

THE BETTER WAY. A DANGEROUS BILL.

The tendency of the times is toward paternalism in government and class legislation, as circumscribing the freedom of the individual both as fraught with danger, especially in the constant appeals for the passage of measures for the benefit of certain classes, trades, trusts, combines, and professions...

The present legislature is laboring under the throes of a medical bill more objectionable than any previously offered. It is known as the Street Medical Bill. It claims to be for the purpose of elevating the standard of medical practice in the State, while it is for the purpose of discriminating in favor of one school against all others.

Now, it is well to inquire if this favored class of doctors have shown peculiar endowments for the protection they demand? Are they exceptionally skillful in healing of the sick? Now and then they have been prominently brought before the world, and at such times their utter helplessness has been painful.

These are safety words, established to protect individual liberty, and we may well be glad that all laws enacted by the legislature have to pass the Supreme Court on constitutional grounds.

If a court, without appeal, of seven doctors can be created to decide who may and who may not practice medicine, why not have a similar court of seven Methodist or Presbyterian preachers to decide who may preach? Very absurd, yes, very absurd, yet not so absurd that year after year it is thrust forward.

Laws makes it difficult even for lawyers to know what is law and what is not. It is pleasurable to observe that the "medical bills" do not originate with leading physicians. They have other business than seeking to force people to employ them.

In a great measure the successful doctor is born not created by education. The magnetic influence of the man conduces more to success than his school of practice.

AN IMPORTANT MATTER FOR THE CONSIDERATION OF SPIRITUALISTS.

An important subject connected with the advocacy and the dissemination of spiritual truths on the part of Spiritualists is the training and the influence which they afford the young people that are growing up in their homes.

If Spiritualism enters a home when its inmates are advanced in life and at a time when their children, having reached mature years, have gone out into the world with opinions preconceived and personal prejudices fully formed, one need not wonder that these sons and daughters deny the light that has reached their parents and refuse to consider its source.

A question as to why instances of this kind exist is timely. I have met many old Spiritualists who have attended the meetings and circles of our speakers and mediums for many years from whom I learn that their children have no sympathy with our cause.

Some tell me that their children prefer to attend a Sabbath-school—orthodox Universalist, or Unitarian as the case may be—rather than to present themselves in a meeting of Spiritualists, adding with an air of deprecation that as they, the parents, had been trammelled in early life by the restraints and dictates of their parents as to what religious doctrine they should believe and follow, they had resolved not to tamper with their children's ideas, but to allow them the fullest liberty to choose for themselves.

But is this a wise and safe course to take? Usually when these young people begin to attend the theological Sabbath-school they do so to please some schoolmate or friend whose family are attendants of that Church.

We who may have been lured upon the rocks of error and superstition by false lights are culpable if we allow the young and tender souls in our care to be attracted by the same untrue glare and refuse or neglect to exercise our influence and our counsel in the direction of guiding these young and untried souls toward the path of truth and knowledge.

If Spiritualists would adopt the practice of speaking of the revelation of Spiritualism before their young children as something that had proven itself to their reason as an assured fact, one that is as capable of demonstration as is any fact in the realm of human understanding.

communicating intelligently with a de-car-nated friend would by no means seem strange to them. If the parents would frequently gather the little ones about them, telling them of the spirit world and its inhabitants, of the dear spirits who come to watch over and guide them, of the necessity of so living here as to be prepared to understand and appreciate the future life.

So can Spiritualism be wounded in the house of its friends and meet with contempt and scorn through the influence of those who claim to believe that it comes from heaven. Finally an important factor in the rearing of the young to respect and honor our cause is the conduct of those Spiritualists who come in contact with these plastic minds.

THEOLOGY VERSUS SCIENCE.

Christians of these days are in the habit of claiming the credit of modern civilization. Seeing that science has been and is the most conspicuous agent in the discovery and application of truth and that civilization is measured by the totality of accurate knowledge, it becomes necessary to claim science as a child of the Church since it can no longer be crucified between the "two thieves"—ignorance and fanaticism.

In the city of Buffalo, N. Y., some two years ago the "Popular Science Monthly" was ruled out of the reading-rooms of

the Young Men's Christian Association because it was thought to sustain Darwinism and the doctrines of evolution, which were esteemed anti-scriptural, and therefore anti-Christian and dangerous to the faith which the Young Men's Christian Association was instituted to promote.

Yet in that awful time the Church claimed, and still claims to have been the conservator of all useful knowledge, the friend and source of science. It is true that the science that was created did grow up under the discipline of the Church, for the very good reason that it was allowed to grow no where else, and it must then conform to the demands of the creed as interpreted by the recognized authority.

The Copernican system of astronomy answered a long-felt need in scientific circles, and when the great author turned his book loose upon the world it was hailed with intense interest by astronomers. But what said this divine institution—"the holy inquisition." It forbade their promulgation as absolute truths, but were perfectly willing that they should be used as hypotheses, and rather encouraged men of science in the idea of investigating the interesting mathematical problems to which the explanations of the celestial motions by Copernican system might give rise.

REMINISCENCES OF SPIRITUALISM.

In THE BETTER WAY of February 20th there is a very interesting article from H. C. O'Brien, entitled "Reminiscences of Spiritualism," which is in the main correct. But there is one very notable mistake which I beg leave to correct. Mistake of the events of 1866 the writer says: "Conventions began to be the rage. Massachusetts held her first convention January 15 and 19, 1866, at Worcester."

I notice also that Warren Chase is credited as having given the first lectures in this country in defense of modern spirit-intercourse. I am not prepared to decide absolutely this point, but I know that La Roy Sunderland, whose daughter was one of the first, if not the first known medium in New England, claimed to have given the first lecture

in Boston. But to furnish correct material for history the writer submits that he was the first regular lecturer upon Modern Spiritualism in this country or the world. He commenced in Charleston and Boston before lecturing was heard of there, and continued for nearly three years, in the meantime visiting the principal places in Massachusetts and extending into New Hampshire and Rhode Island.

The original workers in the neighborhood of the Hub have mostly passed on and are almost forgotten, and those who did the pioneer work are seldom, if ever, mentioned. They labored and others have entered into their labors and reaped the fruit of their toil.

I am sorry that the experience of friend O'Brien does not go back to 1852, '53, '54, and '55, for the general accuracy of his statements is such as would insure something more in accord with facts than anything which has yet appeared respecting the early history of our movement in New England.

A LOVING CALL.

"There is a work, and duty calls for each one, every hour of life, and for these results we are responsible."

Brother, sister, lovers of the beautiful and good; believers of our glorious, free religion; all who rejoice in freedom from the thralldom of creeds and dogmas; all souls who now rejoice in growth, enjoy the spiritual ideas of life, their spirit birth, heaven, the loving angels, and the great and good God! we now appeal to you for aid.

How, you ask? Easily, pleasantly, and doing so much good to so large a number.

Please lend me your ear, and heart, and if I prove my case, will you follow the advice?

One of the chief helpers, aiders, workers in all the advances for freedom and reform has been the press, with books, lectures, and lyceums. With all its shortcomings, still we must confess it, the religious and secular press have always been in advance of churches and creeds, and aided all reforms, thus helping on the cause of freedom.

A fortune in it? Nonsense! A living? Scarcely. Can the publishers continue it? No, not fairly well, to pay running expenses.

Our readers, brothers, sisters, Spiritualists, reformers, all who rejoice in the new, glorious truths of the spiritual philosophy, will you, one and all, please make a little effort—take a list and secure new-subscribers? How many will you secure? What number is my fair share? Shall we work bravely for fifty? Come now, I will reduce it one-half for you? Well, then, ten—even five will do much good.

WHY NOT OF COURSE.

I wish to ask why it is that so many Spiritualists, when they come to lay the forms of their departed away or to have the marriage rite performed, call on Christians to give the funeral oration or to perform the marriage ceremony.

Other States may have different laws on these matters. If not, it seems to me it would be well for Spiritualists in every State of the Union where a dozen or more could be gathered together to form themselves into a society for the promulgation of the truths of Spiritualism and choose or elect one of their faith to take charge of the society when so formed.

These societies should be organized according to the laws governing religious societies in the States where such societies are sought to be formed. This would give them authority to grant license to their teachers or pastors in charge to perform the marriage ceremony, and would be a convenience for funerals also.

But while I do not believe it is just or proper for religious teachers of any persuasion to be allowed to perform the marriage ceremony, such work should be confined to officers of the law or to those authorized by law to administer oaths. Yet if such is allowed by law Spiritualists everywhere should avail themselves of the right and step to the front with such work and not leave it to those whom we believe would leave an inferior impression upon the people.

A REPLY.

In your issue number nine of February 27th you say:

"Dr. Buckley, of New York, says Spiritualism is a drunkenness of the mind, mistaking delirium for vision."

This may be regarded as a pretty good showing for the inroads that Modern Spiritualism is making in the Methodist Church, for Dr. Buckley, who is the editor of the "Methodist Christian Advocate," the oldest and most widely read organ of that Church in the United States, thus to charge John Wesley, the very founder of the Church, with mental drunkenness and delirium tremens.

MATERIALISM.

It is the greatest foe to Modern Spiritualism of any belief. It outranks the creeds and dogmas of all denominational societies: cold, blind, and stubborn to a fault; it recognizes no law, but attributes all to chance. Its devotees are hardened to material gain, and welcome none as brothers, but believe in absolute selfishness. Death to them is a dismal abyss across which, to them, no gleam of light sheds a ray of hope, all ends with the tomb. To live and let live has never entered their hearts.

Correspondence.

Brooklyn, N. Y. A very intelligent audience was present at the Progressive Conference on Saturday, March 5th. Meeting being called to order by Mr. W. W. Nargent as president pro tem.

On the previous Saturday a discussion had come up regarding the law now before the legislature pertaining to mesmerism, which should not be practiced unless the person be a physician.

Dr. Weeks, the first speaker, read a letter he had written regarding this matter to a Mr. Masted at Albany, and also read the reply he had received.

Mr. Nargent made a few sympathetic remarks about our esteemed president, Mr. Bogert, who is now entirely confined to his bed, expressing the hope that he might be able to sit up again.

Mr. Lafumee also spoke on mesmerism, giving some of his experience, and closed by saying that if we Spiritualists wanted that law prohibited we must stand shoulder to shoulder in working for and demanding our rights.

Mr. Morris also advocated more active work in our ranks—not to sit idle with hands folded, and have others make laws for us, but to wake up and take an active part in all things pertaining to the laws and rights of Spiritualists.

Mr. Perkins, entering upon the line of thought of the former speakers, had some very good things to say about the laziness of some of our Spiritualists, that with all their good intentions of building this, that, and the other, there were still bricks continually falling down everywhere, just that the time had come to go to work in earnest, not to imitate the other, but all should rise and show themselves in

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Lawrence, Kan. The cause here is in a fine, prospering condition, and many new converts are seeking after the truth. We have had several good speakers here the last year. J. Madison Allen, Mrs. Lull, Mrs. Travis, and Professor DeBouchane, and next week we will have Mrs. Ada Foye.

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Women's Department.

Written for The Better Way. Ode to Mount Hood. O Marvel majestic! O monarch sublime! Grand emblem of power, proud outgrowth of time!

set forth in the parole of old, that the more our heritage has been drawn upon, the more the talent has been cultivated, more it has increased.

Written for The Better Way. REMINDERS OF OUR ANNIVERSARY. To show that our arisen friends are not unmindful of the day we celebrate as an era of light and religious freedom, the following appended contribution through writing mediumship tells the story.

A REMARKABLE LETTER.

A Prominent Professional Man's Extraordinary Statement. To THE EDITOR: Sir—As my name and face have appeared in your paper and the public prints lately, and as many of my professional brethren are wondering at it, I feel it only just that I should make an explanation.

It is a fact that many of the best proprietary medicines of the day are more successful than many physicians, and most of them were first discovered or used in actual medical practice: when, however, any person knowing their virtue and foreseeing their popularity secures and advertises them, in the opinion of the bigoted old virtue went out of them."

Dr. Holland was an educated physician, an unprejudiced observer, and he spoke from a broad and unusual experience. Proprietary medicines should not be derided. The evidences of their value are overwhelming. I have seen patients recover from gravel, inflammation of the bladder, and Bright's disease after using Warner's Safe Cure, even when all other treatment had failed.

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The above title may fittingly apply to every branch of mathematics, every study of astronomy, every biological inquiry, and in fact everything that is known and knowable. Did we not try, we never should succeed. Did we not start at the foundation, we never should rise to the top.

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WHAT IS MY HERITAGE?

Written for The Better Way. MYRA F. PAINE. An angel saith unto me, "Write who art thou, man, and whither comest thou?" In the midst of the universe of life the infinite soul is born, and thus a thought was born, a purely spiritual entity, pure as the source from whence it sprang.

Mr. Rhen's message:

"Old friends, I greet you with pleasure, and the new faces that I see I kindly welcome. It is with joy I hail this anniversary, and I extend a cordial greeting to my old friend and co-worker, Mr. Joseph Wood. Well and faithfully has he done the work apportioned him, and his will indeed be the greeting, well done good and faithful, though absent to the sight of many, there are those that see us clairvoyantly mingling with you.

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Written for The Better Way. TOPICS OF THE TIME.

Next May will see the expiration of the present anti-Chinese law. The western coast people have been much exercised over the easy and successful way in which the law has been violated in smuggling Chinese into the States by way of Mexico and Canada.

From every part of the older world from across the sea come tidings of suffering and misery, growing stronger and stronger every day. The want of bread and work is manifesting itself in repeated disturbances of social order.

From Russia the harrowing tales increase. The boat of the great Baltic wheat stores by the government has been exploded as an untruth.

From England is had the report that the immense number of 460,000 miners will cease work in a fortnight in their efforts to prevent the masters from putting into effect the scheme to reduce wages.

At the late conference of Indian workers, at Lawrence, Kansas, Captain Pratt advocated the distribution of the Indians among the white people as the only effective means of preserving him.

In a pitiable plight. Whole families are living and working in a single room, earning a few shillings weekly, and in fear of being evicted for arrears of rent.

The recent disturbances in Berlin after the king's speech are significant. The mob thronged to the very walls of his dwelling, singing that universal song of want—"Bread! Bread!"

Mr. Howells has left "Harpers" and taken charge of the "Cosmopolitan." He has occupied the position of literary critic for the first publishers for nearly six years, instructing the public mouth after month in the "principles and methods of sentimental literature."

At the late conference of Indian workers, at Lawrence, Kansas, Captain Pratt advocated the distribution of the Indians among the white people as the only effective means of preserving him.

The history of Atharel, chief priest of a band of Atyavus. An outline history of man. Written through the mediumship of U. G. Fligley.

THE FUEL OF THE SUN. Sir William Thomson has calculated that the quantity of fuel required for each square yard of the solar surface would be no less than 13,500 pounds of coal per hour—equivalent to the work of a steam engine of 63,000 horse power.

M. Pouillet thinks that it lies between 1,671 and 1,701 Centigrade. M. Becquerel, Prof. Langley, an Sir William Thomson consider that the temperature of the solar photosphere can not exceed 5,000 Centigrade.

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THE MOST TYRANNICAL often have the greatest weaknesses. Thus a king likes flattery. Many would be great men in social life, too, crave sympathy or attention, which is but an antitype of the former.

OBITUARY. Lines inscribed to my brother, Albert Odell, who passed to a higher life, February 26, 1892.

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