature to a degree as to be cognizable to the outer senses—to the brain particularly, for this is the radiating or centralizing point of the soul's action on the exterior man or its connection with the same.

Love is to the soul what the senses are

to the body. Will is the counterpart of physical energy or strength, and like the spiritual senses, often becoming acute or active in comparison to the loss of physical or animal activity. Not according to loss by ill health, but by a natural distaste for the gross and sensual, the worldly and human, the selfish, vain and materialistic generally. Ill health is often due to mental or spiritual derangement, just as physical excess may lead to physical derangement or disease. Spiritual discords arising from selfishness or perverted will (arrogance) is an expenditure of natural vitality without having the loss replenished by nature—selfishness or arrogance effecting the spiritual organs or functions as physical excess affects the physical organs.

When the spirit is sick it fails to absorb magnetism from spiritual nature and naturally leaves the body enervated, devitalized and without force or energy to act. Thus all diseases are not physical and therefore not curable by a world's physician. It is the mind diseased, but so affecting the body as to deceive, and not causing so-called mental disturbance or derangement enough to adjudicate one crazy or insane or even "cranky." Physical disorders sometimes lead to the madhouse, but comparatively few compared with the aforementioned. Selfishness, vanity, conceit, avarice, envy, jealousy, etc., have made more people insane than trouble or physical disorders have. It is due to the misuse of the spiritual or soul functions—our intelligence, our will, our sympathy or love. But can the latter be misapplied? Certainly; by the abusing of confidence, through hypocrisy, deception, falsity, breach of promise, malpractice, etc., all being a gain at the sacrifice of our fellow men, and is what has been termed selfishness—the antipode or the perversion of love. There is no absolute evil in existence. What is so termed is but perverted good. Animalism is what some are wont to call evil, but this we must outgrow or combat with our higher or inborn divine powers (the soul). We grow in soul as we exercise our soul powers for a natural effect—love for love, intelligence for purity, will for its legitimate use; i. e., to labor, combat our animalism and soul or spiritual discords, like selfishness or vanity, if we have unfortunately brought such with us into this world. Misusing the will is arrogance. It may be applied in the form of cruelty to the weaker, or for a tyrannical effect. Anger is animalism, but a phase that leads us into many dangers. When neutralized it takes the form of gentleness, humility, modesty, amiability, etc., and is indicative of spiritual progress in having conquered our animal emotion. Sensualism leads to other dangers. This we overcome by the exercise of our intelligence. They become passions when exercised in conjunction with the will or our psychological powers. This makes them doubly difficult to overcome, having to exercise will power in conjunction with reason to control or conquer them. Exercised for a legitimate purpose, will power unfolds what has been termed mental force, influence, etc. Love leads to station in life, as man intuitively place such at the helm because they shed a healthy influence or spiritual atmosphere around them—love or sympathy attracting from the spiritual atmosphere more magnetism than they need for their own physical nature, thus blessing others with the surplus, while selfishness shuts it out, hardly being able to absorb enough for individual wants and to keep the physical body active. Such is man, spiritually analyzed.

THE BETTER WAY for one year, and "Hydesville Chromed" only \$3.50.

Every Spiritualist is a builder—a co-worker in the cause of upbuilding this glorious revelation to a standard that will make it a structure, stable and imperishable; but we need the architects' plans to construct it properly and harmoniously. This is obtained in the form of spirit advice how and when to act. Thus we say trust to your spirit friends and await their bidding in matters pertaining to the cause; and while awaiting these orders improve yourself; for this is the work which they cannot do for you, merely advising what is best to do. The latter is the dividing line where the spirits' work ceases and our work begins.

Literary. The Status of American Spiritualism as seen during a four years' visit, by J. J. Morse. With an appendix: Hints to Enquirers into Spiritualism. The latter gives instructions how to investigate the phenomena and the testimony of eminent men. For sale at this office, price 15c; postage paid. "Lacy's Warnings." Spiritualism and Spirit Phenomena in 1707. Being an epitome of facts, phenomena and spirit messages taken from "Lacy's Warnings," first published November 1707, selected and arranged by Geo. S. Pidgeon, 1829 K St., San Diego, Cal. Cloth \$1.50; paper \$1.00. The American Non-Conformist is a weekly published at Winfield, Kas., at \$1.50 per year. It is edited by Henry Vincent, published in the interest of the Farmers' Alliance, and vigorously battles for the political rights of the oppressed generally. Long may she wave. Light of New York for April contains much valuable and interesting reading for the student of mental science and culture. Address 9 W. 14th street, N. Y.

Phrenological Journal for May has an interesting table of contents, Fowler & Wells, 775 Broadway, N. Y.

Briefs, Personals and Locals.

C—O K. Doctor!

W—MSS. received. Will begin with it as soon as convenient.

Momentarily all is peaceful again within our ranks. Nothing of public note to mar its quietude. May it remain so.

Send \$3.50 for our beautiful chromo, Hydesville Illuminated, and get THE BETTER WAY free for one year from date of order.

"Experience" by A. H. Nicholas will be concluded in next issue of the B. W. Pressure of other matter crowded it out to date.

Dr. Rothermel is on his way west and desires to have all his mail forwarded to 388 Clifton Place, Brooklyn, N. Y., until further notice.

A breach of promise suit was brought against a 72 year old gentleman by a matron of 63 last week in Barnstable, Mass. Lovers will quarrel.

The labor party is the only political party that voices the wishes of the people; that is to say, it is the only political party that gets down to business, and publishes the needs of the people and proposes measures for their relief.—Christian.

The vote on infant damnation, election, reprobation and total depravity, stands now: 110 presbyteries for revision, 55 against, 5 neutral, and 44 to hear from. If there is no tampering with the returns, the chances are in favor of the infants. But it is not wise to bet on slow elections.

F. L.—A spiritual healer or healing medium is not dependent on a robust physical body to alleviate pain or even cure diseases, though he should have health himself to prevent the healing fluid that passes through him from becoming tainted with his own impurities. A magnetic healer or magnetic physician, who is not dependent on spirit aid, furnishes his own magnetism, and therefore must be physically strong to practice without injury to himself. A healing medium is like an inspirational medium: an instrument for spirit action.

A New York Lutheran congregation suspended its pastor because, after being divorced from his wife three years, got married to another of his flock. They considered that they were scandalized by such an act. Poor short sighted congregation, have they forgotten that Solomon, one of the heroes whom they cite and reverence in the church, did worse? That good King David did not wait for a divorce to marry? Etc., etc., etc. This is an instance where the congregation is preaching dogma to the preacher, instead of the preacher to the congregation.

Miss Cora McCracken, daughter of our honored ex-treasurer, has left Cincinnati to visit some of her friends and acquaintances in the east. She will probably be absent some two or three months. Mr. McCracken still has a mother living in earth life and who it nearly eighty years old, her home being in Washington, N. J. This will be Miss McCracken headquarters, and where letters may be addressed to her during her absence from the city. She will however also take in Philadelphia and New York in the meantime. We wish her much joy and a happy return.

Kissing, though not sinful, is injurious to the one who has to submit to too much of it, as it is the case with our rostrum mediums at times. Pastor Ludwig, of Whitewater, Ind., kissed one of his church sisters on the street, which created a scandal. To justify himself he preached a sermon that a kiss of friendship was not sinful, and then called for a rising vote from the congregation. They unanimously voted "aye!" That is all right, but if the pastor had to stand up before the altar after services and have everybody breathe into his face as above stated, (though this is only done by ladies to the lady mediums) he would protest with as much vehemence as many of our mediums are now doing.

Though we believe a conservative course, followed up by rational teachings or those that belong strictly to Spiritualism per se, to be the best method in the long run, we do not mean to shut out our contributors that may differ from us. In fact, we would rather have them do this than criticize other contributors too harshly, as there is not so much danger of the same ending in long controversies that become tiresome to the rest of the readers. But we do request them to be moderate in their expressions towards our antagonists, truth simply expressed having the most effect on those whom it is intended to enlighten. Harsh criticism only creates stronger or more active antagonism and bitter feeling, while a modified mode of speech "turneth away wrath," and leads to victory in the end.

"Some Essentials" by G. W. Kates, should be read by everyone, and deliberately. It reflects an imaginary picture of a calm after a storm—a resignation that one has reached after an unsuccessful battle, or after many disappointments, and come to the conclusion that the method employed is not the right one, and that by continuing it, one only overlooks the real issue at stake and makes but little progress in consequence. It is a sort of wail of despair, but with the soul suddenly illumined with the course to pursue in the future. We have been endeavoring to express this ourself, but Bro. Kates has put it in as practical a manner as it can be, and we hope others will soon begin to see

things in that light. A straight course, caring naught for others will lead us to the goal. English papers have been advocating this for some time and we might as well take the lead in it.

Crime, crime, crime, everywhere. Half of the morning's papers are devoted to criminal news or that which might be so-called. Southern outrages, northern outrages, western outrages. From the south come reports of lynching negroes without trial, whipping a white man out of a town; from the north come reports of a mother outraging her two little girls, pulling out their hair, breaking their arms and cutting them to pieces; from the west come reports of murder, rapine, suicide, etc., and this is of daily occurrence. Is this an effect of too much law or not enough? Lynch law in the south does seem to intimidate others from committing the same crimes. State law in the north does not seem to make people fear punishment; no kind of law prevents crime in the west. Put a little more of nature's law on the statutes and crime will diminish—not before.

Next Wednesday, May 21st, an entertainment will be given at G. A. R. Hall for the benefit of the Union Society, in which Mrs. Helen Stuart Richings will be the principal actor. In her recitations, song and personations, she cannot be excelled, and every one who attends may look for something unique, entertaining and characteristic. Admission 25 cents.

The following is the program for the occasion:

- OVERTURE. - - - Adon. The Champion Snorer, Burlington Hawkeye. MUSIC. Abigail Becker: A Tale of the Sea. - - - The Century. Mrs. Branigan's Dog - - - Jas. Gentry. Drafted - - - MUSIC. - - - Mrs. Eastwick. The Spinning Wheel Song - Adapted. MUSIC. The Fall of the Pemberton Mill - - - E. S. Phelps. Buck Fanshaw's Funeral - Mark Train. Nora Murphy and the Spirits - Scribner.

The Sunday services at G. A. R. Hall were as usual interesting and comforting to those who seek spiritual nourishment. Mrs. Richings, though in a fearfully agitated frame of mind on account of recent troubles that befell her husband, supplied the wants to the satisfaction of all. Many sympathies were sent out to her and undoubtedly gave her the encouragement and strength necessary to get into proper trim for the occasion. The new president, Mr. Connelly, officiated for the first time and initiated himself into the good graces of the people as naturally as if he had been there before. The music was charming. Our trio orchestra seems to have been especially inspired to discourse their sweetest and infuse it with the spirit needed to encourage the medium. The effect was manifest, for she did well despite her material surroundings; and also regaled with a few tests both morning and evening that were noteworthy. She lectures two more Sundays.

May be man's physical faculties of sense are destined to die out. That animal sense of scent that enables the deer to detect the proximity of a foe, the dog to follow the trail of his master, has become entirely extinct in man. Defective sight, hearing, etc., increase with the amenities of modern life. American aborigines had no need of spectacles or ear trumpets, oculists or dentists. The old rudimentary senses are becoming dull, and may be destined to disappear through disuse as man grows from grosser to finer grades of being, and develops more fitting and perfect faculties. The many marvellous manifestations of catalepsy and somnambulism, with phenomenal instances of persons, like the late Laura Bridgeman, who seem to have acquired strange new senses to compensate for those lost, make it conceivable that mankind may, in some far off millennial future, come into a clairvoyant and clairaudient condition, in which eyes and ears will be of no further use.—Hall's Journal of Health.

The Union Society of Spiritualists of Cincinnati held its annual meeting at G. A. R. Hall on Wednesday evening, May 7th. The secretary's and treasurer's reports were read and exhibited a cash balance and otherwise showed that the society was in a healthy state. In place of three retiring trustees Messrs. Youmans, Long and Goodhue were elected to serve for three years. The following officers were elected for the coming year: J. B. Connelly, president; M. G. Youmans, vice-president and treasurer; H. A. Starry, secretary.—The retiring president, Mr. E. O. Hare, who has been serving the society faithfully for many years, was tendered a vote of thanks and the office of corresponding secretary—the latter presumably to keep him in the board as it seemed almost a matter of sorrow for the society to have to part with him as their executive officer. But Mr. Hare insisted upon having a rest from responsibility, and was released as far as the presidency was concerned. The new president, Mr. Connelly, however, is a worthy gentleman, a scholar and a Spiritualist in every sense of the word, and the society has done well to select him. Before closing an auditing committee composed of Messrs. Stowell, Goodhue and Grizard was appointed to examine the society's books and report to the board. Mr. McCracken being present was offered an office, but declined to accept on account of other duties. He however contributed by good advice and suggestions and added greatly to the humor and harmony of the assembly by his genial presence. And so the session closed—every one made happy by the work performed.

MAY 17, 1890.

CORRESPONDENCE

Montpellier, Ind. Our camp meeting opens June 13th and closes on the 21st. It will be held at Rustie Place, of which Mr. Jas. W. Waugh is the owner. It is situated on the Fort Wayne and Cincinnati and Louisville Railroad. Good speakers and test mediums have been secured. Among the latter Messrs. D. A. Herge and J. C. Bess. Trumpet circles will be held on the grounds. Tent accommodations can be obtained by addressing Jas. W. Waugh as above. The camp grounds are beautifully located, where Spiritualists will be able to enjoy a season of recreation and rest.

Piqua, O. Mrs. Nellie J. T. Brigham delivered one lecture at Knights of Labor Hall, Piqua, O., on April 24th. Subjects were given her by the audience, for both lecture and poems. When we say Nellie J. T. Brigham lectured for us on the 24th inst. the very announcement is enough to all who have heard this wonderfully gifted lady. No word of mine could do justice to the laurels won and worn by this beautiful speaker. As she speaks the words of the heart, she speaks the heart. She is always remembered for her kind winning ways. This is Mrs. Brigham's third visit to Piqua, and all who once heard her will come again. Respectfully, MRS. MAGGIE STEWART.

Minneapolis, Minn. At a meeting of the Washington Union Society, held at the residence of Mrs. C. D. Pruden, recently, the following officers were elected to serve the society for the ensuing year: D. F. Mcintosh, president; Mrs. M. Gould, vice president; Miss Flora A. Burrows, secretary; Mrs. A. M. Burrows, treasurer.

Muncie, Ind. We feel that we have had a boom here, spiritually, for Mrs. S. Seery visited us last week, giving us the privilege of witnessing spirit manifestation, through her mediumship; and to say the least of her manifestations they are grand enough to satisfy any unprejudiced mind, as to the truths of Spiritualism. It would require one page of your valuable paper to give the lady justice and describe the manifestation in detail, for, as the boys used to say, they were immense! suffice to say it would be best to witness them to know of them. I would recommend all who wish to investigate the truth of Spiritualism, that they should do no better than to visit her seances. Hoping that Sister Seery may live long and be instrumental in proclaiming the truths of our glorious faith. I did I say better—I should say knowledge. As ever for the truth, H. BRADY.

Kansas City, Mo. Last evening Pythian Hall, cor. Eleventh and Main streets, was well filled by an interested audience. This being the second Progressive Spiritualist meeting held by Prof. G. W. Van Horn, test medium. The services pleased every one. Subject of the lecture was "The direct road to immortal life." At the conclusion many direct spirit messages were given, while a music box was discarding several airs as it rested upon a pedestal. Prof. Van Horn relieved many persons of pain and other ailments. The speaker advised an organization in this city of active workers, and it is to be hoped that at no far distant day a permanent society of spiritualists will be brought forward. There are several prominent mediums of various phases located in this city, all of which are well supported, and investigators are numerous, each desiring to learn more of the spiritual forces on this side of life.

Texas, Mich. Please say to your readers that the Spiritualists of Southwest Michigan will hold meetings during the coming summer as follows: June 15th will hold a local Grove meeting in Texas, Kalamazoo County. Hon. S. V. Moulton, of Grand Rapids, will be the principal speaker. June 23d quarterly convention will be held at Lake Cora (near Paw Paw). Mrs. R. S. Lillie, of Boston, formerly of the West, will be heard on that occasion. August 8th this society will open a ten-day camp meeting at South Haven. Moses and Mattie E. Hull, Hon. L. V. Moulton and others will speak at the meeting. Reduced rates on all railroads, steamboats and hotels will be applied for. A reasonable effort will be made to make these meetings a success. Our friends of Chicago will find a special train at South Haven that will reach Lake Cora in time. S. S. BURDICK, Pres. S. W. M. S. Association.

Nashville, Tenn. I am very glad that you deemed my article worthy of notice, and I will gain try to contribute something. I note with pleasure the good effect that Dr. and Mrs. Aspinwall have had on the Spiritualists of this city. Word comes to us from every direction that some people who love the truth better than they fear the censure of the church are forming circles. We hope that in the near future they will cast all fears aside and come out as acknowledged Spiritualists. At present there are no public meetings. This is caused by various obstacles; first, there is no fully developed medium here to take charge of the meetings; second, there are some who have been identified with Spiritualism for twenty-five or thirty years and not willing to be led by the more advanced and modern Spiritualists. A few of the young mediums and progressive Spiritualists are endeavoring to form a society to hold public meetings, and hope soon to be ready to inaugurate an abundant harvest for the good of the cause. We read the various contributions in your very welcome paper with much interest. C. E. MAC F.

St. Louis, Mo. The services at Garrison's Hall last Sunday were fairly attended by interested auditors. Mr. and Mrs. G. W. Kates are interesting and instructive in their lectures and tests. At 3 p. m. Mrs. Kates, under control, spoke on "Summerland" and "Reincarnation." At 7:30 p. m. Mr. Kates gave a fluent and lengthy discourse upon "A Study of Consciousness." These eloquent and logical lectures should be heard by a multitude and perhaps they are from the spirit side of life. The tests and readings by Mrs. Kates have been accurate and filled with incidents demonstrating the presence of a psychic force not alone that of the medium, but undoubtedly bestowed upon her by an exalted spirit. W. H. T.

St. Paul, Minn. Since writing you I have attended the anniversary dedication of the Temple of Science at Whitewater, Wis., built by Brother Pratt of that city and dedicated to the cause of truth and progress. Brother Pratt is a pronounced Spiritualist and of sterling past, and a man of ample means. One year ago he built and dedicated this church to the cause of humanity, and has at his own expense sustained speaking and the demonstrations of spiritual phenomena and awakened much interest thereby. The meetings were called to order the 25th of April and closed the 27th, Sunday. The attendance was good and the exercises interesting during the entire three days. Prof. Lockwood, of Ripon, Wis.; Mrs. Colby Lutz, of Crown Point, Ind.; and the lecturer were the speakers, and all did good work and provoked much thought and inquiry. The temple is a large four story brick building with modern improvements and expensive finish. The temple or auditorium is on the second floor and is seated with opera chairs, carpeted and lighted with electricity. The spirit world have, through their noble medium, Brother Pratt, designed to convert this building into a sure of spiritual and medicine house, also for lecturers, spiritual and scientific, and to give it in trust to a legally organized society of the State of Wisconsin. The plan is now being completed for this purpose, but will shape itself in the near future. I returned here for the month of May, and will then fill short engagements at Eau Claire, Wis., Fort Dodge, Ia., Sheboygan Falls, Wis., Fort Washington, Wis., and Franklin, Ill., and then go to New York for July and August. Yours for truth, BISHOP A. BEALS.

Brooklyn, N. Y. On Tuesday evening, April 23th, a circle was held at Broadway Hall, 200 Fulton street. Several mediums gave proof of the spirits presence by clairvoyance, clairaudience, trance condition, rapping on tables, writing, etc. Almost all of those assembled received messages from the denizens of the spirit world. The success of the meeting was so apparent that the committee in charge resolved to continue this school of instruction every Tuesday evening until further notice. Mediums in the city are invited to be present and assist the committee in their good work. On Thursday evening the Woman's Conference held their weekly meeting at 131 St. James Place, corner Fulton street. These meetings are instructive. All interested in spiritual work should attend and help the cause along. On Friday evening the Independent Club held one of their social entertainments at their rooms, 191 Fulton street. A fine program was arranged to the satisfaction of all. Mr. F. A. Wiggins and O. A. Edgery were guests of the club, and met with a cordial and friendly reception from the same. They gave voice to the friendliness manifested and contributed to the evening's entertainment. The President, Mr. J. Wm. Fletcher, was reported on the sick list. We all hope not seriously. On Saturday evening the Progressive Conference held their semi-annual floral festival, commemorative to our arisen friends. The platform was tastefully decorated with floral tributes. The program presented was as follows: Invocation, Mrs. Gridley; congregational singing, "O Think of our Friends Over There"; opening address, W. C. Bowen; remarks, Mrs. Ranouf; remarks, Oscar A. Edgery (under control); remarks, Mrs. Gridley (under control); poem, "An Evening Greeting"; Mr. Dalere; tests of spirits presence, Mrs. Jennie O. Blake; remarks, F. A. Wiggins; benediction, Mrs. Bertine. The speakers and mediums seemed to be infused with spirit power. All were at their best, and met with hearty response from the large audience present. These gatherings are popular with this Progressive Society. Judging from the enthusiasm manifested by their well filled hall. On Sunday morning and evening a large audience welcomed the favorite speaker and test medium, Mr. F. A. Wiggins, to the rostrum at Conservatory Hall. His morning lecture was "The window of the light." To judge from the construction of the physical form and the conditions of the organs therein. He claimed the eye—the window—drinks in what the real man craves, and thus feeds on the things of the spirit; hence to be wise learn to feed the eye on the beauty that surrounds you. The soul is ever at the window to drink in its requirements. To judge from the rightly look him right in the eye, and you can discern the native good or bad of the person. He closed the seance with psychometric readings from articles, and read the test of spirit presence. In the evening Edwin Forest claimed to be in control of the medium, who gave his remarks on his experience in the spirit realm, after which a test seance was given by the medium's guide, Mr. Wiggins is always a welcome guest at a Brooklyn audience, and is hoped that arrangements may be made for a continuance of his engagement in the near future. On Sunday evening Mrs. Jennie O. Blake gave her numerous friends and patrons a large and interesting seance at 24 Franklin avenue. Mrs. Gridley, the ever popular and inspirational speaker, opened with a grand invocation. After singing Mrs. Blake gave tests, clairvoyantly and clairaudiently. Under control she gave many messages to loving friends far on their loved ones beyond. Mrs. Gridley finished the seances with a beautiful inspirational address. Meetings will be held next Sunday evening. All are invited without charge. DELEERE.

Onset, Mass. Again Onset has arrayed herself in holiday attire, and is ready with welcome hand extended to greet all sojourners who may be attracted to her shores and groves for rest, recreation and spiritual comfort and blessing. Much property has changed hands recently and several improvements have been made. The new bridge which connects Onset with Point Independence is now completed and is quite an imposing structure. This will probably facilitate the sale of lots on the Point side, although the commissioners will not permit the horse cars to cross the bridge. Sailing up the bay the observer is impressed with the thrift and enterprise that is struggling for expression here, by the many changes and improvements that have taken place. Mrs. Blake, of S. Boulevard, has built a large and handsome addition to her cottage. Mrs. E. L. Savage, of Revere, had a nice summer house built at Shell Point during the early winter, which will probably be occupied by her daughter, as Mrs. Savage passed over in January to a better home and conditions than Onset could possibly afford. The new building which has taken the place of the little fruit stand at the junction of Onset avenue and West Central is also an improvement to the corner. It is two stories with a hall above and a hook and ladder room below; the male portion of the place having finally added their efforts to those of the ladies who have been so long struggling for some protection against fire at Onset. Miss Washburn's new cottage is another addition to Onset avenue, as well as Mr. N. Benson's, which is not yet completed. Several small cottages have also been built in different parts of the grove, while some property has changed hands, and although much has been said, and done, of the future of Onset, prices are higher than ever.

Boats of all kinds and sizes dot the bay, each having its own peculiar recommendation. The yacht "Mermaid," a staunch, strong seaworthy craft has been thoroughly overhauled and improved, and is now ready for accommodation of fishing or sailing parties. It was a favorite last year, and is particularly well adapted for ladies and children, and her accommodating captain is ever on deck to attend to the comfort of his guests. Engagements can be made by letter in advance by addressing Captain H. F. Tripp. The quaint and pleasant cottage on Pleasant avenue, built by Harold Smith, and afterwards owned by Wm. F. Nye has been bought by D. W. Eldridge of the Waltham branch Co. Mr. Nye has also sold his cottage on Ocean avenue to parties from Athol. Mrs. M. Sweeney's cottage on Wareham avenue has been purchased by parties from Boston and several other cottages have changed owners. Your correspondent has several desirable cottages for sale and let; one on West Central avenue, in good business location; a nice large cottage on Pleasant avenue, furnished in the most comfortable and desirable manner; and lots situated in different portions of the grounds; also a good building house for sale at a reasonable price. All of these will be ready for prompt attention by addressing me at this place. Pook's Hotel, the Avenue House, has been opened to receive guests, and is well patronized. It has the most central location, being handy to both railroads. The Washington House is now open, but with its new well served. Mrs. Ring and Williams, who have run the Glen Cove House for several years, will take charge of the Onset Hotel this season. The Onset Bay Grove Street Railway will commence running the 12th of July. The house in the interest of the camp meeting at heart, will patronize this road, as a portion of its receipts go towards defraying the expenses of the meeting. Several new speakers have been engaged. Hon. Sidney Dan, of Rhode Island, who is now lecturing in New York, will give his first lecture here twice during the camp meeting. THE BETTER WAY is ever welcome to this camp, as being one of the best spiritual papers published. Like old wine it improves with age. Yours for truth and advancement, AUGUSTA FRANCES TRIPP.

Notes From the Field. How naturally does every object partake of the hue of the medium through which it is viewed. The landscape becomes green, blue, black or yellow, according to the color of our spectacles, and if we had always worn blue glasses no amount of argument would convince us that the whole world did not wear a blue tinge. Our mental moods are very much like spectacles, and lend their peculiar coloring to everything we come in contact with. To the optimist the sun is always shining even when the clouds hang heaviest, while the pessimist never sees it, except through a fog. Optimism and pessimism are largely states of bodily health, and the physical condition by a sort of reflex action photograph itself upon external things. When we come to consider that a person's judgment depends largely upon the state of his liver or stomach we will know better how to make allowance for the views of many people. These thoughts occur to me when I take a mental view of the field of labor and try to decide in my own mind whether existing conditions hold out hopeful promises for the future of our cause. I am neither an optimist nor a pessimist, I think, but a sort of balance between the two, and will try to report things as I find them from my standpoint. A three months engagement with the Spiritual Society of Albany, N. Y., developed the fact that Spiritualism has a very good foothold in that old Katerbocker town, but the great and vital need is a working capital, or a few million men to bear the burden. At present the financial responsibility falls principally upon two men, Mr. J. D. Chalm, Jr., and father. The former is worthy of all praise for the energy and devotion he has manifested in the good work, sparing neither money nor labor to make it a success. There are many faithful workers in the society who are endeared to my memory by the most unvarying kindness and earnest effort, and who testified their appreciation of my services by surprising me with a presentation of a beautiful gold watch, every tick of which represents to me a heart throb of those dear souls. One month of the season found me filling my fourth engagement with, what I consider, the banner society of the country. The First Spiritual Society of Philadelphia is certainly entitled to that distinction. Much of the time my audiences were limited only by the capacity of the larger hall. This society is presided over by Mr. A. B. Benner, an ex-Methodist minister, who is a very able man and most entertaining companion. The number of earnest workers is large. The Ladies' Union, formed for the purpose of raising funds to build a temple has quite a large sum already accumulated and is constantly adding to it. The Ladies Aid is auxiliary to the society and assist materially in providing the "sinews of war" necessary to sustain its meetings. With such encouragement the speaker must be dull indeed who will not feel the fire of enthusiasm kindled within him. Early in February I found myself in Pittsburgh ministering to a small but fully alive society. The society numbers about fifty members, but the audience nearly fill the pretty hall. Mrs. E. S. Loring, the Secretary, is the backbone of the association, and her indefatigable energy and push is largely responsible for its success. Mr. Sanford, Dr. Brigham and a few other second her efforts nobly. The first of March found me in Williamstown, Conn., ready to begin my fourth engagement in two years. This society is one of the oldest in the country and owns a commodious church. Its influence has had a very marked effect upon the religious thought of the community, and its members are among the most prominent and respected citizens of the town. Williamstown contains about 10,000 inhabitants and is a thriving place, owning its importance to the immense thread mills located here. My audiences were fair in point of numbers and extra good in point of intellect. While there I had my home with the family of Mr. Norman Melony, and enjoyed that perfect rest which all workers here of frank and hearty welcome. Mr. Melony, with his sturdy good sense and outspoken, uncompromising principles; Mrs. Melony, with her sweet spirit, pure and a readiness rarely equalled; Miss Flora, whose sweet voice and dainty manipulation of the piano are a rich treat; and her brother, who is a lawyer and a student of business man, whose dry humor and fund of anecdote, told in a way that would make Mark Twain envious, I can assure you, was a very stay so pleasant that the five weeks slipped by before I fairly realized it. My next engagement was at Haverhill, Mass., where I spoke two Sundays to good and increasing audiences. The Spiritualists of Haverhill are trying to support two societies, where one would do much better. It is to be hoped that they will soon see the way clear to unite their forces and thus do the good work they are capable of. There are many devoted workers here of whom none are more so than Mrs. Jennie S. Johnson, Secretary of the First Society and agent for THE BETTER WAY. From Worcester to Worcester for my fifth engagement, I have spoken three Sundays and shall serve one more. This society has in its ranks many good workers, and with the aid of the newspapers and churches, has done much good in the past. The success of the meetings are very variable, but I can assure you that the work will be fitted, and at the next meeting.

There will greet the speaker a beggarly array of empty seats. This has been the experience of the speaker, and Worcester has had the very best. The Worcester Telegram, while disposed to ridicule everything pertaining to Spiritualism, has given very good and lengthy reports of my lectures. My next stand will be at Stafford, Conn., where I will speak two Sundays, then to Williamstown again for part of June. The question which naturally interests the spiritualists here is, "What is the cause of the decline of Spiritualism?" And just at this time I find a good deal of speculation among our people, as well as the speakers, as to the outlook of our cause. In fact here comes the colored glasses, some are prophesying dire disaster or a long period of torpidity; others can see nothing but the brightest prospects through their optimistic spectacles. For my part I can see no reason for any decided change either way. The past season has been one of the most prosperous the cause has ever experienced. I do not think it will be quite so much so next season, for the reason that those who furnish the funds get tired and want a rest. But this much is certain, Spiritualism has come to stay, and, though, like everything else, it will have its ups and downs, all solid growth is slow growth. I believe Spiritualism is today on a more solid foundation than ever. Its history, its principles, its doctrines are becoming more critical, both of doctrine and phenomena—more determined to hold fast to the truth, and to discard the old to discard the new, which always comes on the top during periods of agitation. They are learning to be less hasty in praising or condemning, and more patient in waiting for improvement in that respect yet. How few of us make any effort to realize cause and conditions which produce the result. We condemn so bitterly if we did we would not be in such a haste to throw vitriol on the already smoldering wounds. W. F. PECK.

New York, N. Y. Sunday morning, after answering several long and knotty questions, in a vigorous manner, Mr. J. Clegg Wright, at Adelphi Hall, took for the main subject of his discourse "Materialization," saying in part: "Words sometimes conceal our meaning, and I do not know that this word 'Materialization' expresses my meaning. It is affirmed that certain phenomena occur in nature, in harmony with its laws and powers, which are manifestations of the spirit of departed men and women. This is due to magnetism. When you sit in a dark circle one sees a light and another does not; this is because their magnetic states are different. When the spirit has stored magnetic force it can bring itself into vibrations equal with men and in an instant clothe itself with a material body so that you can recognize it. Magnetism is a force you do not yet understand; it separates the visible from the invisible. I see in the inhabitants of the United States a race of people that will generate a finer type. The demarcations of empires are dead, the blood of the Chinaman and the Anglo-Saxon must mingle together, and the doctrine of Thomas Paine must come to the front. The world is my country, and to do good is my religion." Mr. Newton opened the afternoon meeting with an earnest appeal in behalf of the mediums who are in need of financial assistance. Because of their peculiar position, being instruments in the hands of the spirit world for the general spiritual welfare, they are unable to take an ordinary part in the struggle for life which would insure them a source of maintenance. Our orthodox friends, the speaker said, show a practical belief in that part of the scripture which teaches that "the laborer is worthy of his hire," and it is reflected in the success and opulence of their spiritual instructors, the ministers. It was within his knowledge that within the previous week, a medium had to subsist on the sum of twenty-five cents, and, then, he asked, what could the "dead beats" who had listened to this medium's communications from the other world expect? In such a condition of affairs how could she be an effective instrument of the angels if we failed in our duty to support her present existence, and with substantial means. To obtain truths from the immortal life we must sustain in a suitable and generous way the organ selected for the transmission of the facts. Prof. MacDonald spoke of Spiritualism as by far transcending in every conceivable way the doctrines of man-made creeds, and asked "has there been any progress?" Yes, there has been when millions of people declare that spirit which once inhabited human bodies returns and commingles with us, and do not associate this fact with God, church, hell, or any sect, but plant it upon the solid rock of truth, it is indisputable proof of the world's progress. The most detestable form of humanity, he said, is the person who, knowing the truth of spirit return, has not the courage to stand by the knowledge of which he is in possession. Mr. J. C. Wright, in the course of his address, said that the psychic study engrosses the attention of the physiological students of our time. Psychology has not attained the dimensions of a science. Mind must be understood. There is a use for the inferential faculties as well as for observing capabilities, and when the scientific worker is done the philosopher comes into activity. Spiritualism must not be the bare bones of anatomy; it must have poetry as well as philosophy. The poetry of life is religion, and that religion is poetry. There is more philosophy that facts in the psychic studies, and will remain so till the observer does more work. Science must have a hypothesis, and Spiritualism furnishes it in materiality. Life is a struggle, a battle, and the weak goes to the wall. Those who have power wield it to their advantage, and economists tell us that the rich are getting richer and the poor are getting more numerous and poorer. If this is so, that the conditions of progress and life be only for the few—for the top dog—then the morals of the world are made by that dog. Justice enters into the hand of the tyrant, and systems of government becomes the expression of those who have power, social power. Will is power. That is the state of social life in which we live to-day. Socialism has a greater horror for the speaker than has Roman Catholicism. There is no practical possibility by which a state of society can rest upon individual power and individual right. The man who propagates foolishly, without any possible means of sustaining the resultant consequences, is guilty of a crime. Mr. Newton discussed what he characterized as the chimerical and absurd idea of reincarnation. The last Sunday of this month Miss Maggia Gaul, of Baltimore, will appear before this society, and the afternoon meeting will be given over to her exhibition of psychometric powers. In the evening Mr. Wright, in the course of his introductory remarks, considered the subject of clairvoyant mediumship, and said that the way to promote this quality is on a physiological, magnetic temperamental line, or, in other words, the intermarriage of mediums. By this means we will come into a closer relation with the spirit world. Mediumship is the result of prenatal consequences, and is not manufactured in developing circles. Under the control of the spirit of Mr. Rushton, the lecturer spoke on "The decline of Orientalism and the rise of Christianity in the West, and the relation to theosophy in

the latter part of the present century." The discourse was an eloquent presentation of the departure of the great minds of Greece from time worn beliefs, and the ignoble—the people—alone worshipped the gods of the fathers. We spiritualists of this age have jumped the theological traces and had the philosophers of the seventh century before the Christian era in the Hellenic sphere. Plato thought it a degradation to render his ideas utilitarian; but how different it is in this age, when the point of every imaginative mind is to make their conceptions practical. Christianity is modified Orientalism. Religions cannot be manufactured, and cannot be projected as a syndicate, as a syndicate of New York projects a scheme. No religion ever started as a fraud, and cannot be made that way. They are all alike in this: They are illusions, and it makes little difference to the individual whether this illusion be founded on fact or fiction, so long as it is an illusion. It is a real element of power in the modeling of character and spiritual nature. The religions of the world, whether true or false, control the nations. Theosophy's struggle for recognition having been told of the control went on to say that had Alexander lived longer the civilization of this country and the condition of Europe would have been different. There would have been no Caesar, and no Canterbury, and no religious unity in Britain. God, the Father, and the Son, was an Egyptian conception, and the Roman mind could not comprehend what was meant by it. The Christians of to-day do not know from whence their forms of religions came. Paul said that what is "sown in corruption is reaped in incorruption," and thus gave assurance of a purer and another life, and the idealism of Orientalism can be gathered from the writings of St. John. The regeneration of Florence gave life to Protestantism, which caused a disruption in Romanism. It may take five thousand years to kill the pope of Rome, but by the growth of intelligent thought he will be wiped out. It may take a long time to dissipate this despotism, but it shall come to pass. How is it if a rod of justice rises over the universe, that the rich grow richer and the poor become poorer every day? How is it to become writes on the midnight sky a remedy for social wrong? America, which loves liberty, Christianity, shall bear the banner of justice, right and reason. It shall consummate the epoch begun in India. America, thy sun shall grow; it shall do honor to the success of time and the fruits of a future civilization. Applause. Mr. Wright will speak next Sunday for the society, morning, afternoon and evening. Fraternally, PATTERSON.

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Ladies' Department.

Written for The Better Way. Delusion—Who Shall Declare it? BY EMMA ROOD TUTTLE.

Well, maybe it is delusion, That the soul lives after death; But if so, it is far the dearest Which the tongue of mortal saith.

Delusions of earth are mocking Wherever we mortals go, And, finding so much unreal, Has cost me a deal of woe.

I shall never live to know it, If my darlings are of dust; And all which the weakest and wisest Can do is to hope and trust.

You may shower me with dust and ashes, You may give me a wreath of rue, You may claim you have truth and wisdom, And I am less brave than you;

What the charge of death will bring; Your sketches are skulls and cross-bones, Which I to the winds would fling, And picture immortal faces

But neither your wise conclusions, Nor mine with their rainbow wings, Can alter one jot or little The eternal law of things.

Yet, ah! in the world that this is, It were all too sad to stay, If we could not have our fancies Of "the ever-so-far-away."

Written for The Better Way. INSPIRATION. BY MAGGIE STEWART.

Nature has two kinds of voices—the silent voice and the audible voice. The silent voice is heard in the pure white-water lily, whose seed sown by inspiration, that boundless law which created the first ray of light.

That is very plain. Let these drops of crystal water you hold be the true natural God life or love; then there is no need of minor lights. Linger long, O, soul! while into the God light we step. Light that shineth pure and bright.

In science we try to get at the basis or foundation of things, and to prove all things by demonstration; and to gather scientific facts we delve in the bottom, accumulate our knowledge, and bring it to the top. So with all facts. People cannot accept what floats on the top and is only perceptible to the eye, but they must be taught by and through their several senses the very foundation and cause of these facts; as with glass we look through clearly, but when smoked everything looks dim and unreal. The stars shine and give light to this world, but if clouds intervene the light is hid from us.

Hebrews, 10th chapter, 221 verse: "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

Light means life; the symbol of water is purity.

WOMAN AND DRESS. Reforms in woman's apparel are being again discussed in a pending series of lectures, and public interest is once more awakened in this oft-mooted question.

God has implanted in the minds of all, but especially in the female breast, the love of beauty, and one way that this feeling finds expressions is in the matter of dress and personal adornment. It is a duty which every woman owes to herself, to her family and to society to dress tastefully, and as well as her means will allow. It is woman's instinct to admire pretty dresses, and it is right that she should. The great danger lies in the fact that too many of our women make the matter of dress almost their sole aim in life, and every moment is absorbed in following the dictates of fashion. It is then that dress becomes a dangerous ruling passion.

The comparison of women to flowers applies with special force to this question of dress. In their apparel and adornments women express their natures as do the flowers in their petals and colors. Allow a woman her freedom in dress, and she never fails to express her true character. She may clothe herself with the costliest of French silks, she may adorn herself with the most expensive of laces, her jewels may be of the most brilliant description—yet, withal, the woman stands revealed, and

ward. We teach them not the harmonious, living law of love. Love that is progressive and tends toward higher unfoldment day by day. It is love that will set the world aright; the highest, purest, tenderest love—that, and none other. Many who seek for this manna of life find it not in its perfect blending with the divine soul of universal love, called God. They can find this pure and ideal love only by living and loving purely and unselfishly.

Written for The Better Way. INSPIRATIONAL. BY MRS. F. H. CARNAHAN.

Agates are pure and draw to them different properties, some more of one kind than another, and there are different qualities formed, and different names given to the agates; rocks and moss, flint and beryl, and some have pictures in to represent landscape, portraits, bunches of moss, statuary and things innumerable, but it is a working over of nature, all the processes of nature being formed over again on a very minute scale, the evolution of nature, and so it is in thousands of ways, the same working of nature is going on, the change, the growth, the formation of different scenery, the uniting of particles, and forming of something different, a gradual change all the time. And this change is constantly taking place in all things upon the universe. You are not exactly to-day what you were yesterday. These processes of nature you observe in rock, tree, and waving fields of grain are going on all the time in your own nature. And, as you have been told, some agates hold within their solid crystalline bodies a drop of clear crystal water. How did it get there? It was drawn and held by attraction. So with all drops of crystal water, so with all purity; it must be drawn by and held by a force of attraction. And as you gather and hold the crystalline drops to you, you are holding and forming yourself as an agate on the very same plane and by the very same process of nature.

Relative to this is mentioned in 21st chapter of Revelation, 23d verse: "And the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof."

That is very plain. Let these drops of crystal water you hold be the true natural God life or love; then there is no need of minor lights. Linger long, O, soul! while into the God light we step. Light that shineth pure and bright.

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a simple glance reveals to you her character. The absence of a true and refined taste cannot be compensated by the possession of the most princely trousseau. Mind measures gold, but gold cannot measure mind.

An important factor in this question of dress reform will be a more thorough recognition, on the part of our women, of the beauty which always accompanies simplicity. Female loveliness never appears to such good advantage as when set off by simplicity of dress. The loveliest types of womanhood are invariably those clothed in apparel charming in its simplicity. Modesty in dress, when accompanied with that taste which every woman possesses, is always pleasing to the eye. The women of ancient Greece were noted for their simple attirement, yet what women have ever so completely excited the admiration of the world? And what is true of the women of that period can be equally true of the women of the present day. No country on God's footstool boasts of such a wealth of beautiful womanhood as America, and no nation has, therefore, a better or grander opportunity for demonstrating to the world what is most becoming in women's apparel. Hundreds of women are like the daisies and violets of the fields in that they never look better or exhale a more beneficial influence than when dressed in a morning gown. Silks and satins often make an unwholesome transformation of the woman whose beauty of face and figure is very more striking than when they have the accompaniments of a neat fitting dress of modest material.

In the matter of women's dress, then, when we sum it all up, the fact is plain that, as the love of dress is inherent in all true women, it would be as unwise as it would be useless to strive against it by any radical suggestiveness of reform. Our reformers will do better if they devote all their energies towards cultivating in our women a better appreciation of simplicity in dress. Such a suggestion will meet with speedier recognition, and in due time will this problem of feminine dress reach its proper solution. The nineteenth century will then not close upon a race of overdressed women of America, as some prophecy, but rather upon a race of common sense women who will have become convinced that outward adornment is not made beautiful in proportion to its expensiveness, but charming only as it is noted for its simplicity and refinement of taste.

DEFERRED JUSTICE TO MRS. JOB. Job was a wonderfully afflicted man, but as partial compensation for it he has had the sympathy of the human race for 4,000 years. But it has not been so with Job's wife. Nobody has ever spoken a kind word of her. On the contrary, she has been held up for forty centuries as a horrible example. But for all that, we are confident the poor woman deserves a better place in history than she has ever accepted. If she was sour-tempered, she had enough to give an acid tinge to her disposition. She was made to drink the dregs from a bitter cup, and it is possible that she bore her troubles with about as much equanimity as the average woman would do.

In the first place, she was suddenly reduced from luxury to penury. Any unfortunate woman who has suffered this ordeal knows just the frame of mind poor Mrs. Job was in.

In the next place, she was bereft of her children. There is no grief so burdensome as that which falls upon a mother's heart when the grave hides her children from sight.

In addition to this accumulation of sorrows, she was left with an invalid husband on her hands. Job was covered with boils, and experience has taught us that there is no more exasperating patient than a man with a boil on him. There are wives, and good wives, too, in this Christian land of ours whose lives have been made most miserable for days and weeks at a time by a husband and one boil. Just think then what this woman had to endure with a husband with perhaps from 1,000 to 1,000 boils on him! Is it any wonder that the woman encouraged her husband to terminate his existence? The only wonder is that she didn't cut her own throat in despair.

But these were not all the troubles that Job's wife had to bear. Her husband's friends came on a visit to him and took possession of the house for six weeks at a time. Other women, too, have had to endure the same affliction, and they can easily account for Mrs. Job's exhibition of bad temper. Job got worried with the three visitors himself, and yet he didn't have to wait on them, to clean up their rooms, to wipe the tobacco juice from the parlor carpet every day, to sweep out the mud they carried in on their boots, and to submit to a thousand and one annoyances that a male visitor gives the housekeeper.

It is about time that somebody was raising a voice in defense of Job's wife and saying a kind word for the poor woman, who for 4,000 years has suffered the slings of unjust criticism in uncomplaining silence.

There are a great many Job's wives in the world to-day, we meet them every day. They may not have husbands with boils on their bodies, but they have husbands who go to the club of evenings. They have husbands who are selfish enough to devote all their time to business and pleasure without considering that a portion of that time of right belongs to the woman, the charm of whose existence is his companionship. The Job's wives of to-day are the women who are burdened with the cares and sorrows of this life and who get no sympathy. And their name is legion.—Ladies' Home Companion.

MEETINGS. Cincinnati, Ohio. The Psychic Research Society meets every Sunday afternoon at Douglas Hall, northwest corner of 6th and Walnut streets, at 3 p. m. Admission free; strangers cordially invited.

The Society of Union Spiritualists, of Cincinnati, hold meetings at G. A. B. Hall, 115 W. Sixth street, every Sunday morning at 10:45, and Sunday evening at 7:45; also Wednesday evening of each week at 7:45, after the usual devotion.

The Lyceum for children and adults meets at G. A. B. Hall, 115 W. Sixth street, Cincinnati, every Sunday at 9:45 a. m. All are cordially invited.

Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half past 2 p. m. at the American Health College, Fairmount. Free to all.

Boston, Mass. BANNER OF LIGHT CIRCLE-ROOM, No. 9 Bowdoin street—Seances are held every Tuesday and Friday afternoon at 3 o'clock promptly.

The Ladies' Spiritual Union hold their meetings each Wednesday afternoon and evening at Twilight Hall, 780 Washington street, corner of Hollis. Circle at 4, supper at 6, musical and literary entertainment at 8 o'clock. All are welcome.

EAGLE HALL, 616 Washington street, corner of Essex—Sundays, at 2:30 and 7:30 p. m.; also Wednesdays at 8 p. m. Able speakers and test mediums. Excellent music. Dr. H. Matthews, Chairman.

America Hall, 724 Washington street—Services each Sunday. Dr. W. A. Hale, Chairman.

A Public Social Meeting will be held every Thursday evening at 7:30 in the office parlors of Evans House, 175 Tremont street. Eliza J. Bennett, Sec.

Chelsea.—Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday evening, at 7:45 o'clock.

Meetings are held at Grand Army Hall, Sundays at 2:30 and 7:30 p. m. Dr. J. F. Slight, Chairman.—The Ladies' Social Aid Society holds its meetings every Friday afternoon and evening at 186 Chestnut street. M. L. Dodge, Sec.

Cambridgeport.—Meetings are held every Sunday evening at 7:30 in the parlors of 548 Main street. H. D. Simons, Secretary.

Columbus, O. First Spiritual Ladies Aid Society hold their meetings at Masonic Temple on Third street, Wednesday evening. Mrs. H. Colt, President, 248 S. 3d st.

New York, N. Y. The American Spiritualist Alliance meets at 219 West 42d street, New York City, on the first and third Wednesday of each month at 8 p. m.

All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

Spiritualists who are disposed to aid the American Spiritualist Alliance can do so by sending subscriptions to its treasurer, F. S. Maynard, 210 Washington st., who will acknowledge all remittances.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members.

J. F. Clark, Cor. Secretary, 89 Liberty St., N. Y. Adelpi Hall, corner 52d street and 7th avenue.—First Society of Spiritualists holds meetings every Sunday at 11 a. m., 2:30 and 7:30 p. m.

A General Conference will be held every Wednesday evening at 230 West 36th street, at the residence of Mrs. M. O. Morrill.

The People's Spiritual Meeting every Sunday evening of each week at 230 W. 36th street, at the residence of Mrs. M. O. Morrill.

The Psychological Society meets every Wednesday evening, at 8 o'clock, at 510 6th avenue, near 36th street. J. F. Snipes, President, 476 Broadway.

Philadelphia, Pa. First Association hold their meetings every Sunday morning and evening at their hall, 810 Spring Garden st. Lyceum, 2-12 p. m. J. Wood, Pres.

The Second Association of Spiritualists of Philadelphia hold spiritual and mediums' meetings every Sunday at 3 p. m., at their church, on Thompson Street, between Front Street and Frankford Road. Seats free. Public invited. T. J. Ambrosia, President; L. T. Abbott, Secretary.

Spiritual Circle Hall, 125 Columbia Avenue.—Services every Sunday afternoon at 2:30 and evening at 7:30. Directors: J. C. K. K. K.

Keystone Spiritual Conference meets every Sunday at 2-12 p. m., at their hall S. E. corner 10 and Springarden sts. Wm. Rowbottom, Chairman.

Fourth Association hold their meetings every Sunday evening at 7-12 o'clock at N. E. corner 3rd and Girard Aves. Mrs. M. B. Brown, President.

Cleveland. CHILDREN'S PROGRESSIVE LYCEUM, No. 1—Meets every Sunday at 10:45 A. M., in G. A. B. Hall, 170 Superior street. Spiritualists and Liberals earnestly invited to send their children, and the public cordially invited to attend FREE.

The School for Psychic Culture meets every Sunday at 2:30 p. m. at Memorial Hall, 170 Superior street. Public invited.

The Spiritualists' Progressive Thought Society meets every Sunday at 2:30 p. m. in Probeck's Hall Franklin Avenue. Admission free.

North McGregor, Ia. The North McGregor Society of Spiritualists meet every Sunday at 7:30 p. m. evening, Thos. Edgar, President; Geo. Ramsey, Sec.

St. Paul, Minn. The Spiritual Alliance meets in Waukota street Chapel, between Eighth and Ninth streets, every Sunday evening at 7:30. Mrs. M. O. Tuttle, Sec. 327 East 5th street.

San Jose, Cal. Progressive Lyceum meet every Sunday at 10:30 a. m., at G. A. B. Hall, South First st. Program at 11:15. Hierary entertainment first Sunday in each month. All welcomed.

Watertown, N. Y. The First Progressive Society hold Sunday meetings in their New Temple on Davis street Sunday afternoon at 2:30 and evenings, 7:30. Lectures, tests and psychometric readings.

Chicago, Ill. Peoples' Spiritual Society meets at 93 S. Peoria st. every Sunday at 2:30 p. m. All are warmly welcome who visit Chicago. G. L. S. JEMPER, Pres., 220 W. Monroe street.

Martine's Hall, Ad. street. Morning 10:45; evening 7:45. Mrs. Cora L. V. Richmond, speaker.

Spiritualists' South Side Society meets at 3 p. m. at P. O. S. of A. Hall, No. 144 Twenty-second street.

Progressive Spiritualist services at Bricklayers' Banner Hall, 93 South Peoria street, at 7:45 p. m.

Brooklyn, N. Y. The Brooklyn Progressive Spiritualists hold their weekly conference meetings at Everett Hall, cor. Bridge and Willoughby streets, on Saturday evening of each week, at 8 o'clock p. m. Good speakers and mediums. Seats free. Samuel Bogart, Pres.

The Brooklyn Spiritual Union holds public meetings every Sunday evening at 7:30 in the parlors of Bedford avenue and South second street.

The Women's Spiritual Conference meet every Thursday evening at the residence of Mrs. Starr, 311 St. James Place. S. A. McCutcheon, Pres.

Pittsburg, Pa. The First Spiritualist Church of Pittsburg has lectures every Sunday morning at 10:45 and evening at 7:45. Children's Lyceum at 2 p. m. at their hall, No. 6 Sixth street. J. H. McElroy, Pres. J. H. Lohmeyer, Sec.

Troy, N. Y. The First Society of Progressive Spiritualists hold their meetings every Sunday evening at 7:30 o'clock in the Roman Building, corner Broadway and Third streets. Ladies Society and supper every Thursday. Progressive Spiritual Association No. 2, meets at 311 St. James Place, at 7:30 p. m. (entrance on Fulton) every Sunday.

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The EVANS TROCHES. Will cure your COUGH. Contains no opium. Endorsed by Physicians. Price 25 cents. J. S. EVANS, Druggist, 312 and Walnut.



Written for The Better Way. "Kitty Stayed at Home," BY LEWIS OLIVER.

"I stood at the head of my class to-night," Genuinely said Bobbie, returning from school. "And how did that happen?" the question was put by the home folks, who feared him a fool.

At least as to learning, tho' active and bright in all methods of mischievous boys—in running and jumping from morning till night. In shouting and making a noise—in games of all sorts, from marble to ball—in the first certain always to win. Till his pocket could hold nothing more at all—Till he wished for another put in.

And nimble as squirrels could climb all the trees, If for fruits or for nuts mattered not; Creating both outdoors and in just the breeze That such boys were made for, no doubt. In his boots he would slide on the slippery ice Till the soles and toes were worn through; Thus carelessly, rashly, unheeding advice, And getting his skull half cracked, too.

Then his nose would go bleeding, a fast, fearful rate—The stars in the sky he could see, When homeward, from school, bubbling, awfully late, A disconcerting sight he would be.

Or astride of his sled, when coasting down hill, Would run into the fence but not tumble; Or skating, the air-holes would first tuck in, "Just for fun," said this reckless boy rover.

When sent out for chips—in the woodyard around, The stove or brick oven to heat, Would take just two large ones from off of the ground, And scrape up the chip dirt at his feet.

Would tease his pet dog till Rover would bite—Would the pussy's tail to her back; But all of his tricks we will not indite, Being known not in number to lack.

But where was Kitty, the dear little one! Who stands at the head of this rhyme; And what was she doing, under the sun, To pass away just as much time?

O, she was taught 'tis not nice for girls to be rude, But that they should all keep their places, When at school, in their class, if they at the head stood, And at recess should only play "Graces."

So she studied well there, to learn every word That was down in the "Eclectic Speller," And could spell any one that ever she heard, Or any the teacher would tell her.

For she brought her book home, its lessons to read, When the family lamp should be lighted; While Bob would be spinning his top at full speed, At the risk of becoming benighted.

But finally Kitty had headache one day—Small wonder, her head was so full; And thus did it happen that she stayed away, While Bob, so long looked on as dull,

By good luck it happened stood next to the head; As the rest, one by one, had passed down—When the "head" took the "foot," then Bob had the lead, Without special effort of his own.

Would he keep it next day, will the chronicler tell, Will pride finally come to his aid, And rousing ambition—man's mettle as well, Help him keep what sheer fortune has made?

*A game of tossing hoops. Written for The Better Way. "Is Our Own House in Order?" A STUDENT OF NATURE.

"I want you to keep your chickens at home; I put up a fence and still they annoy me," said a resident of the suburbs to a lady residing across the way.

"I can't help it," she replied. "What will you take for them?" A refusal and warm words followed. A short time before this same gentleman expatriated, on the floor of a street car, his tobacco juice to such an extent that the lady passengers were obliged to hold up their dresses to keep the stains from them.

I do not record this to blame but to show the real fact that our mind easily overflows with indignation for a real annoyance from a neighbor; but are we justified in doing so, as long as we have not discovered a remedy for the faults in ourselves? Yet it occurs daily. There is a remedy. We can teach by example in ourself, and draw sympathetic action; on the contrary, attempt to arbitrarily control another, and you are sure to meet a like force that can produce no good to either. The person who has the power, nerve and will force to return the injurious act toward him—without showing any ill-will—by some opportune favor, will sooner or later turn the troubled current of mind which is sure to lead to uncharitable acts—into peace, pleasure and contentment combined, a heavenly home not made with hands upon earth.

From fame to infamy is a beaten road. Fire and water are servants, but bad masters. Fire is not to be quenched with tow. First deserve and then desire. Fly pleasure and it will follow thee. Fools make feasts, and wise men eat them. Forgive us sooner than thyself. Fortune favors the brave. Fortune has no power over discretion. Fortune knocks once at least at every man's door. From fame to infamy is a beaten road.

Written for The Better Way. Good Books for Children. ALLIE LINDSAY LYNCH.

There is no way in which we can aid in the promulgation of knowledge and reform more surely than by placing good books in the hands of young people. Parents think too little of this; in consequence their children, who yearn to read, select almost any book, and pouring over it, absorb much of its teachings. It is a sacred duty parents owe the young that they see to placing pure literature in the home. Boys and girls will love their homes better if some one shows this interest in them. There will be less street loafing and more virtue, and, in consequence, better men and women reared to bless the nation.

Permit me to say that every home should contain M. M. Pomeroy's (Brick's) books. Young and old alike will find them valuable and deeply interesting. His "Reaching for Hearts" is accurately named. I never read anything so full of beautiful sentiment and lessons of morality. "Better than Gold" is excellent; and "Ourselves and Our Neighbors" is vastly instructive; while his "Journey of Life" is his own biography. It will teach boys how to become honorable men, and please the man who reads. They come cheap.

A Sunday school teacher offered a testament as a prize to all boys who would on the next Sunday recite a certain number of verses from one. No one had studied anything. He then offered a ball and bat as an inducement. At the following Sabbath meeting every boy had a piece to recite.

Written for The Better Way. Be Tolerant. BY MRS. W. H. CHURCHILL.

There are those in the ranks of Spiritualism, profess'd teachers and other who, because Nationalism originated outside of Spiritualism, condemn and malign it. This shows a very narrow and sectarian spirit, in that we as Spiritualists have ever criticized and condemned in our Christian brethren, and totally adverse to what the angel world has taught us. It is absurd for us to demand that the leaders in the Nationalist movement must be Spiritualists if they would have us recognize the great humanitarian work that they have inaugurated, as well might the Baptists, Methodists and other religious sects, say they must represent their respective denominations if they would secure their co-operation. The principle of the Brotherhood of Humanity is recognized in all religions, it is the application of the principle that the church has failed in. Nationalists propose to apply this divine principle in all the business and social relations of life, to make it something more than a theory or a dream, to have rest from their labors until all humanity is redeemed from the bondage of ignorance and slavery, from ignorance by securing the compulsory education of children, and from the slavery and degradation, want, crime misery and utter despair that is now theirs through the iron rule of inhuman task masters, competition and capital. If the end for which Nationalism is striving is not in accord with the teachings of the spirit world I have failed to understand them. The principles of the Brotherhood of Humanity which is the basic principle of Nationalism, is also one of the cardinal principles of Spiritualism, and for us to refuse to work in any humanitarian movement that seeks the betterment of the human family simply because it was outside the ranks of Spiritualism, shows a spirit of bigotry and intolerance that is not in accord with what we have been taught from the other side of life. Nationalism is entirely unsectarian, it represents no religious denomination, its ranks are made up of people from every sect, ministers of the Gospel of different creeds, whose hearts are filled with love and pity for humanity, have come into its fold and are among its most earnest and active members; among them may be mentioned the Rev. Ed. Everett Hale, D. D., Rev. W. D. Bliss, Rev. James Yeams, Rabbi Solomon Schindler, Bishop Huntington, Mrs. Mary A. Livermore and many others. Party politics are also forgotten among its members, the best man for the place, the one who will truly voice the desires of the people whose integrity is undisputed and who cannot be bought with the gold of capital, is the man that will be sustained by the Nationalists, be he Democrat or Republican. Nationalism is, and must ever remain as far as the present political parties are concerned, non partizan and forever unsectarian, its members uniting all differences of religious belief on the sublime and all embracing principle, the Brotherhood of Humanity.

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Written for The Better Way. Excerpts of Truth. BY THOS. COOK.

"Oh, man, how little you know!"—Emma Hardinge. "There is very little difference between a queen and a quaker—not much between a peasant and a prince. "The blood of a prophet is of no more profit to the world, except figuratively, than the blood of an unprofitable bullock.

"If you stood shoulder to shoulder with Jesus Christ there would be very little difference between you, you would hardly know him from Henry George. "Truth evolves, as it were, in tidal waves, and the present wave is a momentous one. "I want to see the day come when there will be a full recognition of the diversity and reality of inspiration. "There is a sense in which it is true that you and I were before the stars sang together.—J. Clegg Wright. "There is no profit in being a prophet. "One fact is clear; theology must make still further concessions to science. For science has invented steam carriages. "A prophet is not a prophet for his own profit alone, but for the profit of the world. "The world has many needs; the greatest of all is a philosophy which unfolds in a systematic and orderly form the stupendous truths of nature. "The Father cared for you even whilst your mother carried you in her womb, and He still cares for you whilst in the womb of doubt and sin (ignorance of self); He numbers even your most secret thoughts. "To the church, oh, beloved Americans, thou lookest for spiritual progression, to the government for all temporal improvement. This is thine error! The wealth of thy land and the resources of thy territories have been developed by the discovery of Robert Fulton. Yet the hall of the national capital was refused to him, because, said the wise man (?), "the subject of his discourse is visionary." "The one word that expresses the soul state of the truly "spiritually born again" is resignation, which Jesus manifested when he said: "Thy will, not mine, be done," which is the only rational prayer ever uttered by men or angels. Be watchful, O Americans, lest ye become worshippers at the shrine of St. Custom. "When ye think that your government is complete, then ye are on the way to death; when ye think that your church can enlighten you, then ye are on the road to Papal supremacy. Let America proclaim "peace, justice, love, law, light, liberty."—A. J. Davis.

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Hot Springs, Ark. Judge Hammond, who was in charge of the old observatory on Hot Springs mountain, and who miraculously escaped death in its destruction by the hurricane recently, is well known to most of our citizens and to many visitors. He is now a man of ripe years, and in his younger days was a lawyer of prominence and influence, having occupied high positions on the bench. Religiously he is a Spiritualist. He is highly educated and a well read man, and is quite an expert in giving "a reason for the faith within him." He was occupying a small room on the second floor of the observatory when that structure went down beneath the storm's crash Tuesday morning. That he escaped without serious appearances is incredible, and to judge, it is nothing short of a miracle. He related the circumstances to a News reporter this morning and was quite positive that "his spirit friends from the other side" saved his life. As the storm struck the building he says, he was directed or influenced to stand at the spot where he was sitting and the only way in which it was possible for him to have escaped. As the timbers fell they piled up around him, and only space for his person was left, and that was where his person was. He said he knew as soon as the disaster was over that his "spirit friends" had saved him, and he knew until last night who of them was present and rendered the good service. In order to ascertain this, he visited the medium, Thomas Cook, of South Hot Springs, who has, from time to time, during the year, acted out at the corners near the post-office. Through Mr. Cook, the judge said, "his spirit benefactor revealed himself and conversed with him." The reporter asked the name of the departed friend and he said it was "Dr. Pierce," his old college president and a Presbyterian minister of prominence, who had died many years ago.—Daily News.

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Written for The Better Way. SOME ESSENTIALS. BY G. W. KATES.

The fear of public opinion has not as yet died within the breast of many Spiritualists. There are many who hide their convictions, and too often become hypocrites under the cover of society, business or church. There are others too outspoken, they become fanatical image breakers, and never build anew upon the site of destruction. There is no valid reason to refrain from avowing the convictions of a Spiritualist, nor is there any necessity for extraordinary efforts to convince the multitude.

The temperate, earnest and conscientious Spiritualist will never, under any circumstance, deny his convictions, nor will he force them upon others. It is fanaticism that has brought public odium upon the name of Spiritualist. As we are developing into a broader tolerance of opinion and a more wholesome moderation of action, and exemplifying the higher truths of our philosophy by daily living its teachings, we find public opinion changing to admiration. The people are learning that Spiritualism is pregnant with grand truths. There is no reason to be ashamed, but every reason to be proud of the progress made by Spiritualism. We are not entitled to public respect unless we have self-respect. The future bids us to usefulness—the work of mental and spiritual reform is but begun. In the physical realm we have a great work in the evolution of form and force, not only in the human, but in the animal and inanimate kingdoms. We realize the necessity to develop and purify in the physical before we can hope for progress in the mental and spiritual.

There is much fickleness, folly, sham and hypocrisy in social life, which permeates religion and controls public action. As Spiritualists we should be practical; truth should come uppermost.

Are we at all obligated to the performance of a public duty? We profess to be humanitarians. Should we externalize our professions that the spiritual phenomena and philosophy may do a utilitarian work in the reformation of the people from error, and usher in an age of progress? We are repeatedly asked by the spirits to do so. Many are idle, while they ask why others do not labor. Shall we only destroy in order to achieve? We cannot remodel by destruction unless we rebuild anew. It is often much better to use the old walls and foundation of a structure than to destroy and completely rebuild. But it will never do to build upon a rotten foundation. We should always utilize all old material to the best advantage. How intolerant it is to set aside everything, no matter how good or true, provided some sectarian church has adopted it. True, we must offer a better system, a better organization, if we expect to reform the church. Hence we should appropriate all useful material.

But Spiritualism cannot be confined to a religious field only—it embraces the labor necessary to progress in science, art, mechanism, literature, music, industrial pursuits, political economy, and all that pertains to human good. All great successes come through organized effort. If we have a philosophy, a science, a religion, an industry, each or all that are of superior value to the world, then are they worthy of organized effort to benefit the people. Let us not wait for others while we rest in ease within the pews of an aristocratic church, nor idly waste the golden moments of life on earth that may be blessed with a spiritual ministry and inspiration, but let us walk up the broad aisles of truth's holy temple, and when we reach the channel of reason, dare to voice the promptings of our minds—being careful to live the highest convictions of our souls. Then we shall no longer invite the harshness of public opinion, but rather command its loving encomiums. Unto a better selfhood and to more conscientious living the higher life, we commend a Spiritualism that shall harmoniously round men mentally, morally and spiritually.

The fears of secularization, creeds, dogmas, faith, fossilization and other bug-bears that have arisen to haunt the minds of Spiritualists as having been heretofore associated with religious movements, need have no foundation for an inroad upon the personal freedom by organized efforts. Knowledge can never be fossilized. Demonstrated truth will never require creeds, dogmas or faith. Organization means united strength, and not a prescription of opinion. All are not doing their duty as Spiritualists. We should encourage and sustain public efforts to propagate truth and demonstrate fact. We should organize and sustain local, state and national associations. They should be on the business basis of dollars and cents. The pocketbook is a potent power, and the orthodox know how to utilize it and are individually willing respondents. They organize and sustain public institutions. This is to their credit. But where are ours? Does freedom of thought lock up charity and draw tight the purse strings? Ah! it is time for us to institute colleges, asylums, hospitals, reformatories, industries, charities, publishing houses, societies, children's schools, etc. It is time for a practical work. It is also time for more thorough mental work. The good of humanity, the progress of civilization, the development of arts and sciences, the culture of morality and spirituality, the supplying of what are known as religious demands, need not through organized efforts, the individuality and bar opportunities for progress, but, on the other hand, should perfect and universalize an ideal individual sovereignty.

Written for The Better Way. DOES DEATH END ALL? J. WAGNER.

There has been much said and written upon this subject, but has never been satisfactorily explained, and no doubt will remain a mystery with many while dwelling in the physical form. The materialist takes a bold position in stating that mind is the result of matter. Such cannot be, from what I know of the human mind and its action. I can, without hesitation, reply that matter is the result of mind, of all life, so to speak. We know that matter is indestructible; granted; so is mind. Mind is an unseen substance, quality or force, so to speak. It contains greater forces and qualities than the materialist may be aware of. We know we are living beings, possessing intelligence. I hold if we are possessed of life principles, force and energy, consciousness, we possessed the same before entering the physical, only not perfectly developed. Life force has always existed only in different conditions, not quite comprehensible to our present state of mind. I believe the time will come when all this will be better understood.

The human mind has made great progress in the world of thought. What does a skeptic gain by sneezing at a truth or principle? We all know that all minds can't comprehend fully. I, for one, admire an honest skeptic; but one who is full of prejudice and bigotry I despise. I have seen friends materialize in my presence in the seance room that I knew on earth; seen them as natural as when in earth life. There is no living being who could practice such fraud on me and I not detect them in their deception. I don't mean to say that there is no fraud practiced; no doubt but what there is, but what experience I have had in my investigations I can say without hesitation that I found nothing but truth.

Why should one condemn a thing because not understood? Many things seem mysterious and incomprehensible and still exist. A doubt doesn't disprove an existence by any means. The materialist no doubt is honest in his opinion as regards this life and the next to come. He has a perfect right to express that doubt; but he has no right to ridicule without a proper investigation, and sneer at that which he knows nothing about or that he cannot comprehend.

Spiritualism has come to stay; with all the sneers and ridicule that is heaped on them they still battle for their rights and as nobly as any sect in the universe to-day. The Spiritualist don't pretend to be better than any other class of individuals, but they wish the world to know that their great principle is to do right for the welfare of humanity. We go back once more to the teachings of the materialist. What have they done in order to enlighten humanity? They are lovers of freedom. Granted. But they don't investigate fully. In order to come to a perfect conclusion as regards another life. They are a class who think that they discovered all that's necessary for mortals to know in the scientific world, as far as science goes; but science often misleads the thinking mind.

Many times we are approached by people who expect to be told almost impossibilities. They will say, how does it come that spirits come to some and not to others? We might equally ask, how does it come that some are rich and others poor? It's just as logic. Spirits only come through certain conditions. If one wishes communications from his spirit friends or relatives, he or she must possess a certain amount of mediumistic powers in order to come in close communication with each other. Magnetic force is drawn from you to the spirits. This gives them a power to manifest; they also get force through certain elements in nature and the atmosphere. In this way are they enabled to materialize and look as natural as when in earth life. But this is only through the law of attraction, or when conditions are favorable.

I have been asked what has Spiritualism done for me. It has taken away the fear of death. I would ask the materialist, what is this great force that acts upon matter? What does he suppose that causes those communications that come direct to us here on earth from those we loved and knew in the earth life? If the materialist happens to be unfortunate as regards spiritual manifestations, then it's not the fault of the Spiritualist or the philosophy of it. He is either too bigoted or full of prejudice, or not susceptible to spiritual phenomena—not able to grasp or comprehend it fully.

PUNGENT PARAGRAPHS.
If idle men are dangerous citizens, is it not the duty of the state to see that all men men are supplied with work.—Non-Conformist.

AMONG FRIENDS.
Crayon—Nice piece of canvass? Of course it is. What of it?
Critics—I was thinking it was too bad to spall it with one of your land-scoops. Why not make a tennis cap out of it.—Epoch.

Nathan Williams, who formerly owned all the coal mines around Staunton, Ind., died a few years ago, leaving his son and namesake \$90,000. Young Nathan at once began a wild life of dissipation, indulging in women, wine and race horses, and nine months after

coming into possession of his fortune he was working for other men in the mines his father formerly owned. He was one day badly crippled and has just been consigned to the poor asylum.

I want to be an angel;
For that I hope to pray.
I want to be an angel—
But, of course, not right away.
—Summerville Journal.

NEWSPAPER ERRORS.
Horace Greeley's illegible manuscript was productive of many errors, which were generally "caught" in "proof," but on one occasion, when he wrote, "Tis true, 'tis pity, 'tis pity, 'tis true," it appeared in the Tribune, "Tis five, 'tis fifty, yes, 'tis fifty-two." On another occasion when he had written an able editorial on the relations of Spain to the United States, the article appeared with many strange references to the "Spanish goat." Mr. Greeley had written "Spanish govt."

In this age of trusts and combinations it is encouraging to notice that the farmers have at last gotten a "corner" on practical common sense.—Rome Herald.

Mrs. Hobbs (parent to an infant terror) and several half grown terrors)—"Well Mr. Hobbs, since you are so dissatisfied with the way I am raising your darling Willie, may be you will condescend to inform me how you would raise boys?"
Hobbs—"Certainly; every boy ought to be put in a hoghead and fed through the bung-hole until he is twelve years old."
"And when he reaches the age of twelve years?"
"Stop up the bung-hole."—Time.

The Freeman's Journal sets forth the attitude of the Roman Catholic Church toward all adherents of the Protestant faith in plain words:
The Catholic church has nothing to do with the Protestants sects, and as sects, does not recognize them as Christians at all. They are departures from Christianity. The reunion of Carlistendom will take place when Protestants return to the church of their baptism.

BLOOD ON THE MOON.
Wife—My dear, that horrid man next door has killed the dog.
Husband—Well, never mind my dear; I'll get you another one some time.
But it wasn't my Fido that he killed; it was your hunting dog.
(Wildly)—Where is my gun?—New York Weekly.

The attorney general of Texas would like to be Governor. No harm at all in the gubernatorial aspirations of the attorney-general. But his name is Hogg, and the Texans are afraid of the press that would not forgive the audacity of a state to have a Mr. Hogg at the helm. This is another illustration of the power of the press in the XIX century.

Mr. Morgenthau—I was afraid I wasn't orthodox to day, Leah.
Mrs. Morgenthau—What haf you don, Solomon?
Mr. Morgenthau—Vull, I had to haf a business talk mit Mr. Brown, und I expected to sell him dot job lot of combs at 79 per cent. profit. He asked me to go to lunch mit him.
Mrs. Morgenthau—How did you say you was not orthodox Solomon?
Mr. Morgenthau—Vull, I disarm his suspicions, I ordered rost pork.

Chicago embraces within her limits 174 square miles.
Among the dishes served at the wedding of one of the rich Chinamen of New York city recently, were the following: Broiled tendon of ducks' feet, with chicken liver and sweetened lotus seed, served with watermelon wine; stewed goat tails with chestnuts, served with hard shell crabs in garlic and Chinese vinegar; pigeon bones fried to a crisp, then broiled with bamboo shoots and mushrooms, and fried ducks' tongues, with imported hams and sharks' fins, with cauliflower.

The king of Ashantee has 3,333 wives, and they all live on one street on Comassie, and when they go out for a walk in a body, preceded by the eunuchs, everybody else has to walk in the gutter.

Marvelous Cure by Dr. A. B. Dobson.
Dr. A. B. Dobson—Dear Sir: One of the greatest cures has been performed by you in my family that medicine has ever done. My daughter Emma was sick for months with a complication of diseases, and was attended by three physicians, until she got so low she could not turn in bed or scarcely swallow, and all hopes gone for her recovery. At this critical period we sent for your remedies, and commenced giving them to her. In a few hours we could see a change for the better, and in three days she was up, and, after taking the remedies a few months, she is as well as any person in the country. No one would think she had ever been so near the grave. The most remarkable thing about this case is this: After she could get around the house she ate too many oysters, which made her very sick. The next day I wrote to Dr. Dobson, stating the case, but before I put this letter into the office I received one from him answering every question in the letter that I had not sent, he also sending more remedies, which soon completed her cure. This showed me he could answer questions by some power outside of himself. I wish I could let everybody know the great power Dr. Dobson has in curing suffering humanity, and I earnestly ask you to write to me in regard to this case, for I am willing to give testimony under oath to the above facts.
H. B. HUNT, Hanover, Illinois.
The above story was told a short time ago by Mr. Hunt to Calvin E. Northrop, a highly respected citizen of Maquoketa.—Maquoketa Record.
See ad. in another column.

MOVEMENTS OF MEDIUMS.

Henry H. Warner, inspirational trance lecturer and test medium, will be engaged for 1890 by addressing him at 411 Shawmut Ave., Boston, Mass.
D. W. Hull would be glad to make engagements for lecturing in Iowa, Illinois, Missouri and Nebraska. Reference, Banner of Light and J. R. Francis, Address, Colfax, Ia.
Mr and Mrs. S. N. Aspinwall, inspirational speaker and test medium, leave Minneapolis, Minn., in June for Eastern Camp Meetings, and will take engagements on the way.

Mrs. Maggie Stewart, platform test and clairvoyant medium, 214 East Main street, Piqua, Ohio, can be engaged for the winter months by societies in need of first-class talent. Address us above.
Mr. Edgar W. Emerson's engagements for the months of May and June are as follows: May 4th and 11th; Haverhill, Mass., May 18th and 27th; West Winsted, Conn., May 22nd; Cincinnati, Ohio, Sundays in June.
Lyman C. Howe is free for May and June. He is engaged for Tuesday, Thursday and Sunday, July 29, 31 and Aug 3rd at Cassadaga, and from Aug. 9th to 18th at the Iowa Camp Meeting. He is free for last two weeks of August.

G. W. Kates and wife closed their engagement in Indianapolis, Ind., Sunday, April 27th, and held two meetings in Brazil, April 30th and May 1st. During May they will serve the Spiritual Society of St. Louis, Mo., where their address will be 2910 Olive street.
Mrs. Foye has been doing a grand spiritual work for the past two months in Denver, Col., and will continue her engagement with "The College of Spiritual Philosophy" for several months longer. Her address is 2558 Welton street, Denver Colorado.

Mrs. H. S. Phillips has been giving tests of spirit presence at the meetings of the Key Stone Spiritual Association at Southmost corner 10th and Spring Garden street, Philadelphia, Pa., and will be at Trenton, N. J., 515 Market street, on and after April 18th. Open for engagements. Address 558 Spruce street, Camden, N. J.

Dr. W. A. Hale, President of the Echo Spiritual Society, Boston, Mass., has the last two weeks of July, the months of August and September open for camp meeting engagements. Associations desiring his services as a lecturer and test medium should address him at once at his office, 66 Russell street, Charlestown District, Boston, Mass. Terms reasonable.
Mrs. Clara A. Field will answer calls to lecture for the season of 1890 and 91. Would like to make engagements in the South; either New Orleans or places along the route from Washington to New Orleans or Florida, or would like to engage on the Pacific Coast and enroute. All correspondence should be addressed her at her home, 210 1/2 street, N. W., Washington, D. C.

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

NOTICE.
To Ohio Valley and Indiana Spiritualists.
You will please announce in the columns of your paper that on the 13th of June next the State Association of Spiritualists of Indiana will commence their second quarterly meeting, to be held at Crown Point, Indiana, and continue over the following Sunday. There will be present Mrs. Cora L. V. Richmond, of Chicago; Mrs. A. H. Luther, of Crown Point, Ind.; and Prof. W. Lockwood, Ripon, Wis. Other speakers and mediums are expected.
Crown Point is situated on the Panhandle Railroad, forty miles southeast of Chicago.
Mrs. A. H. Luther and others have pledged themselves to entertain all those from a distance, while in attendance of the meeting, free of charge. All are cordially invited.
Respectfully,
J. E. CROSSFIELD, Sec.

Many Thanks.
B. F. POOLE, CLINTON, IA.
Dear Sir and Brother—Your Malted Pebble Spectacles received, and a real perfect fit. Many thanks. I recommend your new clauvoyant method of fitting eyes to all who want glasses fitted to perfection.
P. C. MILLS, Fairmount, Ark.

ADVICE TO MOTHERS.
Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c a bottle.

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