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EDITORIAL.

TME Bearing Sea question is to be submitted to arbitration.

WHILE some young women may see

EUROPE has us of population to a America 8. Plenty of room left here.

beware of making a leap in the dark.

NEWFOUNDLAND'S continual disagreements with English and Canadian govthe United States.

THE greatest density in population in not sacrifice liberty for a trifle. our country is in the Atlantic plain, it being 74.4 persons to the square mile; and being 0.7 of a person to a square mile.

PROPESSOR TOTTEN, of Vale Callege, continues to advocate his belief that the millennium may begin at any time now calculations based on scriptural prophecies. - Oh, for a Noah!

Though unobjectionable as a holiday feature, Christmas, says the "Independent Pulpit," to judge by the debauchas if the civilized world were celebratthat of a sevior.

AMONG the prominent personages on last week's death-roll were Cardinal Manning; the Khedive of Egypt; Albert Victor, eldest son of the Prince of dinal Simeoni; R. G. Rogers, an eminent sculptor.

WE HAVE secured an intelligent writer and one well posted in the city of Bosknowing.

PROPHET may some day be placed after Sir Edwin Arnold's name. He predicts that the United States will eventually goven the entire continent of South America; for he believes that to be the land of the future, and that all great races of the world will in time live below the equator. Probably England has for that reason led the way in

has made it incumbent on the Austrian to practice medicine. While other countries are in advance of Austria in this cognized a necessity which did not dawn spiritual leaven is working. upon the more civilized world until aided by spirit inspiration. Strange!

Sociology as a science is beginning to claim the attention of erudite scholars. Mr. Frank Giddings, an able and profound reasoner, is championing its cause in an article in the "Political Science Quarterly," and points out that any rational development of sociology as a science must be slong the line of psychological synthesis, and is also inclined we may have the question "Is morality a science" to discuss.

A POPULAR Church paper says that any plan of organic union of the Protesant Churches is as yet very visionary. It the sects per se, though it is solicitous bond between all Christians to combat

effected on rational or scientific principles-facts that can be authenticated.

WAR may be fun to our Falstaff pat-A. F. MELCHERS EDITOR riots who sigh for a change or excitement, and to a certain necessary evil known as army contractors who are ever ready to rally round any flag that pays, if possible. If not, let our government act decisively with the means it has at the delusion that its "patriotism" is needed in such, what we might almost term, a child's play. While we believe square mile; Asia 47. Africa 14, and in demanding retribution for our citizens, we do not think the subject deserves the prominence that has been ernments will probably drive her into with profit to the nation and the people. "Eternal vigilance" is often more needed at home than abroad. Let us

GRANT ALLEN on "The Education of the lowest is in the plateau region, this the Puture" in the "London Public Opinion," says the present system educates us (or fails to do so) as though the one business of all of us in adult life would be to read or write books, to make permeating not only the intellects, but and must arrive soon. He gives elaborate points in English, Latin, French, or Gerthe future will exactly reverse this procalso have in view the training of the heart-feeling combined. eries connected with it, begins to look child's faculties-observation, perception, judgment, and to store the brain ing the birthday of a devil rather than with facts, laws, generalizations, and conclusions. No mental gymnastic is so good for the mind as the mental gymnastic of learning about realities. In connection with this he advocates attention to health. In fact, he says, "health first, knowledge afterwards." Then pu-Wales: Ex-Secretary to the Pope, Car- pils will be mentally stronger, saner purer, more moral, and will look upon the world from a higher and sounder standpoint.

when a woman feels that she has a mesalso showed that the text of the Bible THE refusal of a number of Mahom- at one time on a community. There is attended by any but women physicians, truth is bitter medicine for some people and will not go down without being Minister of Finance to recommend to sugar-coated, and our Christian cousin

THE "N. Y. Press," a republican newspaper, objects to the return of captured Mexican battle-flags as it has been proposed in the U.S. Senate, while the "Cincinnati Commercial Gazette," also a republican organ, favors their return if it would be the means of creating a better feeling among the Mexicans for usit being generally known that they have rather a bitter one.-Now, while we dislike to have a hostile feeling exist be- to alter their unfavorable opinion of him excute him, thus sending him into eter- understands it, and not as Luther, Calto subordinate all the elements of socio- tween two border nations on account of to a more deferential one and attribute half developed and filled vin, Edwards, and others wove it into an will make war to save a dynasty, says logy to its psychical side. As a sequence such a trifle, we doubt whether the de- the unfortunate social and political afmand for, or the proposition to return spirit. Captured battle-flags are not only emblems of deserved achievements, but thinks the first union should be among toric record, and no sensible nation or from the spiritual side of existence. At people would harbor any such childish that there should be a strong fraternal notions as to beg for a return of that horror for war; i. e., a European war, and the materialistic spirit of the age which both parties had the same aims, desires. is trying to break down the Sabbath and and hopes, one against the other. But it accords with national honor and de-

past follies.

EVEN Judaism is moving and manifeating a progressive spirit that is in many respects preceding so-called probut it is is death to the true patriot; and gressive Christianity. Speaking of it as thus a war with Chili should be avoided a religion for the day and hour, the "Jewish Messenger" says, that antiquity then, he is desirous of forming an field of existence for the exercise of their single virtue that may not become a may be a strong argument in favor of a an advantage in leap year, they should hand without exciting its citizens into system, but age alone is of little value. Herculaneum baked rolls surely are ancient enough, but they can not be eaten. So a religion of to-day must be more than old. It must be rational and appeal to the most intelligent as well as to the least educated. It must be sunny given to it. There are other and more and cheerful, with plenty of hopefulness serious things that could be considered about it, dwelling upon the essential goodness of humanity. It must adapt itself to the needs and requirements of the age, and keep in line with every progressive movement for human advancement. It must present the Deity not as a worked out force, but as a power whose revelation is continuous,- Now, these are significant expressions, and in accord with spiritualistic principles. It shows, however, that the spirit of rationalism is and hear speeches, to discuss abstract the hearts of men, driving out bigotry and prejudice, and permitting a feeling high desire—if not higher than himself. man. He further says that education in of love, toleration, and liberality to dominate and to govern instead. If there ess; it will deal lightly in books and is such a thing as a millennium, even mesubstitute for them contact with real- taphorically considered, it must evolve ities-the solid truths of nature. It will from just this sort of reasoning and

A SECULAR COMMENT.

supplement of "Real Ghost Stories" the Europe, and farther. editor of the "Review of Reviews" says, if it be a fact, that millious of spiritual creatures walk the earth, unseen, both while we wake and when we sleep, it is impossible not to feel a natural and healthy curiosity as to what these creatures may be; and after reading the evidence, one must have a deeper sense of the reality and nearness of the invisible world borne in upon the mind. He also ON THE subject of women preaching thinks there is sufficient testimony to ton and on Boston affairs-socially and in the churches, Rev. Mr. Sherrill, of justify a suspension of that popular to furnish us a weekly letter Atlanta, says, that men have no divine or judgment which hitherto has been so for publication in THE BETTER WAY. other exclusive rights to the pulpit, nor hostile to the existence of apparitions, The initial letter in to-day's issue will has their success in the past been so and a refusal to investigate is irrational convey an idea of its drift, and readers amazing as to exclude the opinion that and unscientific. The cry of fraud he generally may look for something worth others can do better. He believes that considers a silly complaint. Because the latter exists is no reason for doubting sage from God (the spirit world) that the a genuine phenomena. Practical men, way should be opened to her. Ordain- he says, never refuse to mine for gold, ment is not of man, but of God. He because a ton of quartz only contains an ounce of gold. He also reminds of the forbidding women to preach, taken ridicule poured upon Galvani and Frankliterally, would not only exclude them lin, but the results are wonderful; and from the pulpit, but would also forbid a in like manner telepathy, or thoughtwoman from praying or singing in a transference, may be destined to play as church, and, worst of all, from teaching great a part in the world as electricity. Sunday school.-Now, Mr. Sherrill But the greatest gain, he thinks, likely to should not shower down so much truth accrue from the study of the phenomena, will arise from the certainty which it medan women, who live in Austria, to be danger of being tried for heresy. Naked gives as to the permanence of the individual after death, which may yet be demonstrated by tests as exact and as conclusive as any of which the science the government that women be allowed should be more diplomatic in the hand- of psychology admits. He also admits ling of thunder bolts. Probably he has that the Psychical Research Society has received a message from the beyond and shattered all purely materialistic hyporespect, it seems that the Islamites re- is unconsciously carrying it out. The theses. Nor does he consider it a bold speculation to believe that careful examination will re-establish the failing belief in the reality of the world beyond the grave, and leave us with as little doubt as to the existence of the spirit after death as we have now for doubting the existence of the l'yramids.

A PEACE MEDIUM. fairs of Russia to circumstances-the irthese captured flags to Mexico is remediable ignorance and superstition of prompted by a healthy sentiment or the masses themselves-rather than to the effects of autocracy or imperialism, which is probably, after all, a boon in constitute the proofs or "tests" of his- disguise when we consider the situation all events, the Crar is said to have a which has been won in a contest in which lin that respect looms up as a "peacekeeper of Europe," provided, however, abolish the Bible.-But for the latter a because we believe in retaining prizes fense of the interests under his care,

THE BETTER WAY. to-day in any body of spirits can only be ding to them at the sacrifice of human conviction of any power that seeks to All that society can, or ought to ask, is lands without it. " life. Let the past bury the past, but let maintain the peace. Hence his desire that such natures who are moral luna, the Bible to the book of life itself. the flags remain-not as a reminiscence for an understanding with Germany and tics-should be restrained. Society can What God writes in one book he does of glorification, but as a reminder of France, which have everything to lose restrain because it can imprisen the not deny in the other. If a man cuts and nothing to gain by war. Personally he is not infatuated with the new Em- prehend the law, which applied, will pre- lire, no matter how good he is, he will peror of Germany-his magnetism being too disturbing to the calmer temperament of the Czar; and France is too changeable for him, thus has no confidence in its promises. As a better plan alliance between Russia, Germany, and criminal passions and of shutting them England, and with this combination out of those natural avenues for the sehopes to maintain the peace of the

world. Now, this desire marks the Czar as a more than ordinary ruler. And that there is no selfish diplomacy behind it, may be sensed from his utter dislike for trickery or bad faith, and which he can open hostility and frank opposition. treaty made with them, but can not rest the Moses law of "an eye for an eye," as assured so far as England is concerned; though as an honest diplomat himself, he would accept England's word. but once forfeited no consideration could

regain his confidence or even respect. This is certainly a healthy plan, and must have been the promptings of a Europe as well as America must have her spiritual diplomats, and the higher mental desire of the world generally tends in that direction; and as like attracts like, the Czar may probably become the medium or recipient for influences that will effectuate or lay the As a parting word in his Christmas foundation for a universal peace in

DR. GRAVES AND CAPITAL PUN-ISHMENT.

The trial of Dr. Graves for the murder of Mrs. Barnaby, of Providence, R. I., has just been completed in Denver, Col., and Graves has been sentenced to be hung some time during the first week in February. We did not hear the evidence or see the witnesses while testifying, consequently we are not as good unity, truthfulness, and authority of the judges as the twelve men who sat in the book elevate it above all criticism in the jury-box and listened to the evidence, minds and hearts of its worshippers. It As we have carefully read the daily court is to be accepted as it is. Men compiled proceedings to the close of the trial, we must agree with the opinion of the general public that this is a case of conviction upon circumstantial evidence. There is a possibility, at least, that Graves is innocent of the crime. He asserts that he is innocent. His weakness -and one which bids fair to cost him his life has been that he has talked too

But there is a point which is well worth considering, not alone by the judges and lawyers of the Colorado with a stout denial of guilt on the part of the accused, it appears unseemly, illbesitting, not to say shocking to one's sense of justice, to railroad a man to the gallows, and thus prevent the rectification of mistakes, should such mistakes be subsequently disclosed. Society could receive no harm if Graves should be held in close confinement for a longer period than a few, all too brief, weeks.

But capital punishment by hanging, or any other form, is a relic of barbarism and should be abolished. Like all barbarous customs which still retain a place in society, it will be abolished utterly when a higher civilization shall to knowledge and higher reasoning supplant the semi-barburous practices forces in man. Dr. Lyman Abbott, one Though denominated an autocrat, an which remain now simply because they of the ablest and most distinguished diinside view of the Russian Czar reveals have existed. The poorest possible use a peace-tendency that may cause many to which a human being can be put to with hates. If, as we believe, he returns to earth, courts and jails are powerless to restrain him or his pernicious influences and instigations to crime. If he dies as he lives here there will be the added King's Chapel, in Boston, Dr. Abbott at Valparaiso into a pretext for a "vighorror of revenge for the manner of taking him off.

But if for nothing else, then for his own sake, the guiltiest criminal should be permitted to live to have the opport ple. God has been unveiling himself make the reparation we demand. At tunity to work that change in his nature from the beginning of time and to peo- the same time war is a political exmore fitting for an eternal spirit-exist- ple in lands where the Bible never went. ence than a bad heredity, a worse environment and a worse debauchment of makes a clearer unveiling of God, though power and quiet the revolutionary facunion might be affected. Organization already won, we are not desirous of ad- But he is both an ally by constitution and what little moral sense he possessed, that process has been going on in many tions.

criminal classes. Society will yet comvent the existence of such classes. But suffer. But the moment a man takes even as at present administered, what his finger out of the fire nature begins we call intelligent, well-ordered society, to repair the damage done. And that can restrain its criminal classes, without which is true in the natural law is also sending the worst of them into a broader | true in the moral law. There is not a curing of an education which will dissipate the ignorance so largely responsible for their criminal natures.

The verdict of the intelligent humanitarian world to day demands the abolition of capital excutions and the substitution of imprisonment for that old neither counteract by reciprocity, for it relic of a barbarous condition of society. is not a part of his nature. He prefers Of all combinations in society, the followers of the teachings of the Nazarene and spiritual freedom is rapidly enlarg-He honors Germany as a nation and as a should be foremost in this demand. But ling. people, and feels perfectly safe with any unhappily they are not. They worship rather than the teachings of Jesus.

AND STILL THEY COME.

One by one the props which have sussined a huge system of saintly idolatry are giving way. The light of this age is disclosing to the idolaters themselves their untenable position, both intellectually and morally. If intellectually it is degrading to a true man or womanhood to worship a piece of wood, no matter what its form, or a wafer made of flour, sugar, or any other product of nature's laws, because all such are mere effects and subordinate in worth or importance to human intelligence, it is no less a degradation to worship paper, ink, cloth, leather, or whatever natural substances may enter into the make-up of a book. And yet the Church, both Roman and Protestant, have for centuries worshipped, and are now worshipping, a book.

If intellectually this is degrading, morally this is idolatry, according to the definition of the word given in the book itself. The claims made for the purity. it, men translated it, men have revised it, men have interpolated and excinded portions of the old manuscripts; but the book is sacred and of supreme authority. So say the creed, the Church, and every Roman and Protestant bigot.

Dr. Briggs opened the door but a little and permitted the world of thinkers outside of the Church to look in. And that same outside world stands amazed at the number of professed disciples of the book, and the creed which endorses the book, who, within the fold, are anacourts, but by the entire judiciary of the lyzing, comparing, and literally holding country, and that is, that the cases of an autopsy upon the sacred book. Brains, ment. A very few fly to Rome, but the purely circumstantial evidence, coupled under training and culture-nineteenthcentury and not twelfth or fifteenth-century brains-are the human media through which the higher intellectual processes of this age of enlightenment but throughout the continent of Europe are wrought out. It is not a good age for the nursing or growths of myths. It book or not. The book is under as imother book teaching morals or philos-

> The Christian critics are multiplying centuries. simply because ignorance is giving place vine and religious editor in this country. is taking a bold stand for the truth as he iron chain of theology to bind both the consciences and intellects of the Church which should succeed them. In a recent | could have been settled ere this, but we sermon, delivered in the old, historic have too affectionately petted the tragedy electrified the long-faced Boston ortho- orons foreign policy" and a declaration doxy by the assertions:

"The law of God is the same in all lands, at all times, and amongst all peo-

But turn from his finger with a knife or burns it in the vice, as there is not a vice which may not be turned into a virtue."

Where is the place for creedal substitution in Dr. Abbott's philosophy? Will the zealous heresy-hunters please prepare their instruments of moral torture. their star-chambers and tongue-scourgings for our bold friend, Dr. Lymau Abbott? He has taken the liberal steps in advance of Dr. Briggs. The roll of nineteenth-century apostles of mental

CARDINAL MANNING.

The eminent Cardinal Manning died in London, Eng., on the 14th inst. He was born in England July 15, 1808, consequently was in his eighty-fourth year of age. He was a ripe scholar, a very popular prelate in his Church (Roman Catholic), and was respected and honored by the leading minds of Great Britain. His fame was world-wide, for his change of Church relations did not seem to work a change in his princely nature. He was popular with the poor and those struggling against want, because his natural sympathies were democratic.

The "N. Y. World," in its issue of the 15th, gives a bit of history connected with the change from Protestantism to the Roman Church by Mr. Manning which is interesting. We condense the statement.

About forty-two years ago the bishon of Exeter, England, refused the institution of a Mr. Gorman as vicar of an English parish on the ground that Gorman denied the doctrine that spiritual regeneration was conferred by baptism. An appeal was taken to a lower ecclesiastical tribunal, and the bishop sustained. Finally it was carried to the judicial committee of the Privy Council of the kingdom, and the bishop's decision overruled on the ground that Mr. Gorman's doctrine was not contrary or repugnant to the declared doctrine of the Church of England.

This assumption that Her Majesty's Council was the supreme arbiter of what is or is not the doctrine of the Church of England was more than Mr. Manning and his co-workers could stand, and he left the English Church and Prostestantism for Rome and the papacy.

The English Church still has a civil head whose Privy Council claims the power of deciding what is or is not orthodox in matters of religious concernlarge majority becoming non-conformists. The leaven of common sense in matters of religious concernment is working not only in Great Britain alone, The time will come when the empty, pretentious shells will lose their gilding; is of small moment to an honest thinker and that time is not so far in advance of or reasoner whether the myth is in the the present. Man's relation to his Creator is a matter of personal concernpartial and thorough a scrutiny as are ment, and every message from the hither the sacred Vedas or the Koran or any shores of life proclaims the speedy emancipation of man from the thralldom and yoke borne by the race for so many

> The spiritual Whittier wrote: God works in all things; all obey

His first propulsion from the night Ho, wake and watch '- the world is gray With morning light?

Republics will make war to save a political party as readily as monarchies "Open Court" referring to the Chillan question, and believes that the same of war. We have shown a disposition to shut the door on settlement, and a neryous fear lest the government of Chili pedient for the Chilian government just The Bible is unique because it now. It will establish the ministry in SPIRITUALITY THE KEY TO THE HIGHEST KNOWLEDGE

A lecture delivered before the society of Union Speritualists, Cincinnati, O., December 13. (Not. by Sidney Deau.

Conscious life has ever been envel oped with mysteries. Our mental horison seems never to be free from them. There are mysteries in nature and in every department of nature, and all of them are profound in their character. There are no simple mysteries, else, under the calcium light of this age, their source or sources would be disclosed, their nature ascertained, and they would be mysteries no longer. There are mysteries in mind, soul, and their operations; mysteries as profound to us and our consciousness as are the eternities.

In the realms of knowledge there are no mysteries. To know is to dissipate them. But as finite and limited beings, with finite and limited powers, we can not know everything. Nay, the standard of human acquirement in knowledge is very limited and as variable with individuals as it is limited. Our educational processes in youth are simply the adjusting, the developing of our powers so that they can be best used in the acquisition of knowledge and the solution of the mysteries which envelop the life. It is a mistake to suppose that the highest scholastic training carries with it the greatest acquisition of real knowledge. The training, if successful, teaches as how to acquire knowledge; it pu's the tools in our possession; the more complete and finished the education, the more perfect the tools through which we are to acquire. But the acquisition and the preparation to acquire are two independent states of being and action.

It is said of a certain old and wellknown almanac-maker, who had for more than a quarter of a century aspired to be a prophet of the weather and who had sprinkled through the pages of his annuals some shrew i guesses as to future barometric changes in each of the months, that on departing from an inn in the early morning, under a sky overhang with clouds and giving promise of a downpour of rain, the hostler bade him good morning with the addendum: 'You will have a very fair and pleasant day, sir." The min of science and weather-predictions laughed ironically over the absurd prophecy of an uneducated hostler and prepared himself for a wetting. To his surprise in the course of an hour the chariot of the sun rose in the majesty of its effulgence and glory; the clouds as quickly dispersed and the whole broad heavens were the highway for the golden god of day and for the diffusion of his cheering light and neat. The man of science and almanacs turned his horse, returned to the stable, found the prophetic hostler, and interrogated him: "How did you know that it would be a pleasant day when the clouds gave such promise of rain?" "By my barometer, sir." "Where is your barometer, hostler? Will you let me see it?" "Certainly," said the scientist in frock and overalls, and leading him to the fence overlooking the hotel garden and adjacent meadow lot, said: finere it is, sir. How far did you ride, sir, before you returned?" "Some three or four miles," was the reply. "Then sir," said the bostler, "you had a barometer with you all the way; why did you not look at it?" For, spread over garden and meadow lot, over the sides of the highway and the fields bordering upon it were the tiny nets of the spider fishen loaded with dew, filled in fact, with the tiny shining globules of moisture which the sun was at that moment kissing away like a giant at his breaklast quaffing his distilled nectar. Well, what of it, my frien 1?" said the puzzled calculator of equinoxes and planetary conjunctions. "Why sir." replied the hostler, "these spiders never spread their nets so when it is going to rain." "Hum! ham!" said the scientist. "I have been studying planetary laws for s half century when I should have been studying spiders and their habits," and disgusted with himself, he rode away.

Such things are observed and do happen. How do they so happen? Mystery. If true, what does the spider-a tiny, harmless thing of the field and the garden-know of the future adjustment of mature's forces so as to govern its plans and works? Mystery. What is the delicate adjustment of the spider's nature or anatomy, which makes of it a barometer? Mystery. And why a mystery? Because we do not know the spider nature or the laws which it obeys. We do know certain of its attributes and we know them by observation. What we do not know is to us mystery.

within the horizon of our consciousness we are constantly being brought into contact with that which to us is mystery. The realm from which spirit proceeded before it became incarnate in the mortal; its strange powers and disclosures while in its mortal tenement; its exit from materiality; the sphere of existence to which it goes when with spirit theory, or claim, simply because it was feet it steals silently out of the chamber where its former house lies inert in death; the character of the existence beyand; all these have been the great mysteries of the ages. The most learned are fools, or cranks. and scholarly, the professors of mental and moral philosophy, the psychic allogical schools have skirted the realms

philosophies and builded syllogisms in pyramids, but mystery has drawn its curtain at the beginning of their researches, and mystery, like an impenetrable wall, has bedged their ending. The untrained the so-called uneducated, the humble of mind and heart, the hostlers at the ions on life's great highway, have been better observers and consequently know more. The busy plodders in life's activities, the burden-bearers of its sorrows, griefs, disappointments, and life because they live more in the heart, in the sixth, or intuitional sense, which has its seat in the soul. The training of the brain, the culture of the intellect, become proverbial, while the heavily simplicity of nature and harmony of beassumption. And this nature is envihow little it knows. It is the empty cap" and is not conscious of the character of its head dress. The thoroughly trained nature, the

one learned in the school of life and life's experiences, who has studied these them, knows more of himself, his relaevery way the better balanced nature. The study of any one of the mysteries which surround him leads him back to a study of himself, the greatest mystery of all. Self-knowledge is among the greatest of human sequisitions, nor wealth, nor honor, nor position, nor family, nor life itself can compare with it. It is a library in itself, many-toned, and filled with suggestions, reasonings, facts, work was either in the semi-trance or the lips refuse voice, a glory rests upon and aspirations. The nature, thus developed, clothes itself, almost unconsciously, with the forces of immortality; it is immortal, and the whole nature becomes so attuned, so adjusted, that to doubt its immortal existence would be to doubt its own conscious life. The empty prattle of Agnostics does not dis- of all communications from the superturb its calm serenity; the wild eyed nal side of life, and that is the internal phere of love, of perfect grace of charand noisy advocates of a godless world character of the communication itself. acter, and in a true spirit of helpfulness. of chance, with no creating first-cause Our reason and our judgment must One of them swept the dear, dead face of or controlling law of movement, never come to the throne, analyze and decide. our loved and gone, and adorned it with disturb this nature dwelling with immor- The better and more experienced we are a spiritual glory of purity, calmness and tality while in the mortal. With him the emotional nature, he moral horizon, son, and the more true and safe our conis as much a factor in being and in life as are physical pain or mental syllogisms. If, as a certain German philosophy asserts, the mind of man perishes with the material brain which it inhabits and uses the intuitive soul knows that the theory is false and that existent conscious being is a part of its endowment and it will live forever. If there were fewer empty skulls and more developed and enlarged hearts on the earth to-day, it would be better for the race. As a clairvoyant sees with the spirit without the organs of material vision, and as the clairaudient hears the voices of the spirit to the spirit without the mechanism of the material ear, so a soul attuned to spiritual harmony, freighted with spiritual knowledge, living in the border-land of the immortal and supernal, the more readily and naturally receives, absorbs, and assimilates psychical knowledge in all its departments. He knows the language, he senses the truth and the harmonies which blend in statement or philosophy. He is an unconscious critic in earth, or can we. and voices his conclusions to his own

It is this class of men and women who know that the great fundamentals of the ject them. The more spiritual that we spiritual philosophy are true. They are intuitively wise to discriminate between and cultivated mental powers will act, quoted have been sufficient and apparthe solid ground work of spiritual life and the safer the conclusions of our enand action, and the dreamy speculations lightened judgments. The ministry of of the visionary, the empty theories and absurd philosophies of half-balanced shadow, much more obliterate, that per cranks, and the simulators who seek to sonal endowment, which is the foundacoin the truth of spiritual godliness into sordid gain. They are your true their lives of earth; we must live our sensitives, and in their lives is to be own. We separate offered pabulum to found that which comes nearest to the assimilate or reject. The standard is solution of the great psychic mysteries which are now pressing upon the atten- ing of a personal nature which will retion of the thinking world.

I prefer the judgments of this class upon all spiritual questions; upon all psychic phenomena; upon the true value of any coin claiming spiritual mintage; for a true spiritual nature and experience can, the most surely, tell whether sages from the ex-carnate, or earth-born it is solid coin, or whether it rings hol-And so, ranging all fields brought low under trial. And there is greater need for this class of experienced soul-Spiritualists to-day than ever before. The spiritualistic world seems to be pregnant with theories and so-called philosophies, and there is a fresh acconchinent nearly every day. The ignorant and inexperienced Spiritualist accepts, absorbs, and defends the new phenomenal in birth, or claimed to be thus born. The materialistic world points at it as another evidence that Spiritualism is false and all its supporters

If I seek a true, tender mother-love, I shall only find it in a true, loving manac-makers of universities and theo- mother-heart, where experience has glorified the maternal in the nature. I shall of the nuseen and unknown formulated not find it in the antiquated spinster tures are degraded instead of elevated the attempt to square the Church with in accordance with his needs; because

father whose delight is to cradle his ministration and consequent growth, Bible to the invisible Church. children in his arms, protect them from in the midst of a sad, sorrowing, poverdanger, and scatter sunshine through ty-stricken world of fellow-mortals to their daily lives. If I want help in judg- which it can minister with a pre-angelic Baptist divine, there must be something of the great cosmic economy of the poverty, crime, want, sorrow, and human faith or belief. spiritual universe, I do not go to skeptics agony. To live spiritually in the midst and rejectors of all that is spiritual and of it all is to be a ministering angel for privations have a better knowledge of psychic, but to those who know, who the amelioration of its sorrows and woes; have observed and studied; to those is to live in a higher, sweeter, calmer, who are living in the spiritual.

is not always free from a species of so- ing its new phases of manifestation distress, and banishing ignorance, which phomorical pride and vanity which has every day; when its alphabet is crystal- is the underlying cause. ling into a varied language. It is the Activity is essential to the existence freighted soul, full of its acquisitions of more needed when our decimated and continuance of a true spirituality. I real knowledge and of forces born of friends are assuming the role of teacher, think it a law of the spirit nature runand are discoursing upon matters per- ning parallel with spirit-existence. That ing and action, is modest, unassuming, taining to the supersensuous realms of dreamy, eternal rest taught by orand free from pedantic weakness and life. And especially is this wise care thodoxy and theosophy alike, is as unneeded when the phases of mediumship rune I by the mysteries which lie like a are changing and disclosing more of the ing, and to the spiritual messages which cloud-land around life and is conscious normal and less of the abnormal and come to us from beyond the Jordan mysterious. Spiritualism, in its progress, head and the empty heart which assumes is pouring knowledge upon the world, ling, earth bound spirits there do not to know it all, which wears the "fool's and is at the same time simplifying and seek the true spiritual life, found in laadjusting its machinery of inter-communion. The time is not far behind us when all messages from supernal realms were received as truths simply because they emanated from that unseen world. as a student studies his books, not read That day has passed, never to return. or observed them merely, but studied Then the full hypnotic or trance condition, and possession, or obsession, were tionship, the laws of his being, and has required. Now, the possession may be clearer views, a more sublime faith, a in part, and the sensitive may be conlarger and firmer set hope, and is in scious and naturally critical and observing while the message is being dictated by a superior intelligence.

all honest sensitives or mediums, a fear lest the personality of the medium shall intelligence. Among the fraudulent this of life. With it death is conquered, life fear is never observed. But I have not yet met with the honest medium whose before the eyes are sealed foreyer, before the normal condition, who did not possess a fear lest his or her personality and the truth of the communication. This very fear is evidence of the truthfulness of the medium's nature.

But we are driven to the only real test in spiritual things, the clearer our rea- repose, such as it had never before posclusions.

We can not know, as true, all that is life, where mortal environments do not burden us. That belongs with the other mysteries with which our conscious life is inwrought. We do not know the nature, order, and processes of even our material world, and revelations concerning these must also come to the bar of to listen to a Baptist minister of wide our reason for confirmation or rejection; philosophical mind yet in the mortal. We believe from what we observe, that to individual immortality and the proofs the spheres of knowledge touching every part of nature, spirit, and man will be made of the question was substantially enlarged, and mystery die as knowledge this: We have but one proof that man advances. We must believe that intelli- is possessed of immortal life, which is, gences who have graduated from earth. and are now living and acting in the higher realms of the spirit universe he is now standing at the right hand of know more than do we, and that they can more intelligently and learnedly unfold and discuss the laws of the universe or universes than when they were here

And so we receive these communications, examine, test, acknowledge, or reare, the clearer and better our trained our earth angels is not designed to overtion of personal character. They lived within us, not without us, for the buildceive its assay-stamp, and bear it down the eternities of conscious being.

We do, we must discriminate as to the truthfulness or falsity of the message received, and each for himself or herself must decide whether they are messimulation. To do this with the least injustice to spirit or mortal, and for our highest and best growth, as well as for our peace of heart, we must live in the spiritual. Our natures must daily refresh themselves at the fountain of living waters, and we must abide in the spiritual atmosphere and life.

I am making no plea for asceticism, hermit existence here. I do not believe that cloistered communities are exempt from worldly lusts, or low, sensuous life; that the filthy rags of a religious medicant or the veil and toga of the nun nec essarily cover a spiritual nature within. They live unnatural lives, and nature inviolators of her laws. I believe that these classes find their passion and lusts

who bates children. If I desire to study and quickened. Spiritual mindedness, special interpretations of the Bible have nature insensate has been unkind to and analyze paternal love I shall not go with all the higher angelic attributes led to misdirection of energies and missionne of our fellow mortals, is that a to a sour, selfish, and crusty old bache- flowing from its nature thrives best conceptions of spiritual truth and things. lor for my specimen, but to a loving when it finds an active field of The work to be done is to square the from? Not many months since in an ing of what is really spiritual and a part nature. Death crowns the harvest field of and more unselfish atmosphere within, And this is the more needed now while carrying forward the beneficent destiny. Attempts have been made at when this psychic force is present. desires of the angel world, by alleviating

> natural as it is false-to sound reasonboundary of the mortal life. Grovelboring for their own release, or for the elevation of others. But for the higher spiritua ministry of souls in the brighter and purer realms of eternal life, those lower spheres would be one dark hell of semi sersuous, selfish blackness and despair. And this earth would be the same. It is by this higher spiritual attune-

ment of our natures that we discern, we comprehend the glory of spiritual things. It is this nature which alone is gifted one. with true spiritual vision, and an attuned ear to catch the melodies of spiritual This later form carries with it, among life. It is this nature which welcomes its departure from the mortal, and makes its transition with the soul lifted into the mingle and speak instead of the unclad glory atmosphere of a celestial morning abides. Aye, before the earth-clod breaks. the face and form which bespeaks the robing of the soul for its birth into its should find voice and mar the harmony langel home, by the unseen and loving spirit accouchers.

They come as the white cumulous clouds roll up in beauty and grandeur to grace our earthly firmanent. They are spirits; they live in the spirit atmossessed, and thus the mortal form preached to us of spiritual life, after the world had said,"dead." Living or dying the true taught us. We have not experienced the exaltation for men and women is a spiritjoys and the glories of the spirit realms of ual nature blossoming into a pure, fragrant, helpful life.

> Written for The Better Way. THINKING, DOING, WHAT AND HOW.

W. WINES SARGENT.-NO. 16. It was my privilege two summers ago repute as an able advocate of the orthodox religion. The salient point in the sermon to which I listened was relative we have therefor. The disposition he that Jesus of Nazareth lived, died, and was resurrected into life again, and that God interceding for us, that we, too, may enter the kingdom of heaven and inherit eternal life. "I know he liveth because he was crucified unto death, came to life again and ascended into heaven, and because he liveth, I know I shall live also."

It is fair to assume and affirm that the assertions of the minister as above ently satisfactory to the subscribers of the organized Church for many centuries.

The event relative to the crucifixion and death of Jesus of Nazareth was the real focal point around which the superstructure of organized Christian religion was formulated and constructed.

The organized system of worship certainly embodied the aspirations of the human soul in its various periods of development. But the objective point of attainment has ever been indistinctly sensed and the discernments have ever been brightened in the degree that mere faith and belief have been supplanted by rational thought and by rational methods of thinking.

The innate yearnings of the human soul can not be smothered. The inspired truths of the New Testament were those which human nature demanded and which the universal mind found opportunity of giving expression through the organisms of Jesus and his disciples.

First came the Bible and then the organized Christian Church, but it should natural abilities for the benefit of thembe borne in mind that the Bible was not the author of the Church, for away back of all Bibles, attending all primitive manifestations of divinity in the human form, the principles of Church or religion were woven into the very nature of flicts her own punishments upon the the human soul. So that instead of the Bible creating the Church, the Church was the parent of the Bible, and hence intensified, and that their spiritual ua. the errors of mentality resulting from for himself, would be not give a verdict

Where necessary links are missing in the chain of logic as put forth by the inserted, and that something has been

From the premise Christ and Him crucified and the ultimate from that premise-immortal life-man is made to balance himself on the slack ropes of faith and belief while in pursuit of his various times to remedy the deficiencies in logic by a multiplication of corrollaries and dependent clauses, all of which were virtually creedal in character, yet still a compounding of perplexities as to logic between premise and conclusion. John Calvin proved to be the greatest logician of all in his conclusions wrought from the premise from which he reasoned, as is evidenced at the present time, which all must see. that to change his conclusions necessarily destroys the whole fabric, premise. reasoning, and conclusions.

Hence it is the Andover, the McReady the Briggs, and a score of other controversies carry with them more significance than any which preceded the present decade, because they reach beyond resist; hence no credit is due. Fortuitthe temporary patching of inconsistencies and present the trio-Bible, Church, and failure would be impossible. You and reason-placing reason over all in can not travel my life road. Man's informulating the problem and in deduct humanity to man is simply nature's lowing conclusions as to the relationship of est developed expression of altruism. the integral man to God or the universal The highest expression is shown in

Now to return to the assertions of the Baptist minister above cited. I call them assertions, for they do not approximate the dignity of logic and at best simply indicate the continuity of individual life and not its immortality.

Proof of individual immortality can not come from extraneous circumstance : can not begin at a segment of the cycle of eternity; can not come through the circuitous route of man-made history. The proof must begin at the centre of the universe and that centre, for the time being, is the consciousness of each individual, and from this centre must be seen rays of harmonious truth shooting backward as well as forward, upward, and downward in every direction as far as individual consciousness can fathom. In the immortality of truth lies the evidence of individual immortality.

Eternity antedates as well as postdates every point which individual consciousness may occupy, whether in time ity something, aye, much more than "so saith the Lord" must be adduced. Briggs and others have wearied of stale cantphrases and are appealing to royal rea-

To light the pathway through the mist And find immortal in the Christ. Not man in Christ, but Christ in man, The principles of love that span The universe of life and light, Illuminating mortal sight To see thence reason to the truth, hat man hath one eterns

article argumentative on the subject of White, wrote a book in favor of "The immortality only so far as to negative Restoration of All Things," and Origen the orthodox Spiritualists' position in and Gregory of Nyssa, Jerome, and Ambeing content with faith and belief only brose have also maintained the final resas sufficient assurances of individual toration of the devil himself. immortality. The force of religion is lost; the Church is floating on the sea of life without rudder, rigging, or righteousness, when the ministerial representative can find no greater proof for life hereafter than that of exparte testimony or the barren assertion "because He liveth, I know I shall live also."

The Church is the spiritual tree upon which is to blossom the virtues of humanity. Its tendrils reach the essentials of all human existence and by processes of absorption and assimilation develop the generic seed of human life, that it shall be in harmony with the universal mind. The representatives of the Church will offer much more convincing proof of immortality when they can predicate their teachings on the affirma-

I now have found the line of thought. Which wisdom in its goodness wrought The soul divine. I live in Christ and he in me As parts of our eternity. His life is mine. I live in Christ e'er man was born And living still, the work perform Which he hath shown. Live on I must, immortal soul, A part of universal whole And not alone.

A REPLY. To the Editor of The Better Way.

I desire to reply to a lecture by the January 2, 1892. The speaker says: "I hold these truths to be self-evident, that all men are not created equal, except in a limited sense 🌯 🐧 but they are equal in a common right of all to use their selves, etc., having due respect for others' rights." Does Mr. R-- consider himself capable of judging for others? Or have others an inalienable right to judge for themselves? If so, and as you kissed me. I felt no alarm, but Mr. Rlegs and arms amputated would not be like to have mankind judge him compassionately? Or, if allowed to judge

criterion for us to take our cue of life argument on the question of interest on loans the following colloquy took place

Shylock-I would take twenty per cent. interest under a contract, and conider it just.

Washer-woman-From such as myself? Shylock-From any one!

Washer-woman-Then I would like to see you bending over a wash-tub earning twenty per cent. interest until your "backache" would bring you to your sen-

Shylock---oh!

What a difference it makes whose dog is under in the fight for life'The man that has acquisitiveness and secretiveness largely developed has no trouble in getting along; does not have to exercise himself to lay up money, and is worthy of no credit for doing so. Who knows what the struggle has been with the improvident? How much greater has it been than with the one that has hoarded up millions? What of the kleptomaniac, who, by the force of organism, is compelled to steal? All things travel in the line of least resistance, and to him that has been in the line of the best circumstances is due no credit for having been in that line. To him there has been nothing to ous circumstances have environed him man's humanity to man. The eternal agitation of this question is the only means out of the lower and up to the higher altruism. It is a matter of regret that such talented men as the Hon. A. B. Richmond should be endowed with such unhealthy sentimentalism for those that never knew a want, and rebuke him that never knew anything but misery or want. One should study more closely the just dues of man to man, and not forget the skeleton in one's own closet.

L S. BRADLEY.

THE MEDIÆVAL HELL.

Mr. James Mew has an article in a popular magazine which he calls "The Christian Hell," the nature of which may be inferred from his statement that eternal damnation for the Christians is a cardinal tenet of orthodoxy. The article is curious and the reverse of edifying, except so far as it tends to excite in the human mind distrust of the positive assertions of ecclesiastical theories or space. Therefore, for an individual of all kinds. There is a great deal of to enter into a realization of immortal- curious information in the article, as. for instance, that Jean Hardonin maintained that the rotation of the earth was due to the efforts of the damned to escape from their central fire. Climbing up the walls of hell they caused the earth to revolve as a squirrel its cage, or a dog the spit.

A German square mile, it has been calculated by an ecclesiastic, would contain a hundred thousand millions of damned. Another authority states that he devils number exactly 44.435.556 It was not my purpose to make this Oliver Cromwell's chaplain, Jeremy

A SPIRIT OF THE LIVING.

A very remarkable story, and one in which a "double" appeared, is that of Dr. F. R. Lees, a well-known English temperance controversialist. On communicating with the doctor, the following is

his reply: The little story or incident of which you have heard occurred above thirty years ago, and may be related in very few words. Whether it was coincidence, or transference of vivid thought, I leave to the judgment of others.

I had left Leeds for the Isle of Jersey (though my dear wife was only just recovering from a nervous fever), to fulfill an important engagement. On a Good Friday myself and a party of friends in several carriages drove round a large portion of the island, coming back to St. Heliers from Boulay Bay, taking tea about 7 o'clock at Captain --- 's villa. The party broke up about 10 o'clock, and the weather being fine and warm I walked to the house of a banker who entertained me. Naturally my evening thoughts reverted to my home, and after reading a few verses in my Testament I walked about the room until nearly eleven, thinking of my wife and breathing the prayer, "God bless you."

I might not have recalled all the circumstances, save for the letter I received Hon. A. B. Richmond in your issue of by the next post from her, with the query put in: "Tell me what you were doing within a few minutes of 110'clock on Friday evening? I will tell you in my next why I ask; for something happened to me." In the middle of the week the letter came, and these words in it: "I had just awoke from a slight repose. when I saw you in your night dress bend over me and utter the words, 'God bless you!' I seemed also to feel your breath - should happen to have both comforted, went off into a gentle sleep, and have been better ever since." I replied that this was an exact representation of my mind and words.

Foolish pride is laughed at by all.

Written for The Better Way PLANCHETTE ETHICS. CAROLINE E. CARY.

In accordance with your notice to give testimony of spirit phenomena, I will

relate my experience in that respect. My first knowledge of Spiritualism was obtained in 1867. Having read a few articles on the subject, I did not hesitate at first to ridicule it as humbug or witchcraft, but was finally led to a more serious consideration of the subject by reading Judge Edmunds book of personal experience concerning it. This admonished me that I lacked the essentials to form any kind of judgment and therefore needed more light. I then continued to read and began a consistent series of sittings for table manifestations. At first I had but unsatisfactory results, but would not give it up on that account. In 1869 I was requested by a young man, a Mr. C -, and a friend of my children, to try a planchette which he produced. I placed my hands upon it, but without results. Requesting him to place his hand upon it in connection with mine, it began to assume various movements, which I concluded were due make the last payment on his farm, to electricity. Being Sunday, I asked Mr. C- what he thought the Church people would say if they knew we were trying to get communications from the spirit world. But before he could reply the planchette darted off and wrote 'Julia Howe," a friend of mine, followed by writing the name of the gentleman's mother. Immediately after the names it wrote this message:

Do not fear to search for truth, God is with

This interested and astonished me; and in another moment it began to write again, signing my first husband's name, David Sample, who had been dead over twenty years. The message given by him read:

See the beauties of immortality. Each les son you are receiving is fitting you for that celestial glory that awaits you. Fear not; be faithful, obey theigolden rule, and when earth iewels are reset in an etherial diadem, be sure you will each count one among heaven't

I was convinced then that the writing emanated from other minds than our own, for Mr. C- knew nothing of my

On the following day we tried it again, as neither of us could obtain communications separately (it taking the combined power to make one medium). The first name written was "George Washington" with the following beautiful message :

All tears shall be wiped away when earth's jewels illuminate heaven's portals. Every thought is there recorded, shedding a halo of light and beauty, and bids the weary rest, whispers hope to the despairing soul, says to virtue: enter, thine abode is prepared for thee. Mr. C- being a Mason, it closed: Shall I picture to you the beauties of the inner temple, ye brother of the mystic tie?

On the following day the same spirit gave the following message through the same process :

The sons and daughters of earth are pleased to give me the appellation of the father; hence I shall address you as dear children. Then continuing, it wrote: Let virtue with all its soothing influence forever abide with you You are cemented together in one common tie-one that will blend your thoughts with the sacred purity of mother and son. In your communings with the world never lose sight of that obligation, nor prove recreant to the important fact that you are among the chosen oges through whom higher ones communicate

Here we stopped (by withdrawal of the hands from the planchette), wondering what the obligation was that we should keep in view. I suggested that it probably had a masonic signification. And replacing our hands on the instrument,

You desire to know the obligation alluded to. I will explain. The light you were so auxious to receive, has been granted through the assistance of friends. You are assisted from a source that will make scoffers startle and skeptics look on with admiration at the beauties revealed.

At the close of this the planchette suddealy changed its motion, writing "Julia Howe," followed by a few words of encouragement. On the following day a daughter of my second marriage visited me and expressed a desire to witness the phenomena of the planchette. Upon trying we first received a little message from a friend, followed by this one from David Sample:

Had you been my daughter, what love! But like Byron 1 will love you for your mother's sake, for you are very like the fair blossom I gathered in the wilds of Texas. May you be in soul a counterpart of your mother, and may he whose heart you cherish ever prove faithful; and may love's downy pinions enfold you both forever, and no chords of discontent ever vibrate in your hosom.

Then spirit Washington again wrote Cling to that which you know is pure, and try to realize in your immost soul that God is ever ucar. Cling to the virtuous and reveal the truth as you have received it-particularly to the young. Take away clouds that may hover over them, and say hope, joy, and love are theirs. The outgushing of their hearts shall be realized in an eternity of love,

More was written, but this suffices to give an idea of the communications re ceived. Many other interesting manifestations are recorded, some of which were not understood. But this is natural with beginners. The essentials, however, are elevating, comforting, and instructive; and that is the mission of Spiritualism. Wentherforce, Texes.

The average man takes five and onehalf pounds of food and drink each day which amounts to one ton of solid food and liquid nourishment sunually.

Written for The Better Way.
MATERIALIZATION OR CLAIR-VOYANCE? WM. RUSSEL SMITH.

Many years ago a man by the name of Henry Davis owned and lived upon a small farm about two miles from my home in Defiance County, Obio. Mr. Davis was an upright Christian gentleman; had a charming family, to whom he was devotedly attached; was heroically struggling to educate the children and keep his family in comfortable circumstances. To his credit be it said that in all his intercourse with the world he simed to do right. He and I were schoolboys together, and a strong friendship grew up between us, dating back to our boyhood days. He became financially embarrassed, and was told by Mr. Jackson, his creditor, that he must have the money owing him right away or he would place his claim in the hands of a sheriff for collection. Greatly distressed and disheartened he called on me one day and craved my assistance. I cheerfully promised to aid him in his troubles. Now, with all his economy, industry, and sobriety, it seemed impossible for him to which was already overdue, and thus wipe out the balance of the mortgage which was but a trifle over \$1,000.

Mr. Davis was a brave soldier in our late civil war, and during his connection with the army had the misfortune to freeze both of his feet. This affliction gave him great trouble and at times was attended with severe pain. But he bore presumably speaking for the dead comeup under it bravely. The government awarded him a liberal pension. One of his big toes became terribly inflamed bleeding to death or heart failure. On raising of that money without any delay so my family can pay off the mortgagethen I can rest in peace!"

Remaining calm I assured him that I would attend to the matter at once (and made my promise good the next day). At breakfast the next morning I said to my wife (who slept in another room with the two younger children), that Harry Davis is dead-died last night. She wanted to know how I had learned that fact. I told her of my night's experience with him at my bedside, and that I felt confident it was true.

Before we had finished breakfast Mr. Davis' youngest son, George, came in and communicated the sad intelligence of his father's cleath, which he said, took place at midnight, thus verifying my foreknowledge. It was after one o'clock when the spirit appeared at my bedside and spoke, thus proving that it was that portion of Harry Davis that survives the body, and a proof of the soul's immortality.

THE STAGE AND SPIRITUALISM.

The "Philadelphia Times" of December 30, 1891 contains a correspondence from New York, confirming the report that Edwin Booth and Joseph Jefferson are believers in Spiritualism; and to such an extent is this true, says the correspondent, that Jefferson frankly tells his ance the house becomes so crowded that most intimate friends about the spirit its audience is only limited by the imof his first wife, Maggie Lockyer, visit- possibility to admit more peorle withng him in material form and sitting upon his knee.

Booth even goes further than this, and "Fraudulent mediums," be has often said myself." The first communication from the other world which he claims to have received, concerned the death of his appearance in New Orleans as Sir Edward Mortimer in the play of "The Iron Booth claimed then, and claims to this and said: "I can't do it." day, that at the very hour of his father's death he, through his mediumistic powers, received intimation of it.

this singular channel of thought by the one time well-known Augustus W. Fen- they extended over a period of several no. Fenno was said to have been the hours. She gets \$800 a week, and is unhandsomest man ever seen upon the doubtedly the biggest "draw" known here American stage. He was a student, possessed of a remarkable library, a man of rare intelligence, and his power of an actor so continued with him that when he was a sexagenarian he was considered the leading "old man" in his profession. He married a Philadelphia woman who called herself a spirwas widely known. In time her husand a follower of her belief and with ing recently returned to his home at Kenadvancing years the creed made such an impression upon him that occasionally tramp who gave his name as John Tonhe went into trances even when upon gass was indicted and convicted for the the stage.

leading comedian of this country. It has it up to the present time been requires no ghost to come from the grave learned. The place where the horrible to tell us that. For him, John Broug- affair took place was in the woods near ham dramatized Dickens' "Dombey and the Lake Erie and Western Railway, just Son," and Burton created the part of west of this city. The trainmen on this

of old Burton's private library and costumes and other effects, Florence purchased the dress of Captain Cuttle. The following summer John Brougham arranged for a production of "Dombey and Son" in Brougham's Lyceum, engaging Florence for the part of Captain Cuttle and as the star of the occasion : Frank Lawlor to play Carker, and Augustus Fenno to appear as the august Mr. Dombey.

In the advertisement of the play it was unounced as an additional incentive to popular approval that "Mr. Florence will appear in the original dress worn by the famous William E. Burton." The night of the first performance and during one of the acenes where Mr. Dombey was seated at the table he failed to respond to his cue, and Lawlor whispered to Florence: "Great heavens, Fenno has gone into a trance." The two actors attempted to fill the lapse by extemporaneous "gags," but becoming exhausted Florence walked over to the old actor and shaking him muttered: "Wake up, wake up. What is the matter? In a low, spectral voice, Fenno muttered: 'The spirit of William E. Burton is present." The impatient and irreverent Florence exclaimed, in a whisper:"What in the devil does he want?" Solemnly

and without lifting his head, Fenno, dian, said : "Tell that fool, Florence, to take off my clothes!"

That sounds very much like a practical and finally split open and had to be am- joke on the late genial Billy, but Fenno putated. That night he died, either from at that time of his life was incapable of dealing humorously with such a subject, the same night my friend appeared at my and up to the time of his death, which bedside—I not knowing of his demise. He did not occur until 1872, he insisted that looked as natural as he ever did in life, he received the communication from and said: "I hope you will attend to the Burton concerning Captain Cuttle's clothes. L. N. M.

THE HUMAN MAGNET.

Miss Annie Abbott, the "Georgia Magnet," who is exhibiting at the Alhambra in London, England, is creating much excitement by her performance, and is not only being discussed in the ordinary critical way by the papers, but they go so far as to write leaders on her, while "The Times" has been publishing some correspondence on her powers. The evening papers, too, have fallen in line and devote columns to what must truthfully be declared to be one of the most remarkable exhibitions we have ever had

The Albambra itself is besieged for an hour before the doors are opened by an eager crowd which is anxious to secure places in those parts of the house which can not be reserved beforehand, and the result is that Leicester Square, about 7 o'clock, holds a surging, seething mob, good natured, it is true, as a Londoner on pleasure bent invariably is, but eager to take advantage of every possible opportunity that may occur to get into the house before everybody else. The reserved portions of the house are closely booked a week ahead of time, a thing bitherto unknown in London music halls, and during Miss Abbott's performout infringing the licensing act.

The "Star" has been publishing what professes to be an exposure of the way insists that he himself is a medium, and she does her "tricks," and one night isin that capacity he has frequently sat as | sued a challenge to Miss Abbott, which the centre of spiritualistic circles, was accepted "with promptitude and despatch." Accordingly a reporter from to a friend, "may fool me, but I can't fool that paper went on the stage and was utterly descated, while the audience, like audiences generally, which delight in seeing the discomfiture of a would-be father. The elder Booth made his last too smart individual, simply roared itself hoarse. All sorts of conditions were imposed. After a little while Charley Chest." He left the Crescent City for Mitchell, the pugilist, was spied among Cincinnati on the steamboat J. H. Chit- the audience, and there were loud shouts tenden, and during the trip suddenly for him to try to lift the magnet. He died. Edwin Booth was then in San accordingly rose and went on the stage. Francisco. There was no telegraph in He took off his coat and waistcoat, and those days, and the postal service was tugged and pulled with all his might, so slow that it was six weeks before the but even his tremendous strength news of the great tragedian's death availed him nothing in moving Miss reached the Golden Gate. Yet Edwin Abbott, and he turned to the committee

Miss Abbott was engaged with several doctors and scientific men on one afternoon for them to test her in all ways Booth and Jefferson were directed into that their skill and ingenuity could devise, and she stood them all, although 'in years.

A CHOSTLY VIBITOR.

The news-gatherer of the Cincinnati 'Commercial Gazette" at Celina, O writes: "It will be remembered by the many readers of the"CommercialGazette' -the murder of a young lad, who was itualistic medium, and in that capacity thought to have been young Albert Van Riper, of Kenton, O., but it was developed band became a believer in her powers that it was not the Van Riper boy, he havton. It will also be remembered that the murder of a boy by the name of John, William E. Burton in his day was the whose other name was not known, nor

Captain Cuttle. After Burton's death road report that they have seen the form the late William J. Florence was naturally of a boy near this place, and at times and properly considered his successor in claim to see a fire similar to the one that that particular character, and at the sale the boy was burned up in. The residents of that community have reported the same thing, but nothing was thought of it until the reports became so numerous, and an investigation was made by a young farmer who lives near there, and when he approached the form and fire it vanished. This has caused considersble excitement and the haunted place will be watched."

> OBSESSION. HAMILTON DE GEAW

To the intelligent investigator of the occult phenomenou of Spiritualism, in its varied manifestations to the human understanding, that obsessions are possible and do take place, more or less ac cording to the developed mental condition or sensitiveness of the medium, is well known. And to it can be accounted many of the strange freaks performed by individuals, that a heartless or cold world condemns as criminal or insane.

As the laws that govern the spiritual being are better understood, so will the methods of treating so-called criminals be modified and humanized, and brought more fully into accord with the spiritual law, that like attracts like, and those un fortunates will not be punished, but brought under a strong psychological influence, loving and beneficent, demagnetizing and scattering the demoniac forces that had bound the soul, compelling it to act out the malignant designs of the controlling power.

Webster defines the word, thus: Obsession. "The state of a person vexed or besieged by an evil spirit." A broader definition would be more acceptable.

There are loving and evalted states of mind in which the besieging and controlling powers are pure and exalted souls that are laboring to disengage the medium from the entanglements throws around it by a lower order of spirit forces. Such are the true obsessions to be desired and earnestly sought after by every one who has the best welfare of his fellow-beings at heart.

It does not, as may be apparent, destroy the free agency of individuals, nor make them less accountable for their acts; for by a certain line of thought are evolved actions, good or bad. And as they are, so according to the law of attraction, spiritual entities are drawn to the individual, corresponding to the mental state of the person to whom they are attracted.

Punishment for crime only tends to increase the desire for criminal acts. The poor unfortunates launched into the world of causes to satisfy the morbid desire' and idea that the world will be rid of their influence, is false. Entering there with the same tastes and passions that dominated their life here, and released from the environments that contracted them here, their scope is enlarged to pursue their evil course. Coming as obsessing spirits, they are attracted to those in earth life of similar desires, ofttimes completely controlling their actions, producing at times the various phases of intentional criminals. On those grounds alone, the death penalty stands condemned as only augmenting the evil it is trying to check.

Dealing with effects and letting the causes remain that are in constant operation to produce those effects, is not remedial, even temporarily. But that is what our so-called civilization of the nineteenth century is doing. To become polarized to that extent, that, conscious of the indwelling spirit of the good and true, the individual can enter the association lof the criminally vicious, even with the desire to influence them to a nobler life, without being more or less influenced by them, is a condition very few have ever attained.

That Jesus attained to that condition, is apparent. When he was accused of seeking the companiouship of the criminal classes, he replied that he came not to minister to the righteous, but to draw sinners to repentance. Conscious of that exalted atmosphere of purity and truth that enveloped his being, stronger than the malignant forces that surround ed him, he could enter the abodes of degradation, and by the power of that spiritual force that was dominant in his life, inspire them with better aspirations and desires.

Only by a deep and earnest soul travail can this be attained. The common lot of mortals is to be more or less influenced by surrounding conditions Then the importance to have them exalted in sentiment, to enable the soul to unfold the better part. Only thus will the final emancipation be attained. The Manisesto.

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SUGGRETIONS FOR CLUBS. . Ve facilitate the heading of our sperat trial a feest spinus, it would be of immense afrest nge if filmi autmoritors righted together and remitted morney and morney at one time. This dire a spinalid opportunity to our friends. the senge and merits of tan her on Way to introduce the monetale nomes and families where a minutife ageritant Ageritablist paper has boretifiere have excluded by remove of high prised online election. Truth partly to the basis of our work and need the artise and intelligent sa-specation of

THE ESSENTIALS OF HARMONY.

Harmony in the order of nature. It ones not follow from this that some ness and parallels are essential. It does not mean that all must be alike or think alike. We know that induste difference ation is the law of nature in its subdivisions as each in grave, species, and characterization. Harmony in much and many in the leftweet standard of mermony we are committed of its com-Local of resonant sounds, which, in their independent nature, may be discordent. It is the unison of a compass of different evands in a common chard

To be in harmony, then, with certain innate laws or principles requires of as no surrender of our thought, artivity, or independence. The dispason of the which, in their unison, produce melody.

time stage to rock and star to unions at times And then sport squis

That we may know our whoma and whither Thos it is with men and ideas. The Mess of Salues never aithough made up of infinite variety, and all life and all intelligence are bound is a single compane, the design of which at hormony.

From hormony, heavenly hormony, Title and served Frame bound From hermony to necessary They all the examples of the motes it can The diapress closing full to man

And so the pret both listed man in the lower ecale of an Infinite register. How Awarfish, then, are the little perplexities that sour our mortal journey how sink the waves of fretful care and towdry ambitton is the grand charus ewelling and rolling throughout the inhaitade of time and space, with human my propelled by the centrifugal force of here and attracted by the centripetal foress of progress and wisdom, a circle m the almighty alreas felled with zodiacal eigns which God reads in their dis-

Then we may well consider that our presences here is marked only as we perceive our littleness. We are children, the impulses of the other to reciprocate each and everyone in the great family, playing, working, striving, and conquer. ing upon the hearthstone of an infinite parentage beneath a roof canopied with Mue and as eternal so the stars,

We are to learn that as we newlest the entirection of duty in its utility and its chligation we allow the rank growth of feeling to eternal perception. Natura the experience for another letter-perworthless weeds to stiffe our onward always raps, a effort with no regard for haps several of them that readers may march and fill our paths with every antag/mieta,

Corn the utility of duty devolves the ethics of civilization. Who shall say that the Congo savages, who roum the of pricate mingle with the crack of the valuable helps in the direction of events. virgin forceds and plains of Africa, are musket. In the economy of nature there not in harmony with their ideals, their is room for averything except that fidence; illuminates the valley of sorpercentions of duty!

We count ourselves superior because will lite for a runaway lary on bunday because we have discovered that I so- spou them and sing a supplied through of social fraternity into a realm of it fi. dependent

green in the first law of eature than gerbs of art are superior to these of the seven bases or her learnest that person never attaine the ideal, and or we him deal and mothe ages was pictures. was statumey throughts, and lives ! Ab on the perster the e-sister forgets not those The post cares neight for he pendite of man the ections to loven west fase wine has minhon to sival the a hierements of the poet.

But une east all labour and applie came gentine minte abere pretty adjust it has outerought foreson the and charges the life forces with a command that earth can paves consummate to man in the down of intelligence man perceives a day that reaches into stern ity in over quest for happiness if we loss and eight of the rights of others, we take upon currenties one of the great factors of harmon cation

Ethica lie at the base of our social be ing. The laws of others culture comprior the laws of restraint and the laws of action and form the division latimens One request materials to materially an promotify in man the relative to the material of author when the set of control control control man and the relative to the testing of authors and the relative to the testing of the relative to the set of the set o kampia called the reciprocity of for learance "Marlanver, and he, "to always he petient of the faults and imperlastions of others, for those hast many faults and imperfactions of thing own that require a recryrocation of fortmarunce. If there art not able to make thy swif that which there wishest to be, how cannot these expect to mobil another in contormity to thy will "

Here we have another view of the great unitary bles of storality. Throughout all the past wherever man has made an impress upon the lower orders of life or improved upon the imperfections of it on the mild morning of Chinese il-Explin optender blazed on the pyramids. Zoronater breathed it to the l'eravenue the apollation of its fair and the unlettered planman or the senator rest.

And this, we contend, is the essential destroy. who denies her authority.

sis of the law, Do unto others. This some undiscovered law or force in naimplies action. It speaks of ministra- ture," "It is a cunning device of the tion, kindness, and love. It also implies dayil," "It is infidelity in a new mask," tyranny, oppression, and scorn. It is "It is meamerism and mind-reading." the integral accessity of motion. To "It is a gigantic humbug." "It is anti-As, to act. It recognizes independence Christ." "It is electricity." "It is an and freedom of choice; it admits of an alsomination," and "if it is true what of tagonisms, jealousies, and disputes. No- it?" "What good does it do?" We where is here found that restraint which learn by experience, but some learn in divides liberty from license, it lacks the moral check, "Ito unto others," The same evidence does not appeal to Now then, let us take the next step: any two minds with exactly the same "As ye would have others do unto you," Here medien, thought, purpose, and action recoil upon the individual. Belfhand, self-esteem, self-protection, selfinterest rise up before the individual, new resolution and high purpose may and reason sits upon the judgment seat awaken cupidity and auguest evil deof the soul. To think, to do, then, carry along the question: Why think! why to unto others! And if action is meditated what effect will it have upon the actor? Nothing is given without an ion of immortality flashes over the gloom equivalent. Reciprocity and forbearance of an eternal night, or lights the dunare supreme and inexprable. The law geon of theological despair and brings of free agency, which gives the individ the "loved and lost" face to face with the ual the right to antagonize dispute, op- solibing souls bending under the weight press, or injure another, is met with the of woe, and no words can paint the glory cordance and blends in sythmic motion. right of the other to repay in like manner. The impulse of love, kindness, and gazing at the same scene and witnessing benefaction towards another is met by the same revelation, coldly turns away

lu kindness and love. You have perceived that the law of action is a stranger which are impartial and utterly without

shows the feetful mares

Thee men has no sights when these serotance and the right to the secretor meh, and much. What fee! Is of his power, and his place in the range if her cond we denote the part is not be made of those styles will be will be you be made of those styles will be will be you Routing was to be to be flight to be unfailed his preser in the client new A history was the first that lifetime of graphese the loss of notices to the highest meetions. Man always Hard and necessipremeling aspent seahs happiness shoug lines of the least enseatement for horses that if he gives most as leaging in minerable. We met ultanon to his failure ha fays himself with collisioness when we aspected on repair althou to the etings of carries laters and mean and one deportion has been If he is right minded and healthy in he will take that owner to gain happy his part, and this course brings him into for accidence in some dark hour, jugant harmony with his unvironment. This itseled has another at us. We have nought involves grantuess mithout a feeling that to be just, and here teen squaked by in it is a duty to be good - If a will do good quatter. We have anught to love our lan auna genelnana almaya supaya avantu from dering avil for practicely the same rengem. To the or ned to the becomes the semi's relilingary. This is the begin ning of saparistics, the dawn of con-

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WHAT GOOD DORS SIGHTUAL. 16M DO/ LIMAGE WATER

This oft repeated question indicates a mental condition that we can not ignore. To an intelligent hydritualist it in a revelation of moral percenty and mental washiness that is surprising in this progressive age Nevertheless the question has been resterated from pultelt and perso and erland from wonters that are supposed to represent the intelligeness of this acientific are, and there munt be a need to be met by hydrinal. inm an indicated by this mental state. The same mental durkness has con fronted the various sciences and obatrusted the dissemination of useful knowledge. The study of medicine was his own mental powers the laws of right wilcomily forbidden to warry manufact of and wrong have been combed in the the fromingens Order in 1245, and we blan of the gobles rule. Confucine naw are told that about the same time the "Popes ordered all medical books from lumination. Bhram, Viahun, and Buddin the monasteries and forbade their study, sang it to the hosts of India when I can remember when the study of gentogy was not only considered useless, but wicked. It was denounced as an intidet sians in the dim ages long before the innovation, the enemy of religion, a don-Greeks sailed against ancient Troy to garous trespass on the prerogative of God and opposed to divine revelations, beautiful Helen. Jesus cought it upon But in these days geology is encourthe above of Califlee, and it has someled aged by leaders of the Church, and Christhrough every teacher and every murtyr tians are even claiming the honor of the form to our day, and we need it so of old discovery and development of the actence. Phremotogy and meamerism had robed in spengied raiment married it. to run the guantlet of religious persecu-To unto others as ye would have others tion and the riducule of the actualment to unto you. Thos needest this law if, in any sense they were true, they alone. It is the foundation of all the were the works of Fatan, having no other object or see than to deceive, betray, and

of harmony. Upon this we can build Clairyoyanes was the climax of humand he sure that our structure is not bugs. But in all these departments of reared upon sand. We need no new knowledge the truth pushed its way to law; we need not look for a new sign. recognition, and the utility of geology, Progress does not require statutes upon phremology, meannerism, and even clairits own inherent life, and although the voyance has found general recognition. antiquity of dreams does not imply their But Spiritualism is the climax of all herorgan is one degree and the soft flate divinity, the antiquity of truthfulmits coies; the sum total of all that is useless, tomes in the higher scale another degree of no alteration nor apares a renagade false, dangerous, and disholical. "It is all a delucion." "It is all a trick," "It Let us place ourselves into the analy- is hysterica." "It is the working of an hour what others only reach in years. kind and degree of impressiveness, What convinces one may repel another; what interests and instructs one may disgust another; what inspires one with signs to another. That which one regards as of infinite moment and eternal value, another esteems useless. () no thrills with a divine ecatasy as the viathat illumines their way, while another, with the question : "What of it?" "Supposing it is true, what good does it do? Illustrative experiences may help to to morality. It is a power, the exercise answer this question, and I have some of which has no reference to the effect to offer that I hope will inspire some

upon the user. It is in exact corre- minds to book for the truth with confespondence with the laws of nature, dence that every discovery has a use applicable to human needs. But & reserve the chaimant. A cancer will out away get the full force of facts and their heurthe vitals of a pope with as little con- ings. There is not a branch of all the cern so it does those of a pauper. Birds varied interests of life in which the light will stand and he shot while the prayers and inspiration of Spiritualism are not It educates the judgment; inspires conwhich men call divine providence, Piah row; quickens moral sensibilities, en-

the rigging and a specific proceduration and premise, wermed and lighted to an elected day of progres olve node, ever entening aspertances and fratefied companionably We may well ook what good does it and do

succes have more that one character and that there werend to been due per from the in Walter to Midridge to donte and and the shelts of an enemy livement made a soull. When we have trusted voluntarily courts suil from his fallows our treet has been betrayed, the boxe and desident as posted out in fulleat heely and conscious of sight and wrong me mare hee senk into the sold sends. and left only a wested desert with me unn, which required that land officel quant manuery. When we have beckend ensures and they have blasted as with ally in its come coin. He will refrain the lying tonges of simuler, framela where we treated so true, have proved fulan. These we identized and ennedled, here igneste have they presed on the day of trial " Wa have wearing of the strife, the pat-

timest, the selfan conflict, and feel slone in the teening throng, slone, and lone some with no one on whom to rely but curations. There in seems a conseious. ment of meakment or of attemptio, we have here marjamerad by the fearer of the unistances, and properted with the feeling of atter and diny to meet the renulrements made upon we, and were fuint beneath the burdens, or when we found that no sid sould be expected from without, we have from within reerived strange strangth and people, The rude antagonism which meets so may weaken the finer faculties, blant car susceptibility, quisken our suspelons, and make us collicle, or in the healthy hillered rear to with a lecunia appearant the lating wintery winds, a mental wation intensifies all the noble faculties, and sweeten the character with the henedie. tion of love.

Truly great and exemplory are those who, out of the poisonous towers of strife, extract the boney of peace and yry. They have resolved the good of rest. Why should the tengue of slander, the subtle instituation, the open falselyed trouble us ' To be disturbed is a comlecount of weakness. In we not know ourselves, our strength, our inhade her itage? Knowing ourselves, why stop to weep over the ingreditude and forgetfulness of friends; their weakness and changing qualities. We have experted too much, and have been brought back to the reality. In we mourn because we have been taught the truth? Let all go by fleeting and changing as the face of waters. Though all perish from us, we shall be the same as when death strikes all earthly proceedious from us. We remain profiting by the changes. The eternal [is all that remains structually pressing onward.

Stand fast, oh seed, and shide thy time! The march of the years and the gestation of things are thine beritage, if then so improve as to become the qualified heir. Stand fast! Nor shall distrust or enmity or disappointment make us less trustful of humanity, or destroy our hope in the future. What we ought to numerous branch of the State legislas the tone or dignity of a paper we claim have expected has come, and we should ture. be satisfied. We went out to find better company than ourselves, when we ought with ourselves we sit down with one

MORBID SENSITIVENESS. l'eople afflicted with morbid sensitive ness would do well in keeping out of named after their founder, Menno Sinewspapers. If Mr. Kittredge had been mons, a Hollander. The American branch in a less sensitive mood, he would not settled in Germantown, Fenn., in 1663; have supposed there was any necessity it now has gorchurches and stigor comwhich notedy has made. Having no still more numerous than the Mennocomments upon the folly of materialistic writers, I had no thought of Mr. Kittredge, presuming him to be a Spiritualist. That Poe was not a meameric investigator, and that this ingenious fiction was but a display of his imaginative powers, like some other similar fictions which he produced, can be ascertained by anyone who will inquire of his friends and his biographer, my friend Mr. Gill. Mr. K. should have understood that a poetical fiction is not considered a fie in literary circles, but I cannot approve of such parratives, when they are liable to he taken seriously by credulous people, se in this instance. The ingenious liouxes which are circulated so freely by the press have become a serious evil, for they have sometimes all the appearance of truth. Joe Mulliatton is not the only romancer who plays upon credulity, I could name three of four prominent newspapers which delight in this disreputable husiness. J. R. BUCHANAN.

Professor Winchied, of Leipnic, a member of one of the most noted Cathohis conversion to Protestantism. The larges our views of nature and exaits could not accept the authenticity of the

true of the big sadmined trees in Call formed to their firms and one quarter fact

Im diameter a philadalphion has been billed by taying the amailton a county, in the latited photographia of love to M Kalas and that if he did not be would live because wife If poster about make out worters if the Thunks for blad letter, but a few secondly inclien against and minshiaf bearing trackers, it is personal there we

or estind ghest deman of the indiane. S. Y WARM first firstmagel, of Victim core the of that town. That's right, desired

principal danger from influence to heart Mrs H. E. Pay, the well business fulluse it to difficult to see here in coas | here was get incliner, soja the "Kolines wirthan marked pridention would get along momentumes if it couldn't slaft off matter for the present on morought of the were responsibility on this interesting health. new mainty. Ten years ago "heart find use and passed were manually suchless minutes which broken to the based of Morandaya they do yecomet forth and leads on word. The hereby At the meeting of the Ceneral Assem to whilewine, pleasing, and benefited

lify Committee in New York this work to the cooperat represents. the doctories of mant demination was Atranger and meterialismy erries all eliminated from the Prealyterian Con In Social at to A & Stail for the benefited fearing of Frath and the substitute already published in Tree kerties Wal, ing, furnary ofth h. Wilso, medical milespeed. But we restrict to unestime me then in the Confession there is no loops number on he will hoply to Mr. "had for a first man men a Cheratian. And the its, did limit Third mean world morrow just the same.

Carra, this Mexican continue who is try the low the feer. Ser. Thomas, at his ing to consturn the government of Press reathering, Mr. Charles M. Menton to dent trian, and where turned States Mrs. In Wilson Freder, Mr and Mrs. triving use after in Turne, in his real by hearten will, we are interested, realing the classical party and throught to be any it knows, and will in grammed to me their ported by money from the Catholic friends at their home, so becomes Church. Me says: "Phore to a system Avenie, between Medy betweet and Heryra of religious person whom in Mexico that Armore. Banner of Light. has gained lough the historical every good. Mr. Cartyle heteroiles, of to beginn hurchman and princt. Large num percet, Broton, Mass, has dasped to has of private have been assented for enter the public increase hold, the will alacting resolutionists.

damages by W. It. Laidbow, the stock for musical adactions on the pieces, Mr. John Hundynd & Co., who was enter- interested is one of the propular mass ribly injured by the earlynism of the teachers of location and has written bomb in Mr. base's office Laidlew de der corrit influence two very besonifd clares that bosse deliberately used him as lervice, "The Inscreees Country and a shield against the dynamiter. But he will examine hisyona. this, he says, hope would either have It is proposed to invite the mestions had not held me there. There earlied lie is invited. Admission of careto no doubt that his act of placing me between himself and the dynamiter was deliberate and saved his life

the election of Senators by a direct vote regularly every Wednesday afternoon to of the people and adds the following prepare for the event. Mrs & 5. Lillie words to article a, bestion 3, of the will also attend to give counsel and the that whenever the people of any brate tere. shall, either through their legislature or | Some of our correspondents, it seems,

statistics of twenty eight minor religious diests, we patch up by guess work, and to have known that when we all down denominations in the United States, if we happen to guess wrong it is not Among these are the Mennonites, our fault. We leave all correspondences Schwenckfelders, Imnkards, Latter Day untouched that are perfect in the latter Saints, Shakers, Harmonists, and Separa- respect except when necessary to cortiats. The largest of these minor sects tail them on account of surplus matter. appears to be the Mennonites, who are of a personal vindication against charges municants. The Dunkards would be Casarm care is the only care sombnows to doubt of his sincerity and veracity, I nites except that they have sub-divided have not expressed any in the article to into three groups, in all, the Dunkards, tarnally, acting directly upon the blood and which he takes exception. As to my who are German Baptists, have about tree churches and 72100 members. The emaliest eact, it appears from the consus, is a body called the Altruists, numbering twenty-five members.

Mr. Henry Prank, of Jamestown, N. Y., well known to the readers of Title. BETTER WAY, had a call from New York. City last week to widress a free thought society at Hardman Hall. His aubject was "The Need of the People" and "Can-Free thought have a Religion?' The of your melted petities pertactes in gold from object of the meeting was the establish are entirely satisfactory to myself and " ment of an institute where free-thought can be developed and a method of edueation adopted that will bring out the ted world and human forces, Prominent among the audience were Thaddeus B. Wakeman, Charles Broadway Rouse, Eugene M. Macdonald, John R. Dunlap, J. W. Sullivan, Dr. P. B. Poote, Jr., Mrs. Elizabeth Carly Stanton, Miss A. A. Chevallier, Miaa Ifelen Gardener, Dr. M. L. Hollsrook, Henry M. Taler, Samuel Compers, and Edgar Pawcett. Mr. Frank was born in the Hebrew faith but twenty years ago embraced Christianity. lic families of the city, has announced He subsequently become the paster of a Methodist Church, then accepted a call immediate occasion was the exhibition of from the Congregational Church at the Holy Coat at Treves. The professor Jamestown, where, in connection with stillity has taught us the value of im just as eagerly as they will on Monday, every standard of virtue. It pours a garment, and his conscience would not inspirational free thought lectures. Mr. Spiritualism, he bloomed into a brilliant stovement; we learn because each less The same brazes that blows a ship load flood of juyous light into the valley of allow him to support a Church that Frank is yet, comparatively speaking a son demands another; we move or ward of missionaries will drive a pirate down shadows and extends our consciousness would permit such an exufficion.... In young man, and destined to do much HI104

PRHBURALS.

Contributions were ford to A . W. I H. A B P. J . W , W M Int P. B. D. C., B. B. H. W. C. M. A. L. L. Wa as becominding with thousand

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Married, In Chiaspe, IN January 1.

restand to calle by workeries and will Bushell trage to be be ward for process, give readings from his broke and also

been killed or made to nutter so he of the Ladue' Aid after the Wednesday Inidian, has suffered. Laidian's moret ofternoon meetings to give tests, etc., in injury was in the back, where he was the main hall for the benefit of people struck by a group of timber. "This piece who denice to attend a need day service of timber," he said, "would have struck fouring her stey here Mrs. Lillie will se-Mr. Sage in the atomach if I had not east. A Leginning will be made next heen standing before him, and I would Wednesday at ; waterla-immediately not have been standing before him if he after the business meeting. The pair

On the 1/2 of Pelmany the Laders A.4 of the Tolon Society will give a supper and dance at G. A. & Hall. Catal from Representative Bryan, of Schracks, the members of the "Aid" are respecthas introduced a bill which provides for fully invited to attend the meetings United States Constitution 'Provided benefit of her expensee in these made

by the constitution of the State, make regard onliasions and syntactical conprovision for elections of United States rections as errors to their reports back Benatore by a direct vote of the people, referring to errors in orientific articles, then thereafter the larted blates benue due to misquoting on account of intore shall be elected in such blaces by a perfect shirography, while others make direct vote of the people. A plurality even graver charges. Confiling state shall elect, and the electors shall have ments already made, or personalities and the qualifications required for the most trivialmes things which do not add to as our disine right and daty. Illegical A recent "census Imiletia" contains statements or subjects left minus a pre-

\$100 Reward \$100.

The readers of the herres Way will be pleased to learn that there is at least on drunded disease that acteurs has been able to cure to all the stages, and that paratherin Hall's the medical fraternity. Caterrit being a see structional discuss requires a complitutional treatment. Ifali a Cataerh Cure to takes be massous out fares of the system, thereby destroy ing the foundation of the disease and giving the nations arreaged by building up the on button and assuring nature in doing its west. thre propers that they offer from Hundred Im here for any case that it fails to care went in list of tratimontals

AMress F J. CHRHRY & Co., Toledo O. ## hold by In agginta 750

Testimonial. h F. Foyle, Clinton Iven

Iner hir I think it my duty to make the other parties, and I know that you have well news any of an Indvise ail to want of of actes to write for your directions how to be Yours fraternally,

C. H. However Union block Varde Charage, Ill.

Notice to bubecribers.

Watch the tag on your wrapper indicates the time when your enterrigion of pires. Renew immediately if you do not see to lose a unmiter of your paper. We came undertake to notify every autocriber of the capiration further than to print THE DATE OF EXPIRATION ON EACH TELLO TAG WITH YOUR NAME: If you case afferd to renew for a year arnd to a half

of a quarterity authority these

What only is a year? You att. Tun Way to on a boom, and can afford to gree ! best paper for the least manny. Try a months' selectiption and emirious

Correspondence.

Cincinnati, O.

Poth services of the Union Society last has day were well attended. Mrs. R. S. Lillie, the minister for the month, answered questions in the morning, and Mr John T Lillie, the picasing baritone, sang to the delight of the audience. In the evening Mrs. Ross with her trio orchestra opened services with relections from "Tancredi " in which the parts were as tistically blended and made a pleasing effect on the audience. Before and alter the lecture of the evening Mr Lillie regated with a solo, giving as a close she Sang to Me of Home Sweet Home, which drew forth a hearty appiguse from all lovers of song And the stuger's mice was particularly clear, melodious and in spiring on this occasion, and thus in accord with the theme.

Mrs. Lillie's subject for the evening was "The Devil." the same being burn out of the morning's discourse and brought forth a lecture that covered a wide field of thought. This ambject, said the speaker has been a bugbear of man as far as human history extends. It probably aruse as a desideratum or a want felt to account for the inconsistencies in the human character the good and evil tendencies strangely interbleuded in a rice of people down to the single individual. Of course, a personification must follow that which man can not comprehend, and he created unto himself a God and a Devil - a good and evil geniusone to whom he felt naturally attracted as a child to its parents, and the other as an opposing demon to thwart the designs of the Father Now, the fabrication per se is lucousistent and surprising that it held forth so long-especially as the former was to be perfection itwelf, and infinite and absolute in power. But it seems natural when it is considered that the unknown in nature in greater than the known, that man' should be awed by the reflection of it. Au ! though his intuition might have aided him in the creation of a loving licity, the adverse in the form of natural disturbances undoubtedly let in the idea that 4 and, too, could become angry, and which may have led him to present us with a tormentor. Thus man found himself at an advanced stage of civilization with two deities on hand. But science has eliminated much of this sort of anperstition from the human mind, and reason has concluded that if a God exists at all, he must be perfect and not like man, a whimsical being, who could regret an act. But, for all that, we will admit a devil in our

economy-in fact we should thank Adam for having 'fallen," for under no other circumstances could the human race have progressed. It is the knowledge from the tree of life that now leads onward to wonderful results and achievements. Ignorance is our greatest evil. and this is the devil we have most to fear. Socalled sin is the inherent undeveloped and often inherited qualifications that we carry with us. and the devil that tempts them for bad use is an individual desire to be bad. In that respect a man may make himself believe that God cau not prevent the devil from using us. And wherever good training has not availed man any, it is still an individual effort for evil. Much is due to habits formed by association, or cultivating that which is not spiritual. Environments in early childhood, too, may misdirect the inborn divinity in man and lead him astray. Or, during gestation ungainly sights may have effected the mother. And it is a wonder, in the face of so much immorality as now exists, that not more are born with evil tendencies, or too weak to assert their Godhood. Then see the lower strata of society, where curses are more frequent than prayerwhere want, poverty, trouble exist. Can children be born good under such conditions? Let man study self-to know right from wrong-to know what motherhood means. Let man work out that problem, and he will do more good for mimself and the race than to worry about religion that has a devil in it. The Bible says woman was accursed of God, and therefore suffers. No-it is felse living in civilization that makes woman suffer. One of her worst evils is the corset, and may be an invention of office workers, stenographers, etc., constithis co called devil. Human nature, too, wants sunlight-love-and when conventionality and its mission the "Banner of Light." In some of thirty-five persons were present, and they were addressing the same. Yours fraternally. may lie together-both embodied in man. Then, too, a little child shall lead them-the child of love. And when all that which is unspiritual in the human heart has been overcome man will no more know a devil, and will cease to think of God as being angry. And furthermore, this is the era of woman. The time for her attributes to be brought into requisition is near at hand, and with the dawn of that era our republic, too, will begin to near perfection. With the perfect interblending of the two elements in all things of life-when justice and wisdom reign amongst men and women-there will be no more devils in the world to enchain the human mind or thwart the human will. May we live to realize this millenium.

The Ladies' Aid of Union Society of Spiritualists held its weekly meeting at G. A. R Hall, Wednesday, January 12th, Mrs. I. S. Mc-Cracken presiding. The regular business over, including preliminary preparations for a supper to be given by the ladies in the near future, adjournment was in order for a seance. It is hoped all the ladies will avail themselves of the opportunity to meet our platform speaker of the present month-Mrs. Little-who has kindly offered her time and companionship to the ladies on Wednesday afternoons during her sojourn in the city.

SARAH J. JENNINGS, Cor. Sec'y.

THE PSYCHIC RESEARCH SOCIETY.

The meeting of last Sunday was again a wonderful one in point of interest and attendance, every seat in the hall being filled long before the service began and extra chairs being called for by the still incoming throng. The voluntary by the organist was unusually beautiful and rose and fell until all were hushed into sitence by its beauty; then the voice of Mrs. Sheehan in invocation, followed by a lecture full of feeling and touching the tender chords of her audience and playing upon them at will, moving listeners to tears and smiles alternately and finally reaping a hearty applause.

When Mrs. Sagmaster arose to give tests the attention was breathless. Slowly, at first, the invisibles seemed to press upon her for recognition, but upon being recognized, others followed in rapid succession, when finally the name of George Waldron was spoken, who said he had been a school teacher, then catching sight of the spirit clairvoyantly she followed him down the siste and located him behind a party of gentlemen, who promptly acknowledged the spirit. The applause was great when the gentlemen-two brothersproved to be strangers from Tennessee. Mrs. Sheehau then arose and described a group of five spirits that surrounded a family who occupied seats in the front of the hall. This, too, was recognized and followed by two or three other descriptions before she took up the work of diagnosing diseases. Many strangers were present and marveled at the gifts of these two

At the close the ladies were invited to attend the Ladies' Class on Thursday afternoon; an announcement made of the funeral of Miss offuntil she gives them some of the humorous any effort of sacrifice or means to carry the

Anna B Neel for Tuesday This socure gives another of their enjoyable socials on We lace day Jenuary mth. in their hall, wath and wal-

Notes From Boston.

with the distinction, given I know out how, when, or by whom, of being the Hall of the universe and the average Bostonian bears it with an air of confidence in the truth fulness of the assertion. And although Mod ern Spiritualism had its origin or was first brought to notice in western New York I concluded with the pleasing commedicate think no one understanding the status of the movement at the present time and having a Heath, and Miss Webster. In this selection knowledge even in part of what is going on in Boston but what will admit that here appears love her still. 'Mr Heath, who rendered this to be 'The Bub' of the great spiritual wheels shows most remarkable takent, both as a voas far as the work on the mortal plane is con-

Banner' is the oldest spiritual paper in extateuce, and one that almost all Spiritualists luok upon with a good deal the same feeling of affection with which the Christian does the little. To claim to be a Spiritualist and not receive a weekly visitant the Banner of Light' is to be a good deal in the background as far as news of the general movement with its large army of workers in various helds are concerned. Here, for thirty years, its enterprising editors have conducted the Free Circle, so widely and well known, which has proven an open door of return for multitudes of anxious spirits. All strangers visiting Boston and interested in the movement feel a desire to find themselves within the sacred precincts. These circles are held every Tuesday and Friday afternoou from three to four with unerrieg regularity. The door being locked at o'clock always, and none admitted after that time under any circumstances, except the host of spirits who crowd around anxiously awaiting an opportunity to send a message to some friend on earth. The medium who has held the gates ajar for several years in this place is Mrs. M. T. Shelhammer-Longley, well known throughout the movement of Spiritualism, as a trance speaker and poetess of rare merit, as well as the authoress of several works ranking among the very best of spiritual literature and among which is "Life and Labor of the Spirit World," and "Outside the Gates." One can not meet her without being impressed with the spirituality, sincerity and true wo manliness of this instrument of the spirit world. To know her is to appreciate and love her. Her organism seems like a delicately strung harp needing but the touch of the unseen hands to call forth the divinest harmonies. The editors of this paper are apparently extreme opposites. One rides a "charlot of the skies" impelled by the unseen forces, a part of the time in the sunlight of the spirit above the clouds-a portion of the time necessarily among the clouds where are heard the mutter ings of thunder, and are seen the sharpedtongued flames of lightning, which naturally are the accompaniments of such a movement Perhaps no one living to-day has a more thorough acquaintance with the work and its workers, past and present, than has Mr. Colby, whose seventy-six years tell us that he must soon pass through the portal and cuter the light, the ray of which have lent such a glory to the age in which we live. He is not dependent upon other mediums, for the invisibles walk with him, talk with him, and silently impell him onward, and amid all he has ever heard the whisperings of love and the words of cheer and encouragement brought him from

> work. The other, although a Spiritualist, is, strictly speaking, a man of business, a man of the world, being also proprietor and manager of the Hollis-Street Theater, of Boston, and other important enterprises, and is therefore well qualified to be the financial and executive head on the material side.

John IW. Day, assistant editor, a man of excellent qualities, a poet withal, who has given the world some rare gems in this line and of nature. has published a fine collection in the form of a neat little book, together with an able corps tute the band on this side, who send forth on would not half express my real feelings. About regarding the work of the order can be had by the rooms above in the Banner building are all intelligent, well-to-do people. Mr. Henry mediums for healing, tests, etc., among which J. Newton, probably the best known Spiritualis Dr. Shelhammer, a fine magnetic bealer, and ist in the United States, Mrs. Alcorn, the ina brother of Mrs. Longley, acting also in the capacity of chairman and director of the Free Circle. Standing in the book store one can not fail to be impressed with the magnitude of the movement, which, in so short a time, has given the world such au array of literature. Nor can they fall to feel that it is one of the great and important centers of a line of thought which is destined to change, and that marvelously, the religions of the world.

To some of the readers of THE BETTER WAY the items contained in this sketch will not be new, others will, perhaps, be thankful for this pen sketch of the "Banner of Light." In later ditions, all of which the medium cheerfully 'Notes from Rosson," I shall speak of some of the different societies, places of meeting work

The Helping Hand Society of Boston Spiritual Temple was tendered a benefit en-tertainment at their place of meeting, No. 1 Boylston Place on Wednesday evening, December joth, by Miss Lucette Webster. Whatever Miss Webster undertakes to do is an assured success, as her elocutionary powers alone would be an attraction at any time sufficient to guarantee a full hduse. And in this case she called to her aid able assistants. Mr. J. T. Lillie had charge of the musical part of the exercises. Mr. John W. Lane, who has so kindly and generously assisted on some former occasions presided at the piano with great ability. The first number on the program was a cornet solo by Mr. Will Boyce, the talented young cornetist, whose solos are always appreciated by the people of Boston. A reading by Miss Oliver, entitled "Flying Jim's Last Leap." Miss Oliver, has a bright spiritual face, and wins her hearers instantly. She shows marked talent, and her teacher, Miss Webster, may well be proud of her ability. Next came a song by Miss Grace Smith. Miss Smith has a charming voice, and the most delightfully, easy, and natural manner. Without any apparent effort she delighted her hearers, who gave ner their approval by a hearty recall. Miss Clara Clars clars clars was then announced and was warmly wellonged of several months. Miss Clark, formerly sence of several months. Miss Clark, formerly sentences alone and the sentence of several months. Miss Clark, formerly sentences alone and the sentence of several months. Miss Clark, formerly sentences alone and the series of the sentence of several months. Miss Clark, formerly sentences alone and the sentence of the sentence of several months. Miss Clark, formerly sentences alone and the sentences of the sentences of the sentence of several months. Miss Clark, formerly sentences alone and the sentenc Boylaton Place on Wednesday evening, Decemsence of several months. Miss Clark, formerly a pupil of Miss Webster, is now teaching in Washington, Pa., where she has a large class, and is meeting with unusual success. She gave, with fine effect, a recitation entitled The Widow's Light," and as an encore a humorous selection, "Milking Time." The audience was then delighted with a hanjo solo by a young lady whose name the writer does not recall, but who had such perfect mastery of the instrument that it was a surprise and delight to all. She received several recalls, to which she gracefully responded. It was understood that she was an assistant teacher of

the celebrated banjoist, Dobson. The next announcement was Miss Lucette Webster and when the applause by which she was enthusiastically greeted had sufficiently subsided she gave "Maria in Heaven," and in answer to repeated demands, "The Sequel" to

selections which they always eajoy so heartif " goopel to the outside world to a way to to and the third encore was of this nature. Mr spire comblence and reflect credit spins J. T. Lillie sang very acceptably the same course. These oppose hiring speakers unless we song The Inch Cape Bell The Cot- on rare occasions and seem satisfied with tage occur from the Lady of Lyons was then themselves and their limited work with what rendered by Miss Clara B. Clark as Pauline and I volunteer home talent they can get. Of this Mr. Walter Lows Heath as Melmette The they have quite a liberal napply scene was beautifully rendered and highly in they do not make much impression on the preciated Mr Young a talented arrivation community outside their immediate friends th fittens & Co, residered a plane sulo with land associates and rarely do such meetings brilliant effect. His execution upon the piano make a favorable impression upon nabelievers is marvellous. The evening entertainment even when they get their attention. The other The Hole in the Carpet, ' by Miss Clark Mr | the past thirteen months carried forward a the song is introduced, "With all her faults I called and actor, the range and power of voice. This, of course, has cost work and personal being simply wonderful, promising much for Here is located the Banner of Light" and him in the future. Thus ended a pleasant eveto venerable editor, Luther A. Colby. The ming for all present and it is hoped a profitable oue for "The Helping Hand." A WITS I Sal.

Brooklyn, N. Y.

The Brooklyn Progressive Conference had a rery fair audience on Saturday, January 9th. President Bogert having been re-clusted for the | be proud of their work next term, expressed his desire and hope to be regularly at his post, if weather and health the President Ethe F Josselyn recently compermitted

the audience with only a few but wel -chosen remarks concerning spiritual philosophy and phenomena.

Mr. John liggleston, an old friendof the conabsence and sickness during that time, made a few pleasant remarks on the different religions, compared with Spiritualism, saying it would be a good plan to turn the torth light on all of them, and, no doubt, if this could be done, Spiritualism would have nothing to fear vet it was often asked, why did we not hear of this great truth before the last forty three years' Simply because it took time to prepare mortals for the phenomena and also to put them in a condition to protect the instruments or mediims through whom they are obliged to mani-

Mrs. Dr. Hervy made some very stirring remarks concerning mediums in general, maintaining that it was time to ster beyond the common phenomena, that each one gifted with mediumsstic power should strive to come within the range of more advanced teachers in the spiritual fold; to reach out higher; to cultivate your own spirit; to know and study your own soul, and enter, if possible, into the divine consciousness of your own inner being, and by so doing draw around you spirits and teachers of a higher and more advanced stage than here-

Mr. Charles R. Miller favored the conference with the third essay of Professor Henry Kiddie, "My continued experience in spirit life," in which the latter again speaks of the missions given to spirits by coming back to mortal friends, trying to use their influence over them, by bringing them into the paths of virtue, leading them out of darkness into light by their unswerving duty and love. Yet, after all, there are some spirits who do not care to develop, who do not care to act as missionaries, but prefer to remain so-called earth-bound spirits, and thus spirit life is divided, as those of a higher and divine impulse will not tolerate those of impure pature.

Mr. La Fumie made a few very timely re marks on materialization, giving an accurate description of one of Mrs. Reynolds' seances, and wanted to know if these beings, who come the spirit side. Long may he remain in this out of the cabinet, are not inhabitants of the spirit world, who and what are they?

Dr. Weeks spoke very lutelligently on the necessity of union among Spiritualists. There were many different opinions, all degrees of mixture everywhere, and yet, after all, the one great characteristic of Spiritualism is that all is natural: life is natural, everything pertaining to this earth sphere moves under a natural law, and so all that comes under the head of Spiritualism must come under the same great law F. F. K.

I attended Mr. Davis' seance for the first time cence, Lock Box 118, Haverhill, Mass., and respirational speaker, Mrs. Holman, the famous clairvoyant painter, Mrs. S. B. Bogart, the wife only society holding regular lectures, is enjoyof the president of the society here, Mr. Scott, lug the benefit of Lyman C. Howe's efficient the medium, and many other distinguished persons will all vouch for the fact that Mr. Davis is a medium of a very high order, wheth. to need eulogizing as a speaker or Spiritualist, er the newspaper reporters, aronymous letter but I can not forbear to speak words of praise, writers and other enemies admit it or not. Mr. for sometimes those whose services we value Newton sat in the cabluet with Mr. Davis and most we say the least of, thinking they underheld his hands, and the manifestations continued just the same. Others in the circle sat | mention of Mrs. I, ora H, Hursen, of Chicago who in the cabinet with the medium; they tied him up with ropes; they dictated all sorts of conconceded to, and notwithstanding all this the manifestations were grand. For rapid and her a reliable medium as well as a fine musistartling phenomena under crucial test condi- clan. Mrs. F. W. Jackson and Mrs. E. A. Payne tions, Mr. Davis stands pre-eminent, and if of our own society have been doing excellent there is any professional trickster who can work in our Thursday meetings, making many produce these manifestations by trickery, I hearts glad with the proof given of the conthink I can make up a good purse as an in- thunity of life. Yours for the better way. ducement. I send herewith a clipping from

Impressions of Grand Rapids, Mich. Grand Rapids is a thriving town of 80,000 souls. The population has doubled in the last decade. Report says that there are 2,000 Spiritualists in the city. There are probably not less than 20,000 who believe in the central fact of immortality and spirit-communion. But the active workers are limited from 100 to 200. The rest are fossils or drones. As influences that help to extend faith in the occult, and modify the dogmen of the churches they support they probably do some good, but as Spiritualists who use their opportunities for the emancipation and education of a world in bondage and spiritual darkness they are of small account. radical thinker, and speaker, his manner of Among those who are openly identified as Spiritualists there are two classes quite distinct fail to accomplish the purpose for which he from each other, and have little more affiliation

succety The Progressive spiritualists have for work of wide usefuluess and salutary infin ence that has raised the status of Spiritualism in public esteem and confidence which I think, it has not occupied before in this city sacrifice and money, on the part of the brave carnest souls who have carried the load and tak en the responsibility of doing such a work for And they have set a high example for all time Spiritualists the world over. They have supplied the platform with the best obtainable tal ent in the spiritual ranks, and they may well

With a view to harmony and co-operation municated a proposition to the Union to join Dr. Baker being the first speaker addressed the Progressive Society, occupy the same hall and thus save expense, and all unite with a will to carry forward the grand work so successfully begun. If they will do this and work in harmony and love together for a common ference, and a staunch Spiritualist, ifter a long cause, they can place Spiritualism on a basis of enduring usefulness and increase their ci fectiveness tenfold, and command the confidence and respect of the world as never before. LYMAN C. HOWE.

Haverhill, Mass.

Although in retrospection the run of the year ust closed is anything but luminous from a materialistic standpoint, who can question the advance from a spiritual or true side of it. Surely the world moves on with ever increasing rapidly, as acknowledged by thinking minds. It is true in some localities when a few have been wont to congregrate and carry on meetings, they have become disheartened and discontinued them, because the burden financially was too great. Yet look on the other hand and see what other little bands have done in other places; see how the good news has spread to remote corners. You hear of new societies springing up, and many souls coming into the knowledge, not only that life is immortal, but that under proper conditions loved ones may communicate with us, "though the golded cord is severed." This is as it should be. Thanks to our mediums. Look, for instance to the work accomplished by an order only one year of age. I refer you to the Mediums' Order of Beneficence, formed solely for the purpose of doing the work for a class of people called the sensitives or mediums, through whom all the knowledge of the continuance of life has come This order may not have gained especially in popularity for lack of the one thing needful, but it has brought its members into closer bonds of friendship; it has bound up the wounded heart by its kindly sympathy and love; it has re-lieved physical suffering through its magnetic healers; it has provided for the needs of its members with financial aid as the demands has members with financial aid as the demands has been made upon it, and we are but a cipher in E. K. MYERS, CLINTON, IOWA. comparison to what we will be at the close of another year. We have instituted two auxiliaries during the year, and they are in first-class working order, with some of the most popular and practical lecturers the leading lights in them. Several more will follow soon, already waiting to be organized.

We hold our second convention Pebruary :6th, 27th, 28th, in Red Men's Hall, Haverhill, Mass., where the Supreme Council of the order is located, and we expect many of our best workers in apiritualistic fields to be present.

Any person desirous of donating articles for the fair to be held in connection with the conveution, or money for the fund being raised for the building of the Mediums' Home and Hos-nital can forward it to Mediums' Order of Renefithe building of the Mediums' Home and Hosstonished celve prompt recognition. Any information

Grand Rapids, Mich.

The Progressive Spiritualist Society, the workiand soulful inspiration.

Mr. Lyman C. Howe is too well known stand our appreciation. Also allow me brief was with us the last Sunday of December, with inspirational music and convincing mental tests. Very many things that she at that time foretold have already come to pass, and I count

EFFIR F. JOSSELYN.

New Orleans, La. Sunday, January 10th, brother A. C. Ladd answered questions at both meetings of the Association of Spiritualists, 59 Camp Street. In the evening the hall was well filled, despite the inclement weather, and the gentleman surpassed himself, for the concise and satisfactory way in which he handled the various questions. Mr. L. A. Cook read a poem at the beginning of the lecture and closed with clairvoyant descriptions of some of the unseen audience.

Mr. and Mrs. J. E. Kitterer, of St. Louis, have become permanent residents of the city, and are taking an active part in the work. Brother Ladd has recieved his pictures from Mrs. F. N. Foster, of Cincinnati, and among others, recognized, is that of Mr. M. F. Pittman, an old resident of the city, who passed into the other life a few months ago.

Chatsworth, III. Prof. G. G. W. Van Horn, now of Chicago, delivered two very interesting and instructive lectures in the Town Hall to quite a large and appreciative audience, giving many tests of the return of our friends, which were in every instance recognized. Also relieving pain instantly from those that came forward. The deaf were made to hear in several cases-one of twelve years standing. Another of one year. These could not hear ordinary conversation. but their ears were opened; so that they could hear as well as ever. We feel that the profes sor has done a good work here, and should be kept busy. Yours,

Quincy, Mass.

J. P. Thorndyke, of Haverhill, Mass., occupied the spiritual platform of this place, December 20th, and January 10th. A fearless, treating the vital questions of the day can not than with the churches. One class is content of his audence. We expect him here again strives, viz., calling forth the highest thought to enjoy the benefits of medium-hip and social soon, when it is to be hoped his audience will the same. But this audience will never let her interchange with themselves without making be commensurate with his abilities.

MUICEM THEMUST

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Written for The Better Way, Spirit Presence

CELIA LOCCEA The shadows of night were everying space O'er hill and o'er dell, o'er woodland and wold.

The tender young moon showed softly her fact Through the curtain of night, a creson

Nature was resting in the arms of the night, Like a maiden enwrapped in the arms sweet love . Prom the far-away stars soft radiant light

Fell softly on earth, and sorrow and death Seemed only a dream—and Eden was here— And love spake through all—'twas, yes, a subtle breath

Wafted here to our earth from an angelle

The kiss of the night wind fell on my brow, I thought of her whom I had loved long, long In serrowfal years—but radiant now

Because she was here, my heart told me so.

And the voice of her spirit whispered soft through the night A message of hope, fraught with tenderest

"Beyond death's dark shadow there surely is

And love for earth's children in heav'n

Written for The Better Way. GERMS OF A GREATER RELIGION LENA INAGRAHAM GIFFORD

What the world is asking for to-day is a greater religion. Not a newer religion, for we already have sects and creeds innumerable and do not want anything

added to the list; not a better religion, for those who worship at any shrine from the Christian Jesus to the Chinese Joss will tell you that their faith is the best. But what we ask is a greater religion.

and every devout and earnest soul expanding with the growth of a spiritual life responds earnestly to this call; in fact, helps to create this demand for the elevation of all humanity. 'And as every honest and heartfelt demand is naturally followed by a corresponding supply, we will proceed to enumerate a few of the germs of a greater religion which have sprung up and made themselves apparent to every reassuring thinking mind.

We will first consider as a germ which century the dissatisfaction of thinking minds. One of our national poet-philosophers has told us that "satisfaction with things as they are is the basis of all decline." From that statement, then, and no change divert. Then springing we form the conclusion that dissatisfaction means progress.

It is over a century since one grand luminous, earnest mind coming to our shores dropped into the fertile soil of the American intellect this germ and a struggling people a governmental forces. structure that will remain when monuments and pyramids have crumbled away; for that structure, that foundation for a free government involved a principle, the same principle that keeps the sun and stars in their revolving course-justice to all. Perhaps this man, with his deep, fearless reasoning and research, his free thought and dissatisfaction with everything that savored of bondage to mind or body, stands preeminent in the hearts of the liberty-loving people of this country in this century that is drawing to a close.

Thomas Paine, typical man as he was, litical and religious limitations too re stricted for his spiritual development; same time with advanced liberal ideas and thus chafe and tear at the chains of Some loath to follow in the path that others religious bigotry, and we find everywhere men of intellect reaching out from dogmatic environments and searching the universe for truths of greater magnitude. One God was enough for them, but he must be an infinite God, creator, and preserver of not only one world, but of countless worlds. He must make no mistakes and consequently have no regrets and need no sacrifices or atonements; he must be always kind and never revengeful; in estrial Magnetism:" short, a far greater God than the God of the Bible.

But Christians went on preaching and dividing into sects and occasionally sinning, although under the especial supervision of a Trinity, until mankind or the liberal portion of it became disover their newly established freedom of thought declared, "We will have no God." Thence sprung into existence another germ which we shall denominate the spread of Materialism.

It is not to be supposed that others following in the wake of those gigantic intellects, who suffered ostracism and martyrdom for the promulgation of a newly discovered truth, could keep on fifty cents. This book gives an interesttheir wave of illumined thought. The ing theory on the evolution of life, spirgreat occan of knowledge lay open before them and fearlessly they embarked without a pilot. Denying a God they compromised with conscience by bending before the shrine of a goldess whom lafy and gratify many, it will probably lasting evidence to the nobility of his they called Nature, and then with all the be rejected by others. But this does not soul. - Christian Union.

Materialist with borror or disdain, knowing not that his widening forehead could cooly, regardless of such epithets as infidel, unconverted, lost, and that other pet name used by all conservative religionand brain that he had reached a grander and diviner calling than could ever be conceived of by those who were limited to environments of creeds, tenets, or vicarious atonements. Did the Christian the soul; clairvoyance; intuition, and never think of the advantage it is to a man to realize that he can work out his own salvation, even though his merits or demerits are believed to extend no farther than his present state of existence that it makes every inch of his stature show to its best possible advantage; that when he stands forth a man, responsible for his own acts, he soon strives to make those actions creditable to himself and to those that love him, and though he can not bend the knee to an unknown God, he looks abroad and pays obeisance to the goddess Nature, whose realms he has explored with understanding and whose revelations have filled his mind with reverence and love? The religion of the times is too narrow for him. His soul expands and he must have something greater; creedless, progressive, soulful unfoldments of the divine are his needs and nature's expression satisfies him best. Some one has beautifully said of truth:

In the infinite deep Of everlanting soul her strength abides, From nature's heart her mighty pulses leap
Through nature's veins her strength undying

So liberal thought developed the scientific brain, for the more man became familiar with the natural world around him the less use had he for the supernatural or undemonstrated, and he demanded facts supported on a pure scientific basis.

But the human heart must have something to worship; the brain something has reached remarkable growth and superior to itself as an ideal excellence prominence in the latter part of this to reach, and the Materialist was unconsciously reaching out for a greater religion than the world had yet known, for a broad universal kingdom of human sympathy which no creed could compass up from this most fertile soil of free thought and scientific unfoldment came another germ, the growth of liberal him become a servant. We are here not views in the Churches.

manifestation, progress," has been well sent his magnetic forces thrilling said. It was impossible that the Christhroughout the land with the inspiring tian Churches, with their narrow religcry of freedom, and wholly unconscious ous views, should stand against the of self aggrandizement, helped raise for mighty on-sweeping tide of progressive

Liberal thought was felt throughout the land and when the pious, devoted soul went out from the sanctuary he all his finer senses. A heart-felt desire for larger life and grander purpose was the result. Without discarding or modifying creeds the religious sentiment of the Christian world has undergone a marvellous change. Not that they are less true and devoted or less firm in principle, but they have arisen from the posture of fetish worship and given to their own convictions. A decided step There can be no happier function in life of generations unborn, found both po- in advancement you will say. And when than to so act upon people that they the old fungi of bigoted theology are brushed away there will come newer his soul reached out for something and fresher accretions to the spiritual higher and greater. It was but in the life of the Christian. Vitalized thought, natural law of spiritual unfoldment that as it were, which gives new life and other minds should be inspired at the breadth and scope to the conception of a universal brotherhood.

At last will yield to truth for deeper cou

science' sake. And lead the restless crowd to open wide the

Where first intrepid feet a narrow path he

To be Continued

LITERARY.

Frank T. Riply thus writes to Miss Judson regarding her new little book, the ideal in others unless we first pos-"Development of Mediumship by Ter-

"It has given me much light, and will do great good to those who read it. It shows higher intellectual thought, con-Will-power will be developed, too. It gusted, and feeling somewhat hilarious ulties. I shall do all I can to cause many to get it. May God's blessing be upon you, and a holy inspiration ever

be your guide," Origin, Development, and Destiny of Man, a new scientific and philosophic treatise, by Thomas P. Fletcher, of Elk expected to receive from everyone he Palls, Kansas. H. & L. Viucent, Indianapolis, Ind., publishers. Handsome cloth and gold binding, \$1.25; paper cover, itually and materially, or we may say, to the messengers of a king. It was the spiritual in conjunction with the very inspiring to others, this sort of atmaterial. It treats on a "beginning," as tention, but it was pre-eminently beauall such works do, and while it may sat- tiful in the man himself and was the

earnestness of a Christian realot they make it true or untrue. All truth is bu planged into her divine mysteries, and relative to the finite mind, and the most lo! there was ceveloped the scientific profound can not proclaim absolutely brain that made the rocks, the trees, and who has or who has not the truth. The the dead fossils speak as with inspired innocent often have a higher conception tongues. All this time the religious of causes than the learned, and the staworld, as were termed the Christian bility of all theories depend on the spir-Churches, looked upon the irreligious itual or intuitive penetration into causes So the author of this book may have an interior illumination, of which only the not be confined within the priestly cowl intuitive can judge. But as an ideal or cardinal's hat. But the Materialist even is not without a basic fact, the reader may be entertained with some thing that will furnish him a cue to individual investigation or reasoning, and ists-"free lover"-felt within his breast then feel that he is in debt to the author after all for subsequent results. The book also treats of spirit, matter, force, etc the formation of constellations. suns, planets, etc.; the origin of man morality. The book contains over 350 pages of reading matter and will prove good mental agitator to the young student of spiritual science.

STRAY THOUGHTS.

It is more divine to serve than com

Evil thoughts may force themselves into the mind, but they will not stay and ripen if they find no welcome,-Prog-

It doesn't always require worldly wealth, power or influence to make one's superiority felt over those who imagine themselves superior because they have a good material foundation. Genius governs in spirit, and thus becomes a law in matter as well. It may be temporarily conquered or humbled by circumstances or couditious, but the reaction will be all the greater, and often to the destruction of its opposers, as pentup nature does to its resisting surroundings.

The cure for unfortunate misalliances is not to be found in the courts, says the 'Cleveland Plain-Dealer," but at the altar. When sense instead of sentiment is permitted to make the selection of a life-partner better results will be attained.

Higher criticism, says Henry McDonald in the "Twentieth Century," is that method by which the better educated class of Christians apply common-sense principles to elucidate the tangled skein of contradictions in the Christian scrip-

To live for fame or power may be a higher kind of selfishness than to devote your life to money-getting, but it is no nearer the true spirit of Christianity. Greatness is not gain or honor, but usefulness. He that would be great let to attract attention and receive promo-"The law of creation is motion; its tion and honor, but to help and bless; if need be to die for others. It is a good thing to have ambition disappointed if it brings us back to this better purpose. -Cumberland Presbyterian.

> THE GENIUS OF APPRECIATION UNCONSCIOUS INFLUENCE.

There are men and women who have a genius for drawing the very best out of was met by a new magnetism that thrilled all their associates. A sensitive nature feels unconsciously the personal atmosphere of another and the cynic or a satirist shuts up such a nature as completely as the cold or the night closes a sensitive flower. In the presence of a cynic or a satirist a sensitive person is dumb and helpless. In a genial and appreciative atmosphere, bowever, such a nature opens as freely as the flower that those outside the fold the privilege of was closed opens at the touch of the sun. think their best, speak their best, and do their best, as there can be nothing more unfortunate than to silence, paralyze, and discourage others. This faculty of evoking the best in another is in its way as rare a kind of genius as the genius of expression. It has happened more than once in the history of art that a turbulent, eager, and dumb spirit, struggling with itself, has suddenly become clarified and found expression through the hope, faith, and love of one of these appreciative natures, and so appreciation has become the mother of creation. To possess this quality of appreciation one must have a certain purity and elevation of nature. It is impossible to awaken sess it in ourselves; impossible to make others believe in the best and highest things unless we ourselves believe in those things. Unconscious influence is, after all, the prestest and most subtle trolled by high spiritual mind or soul. form of expression. To juspire others when we are not conscious of it, by the soars to high spiritual realms. Your mere expression of ourselves, has an elbook is a teacher of man's spiritual fac- ement of the divine in it. It is the overflow of a high nature, which, by its mere contact with lesser natures, inspires, builds, and enlarges. Nothing was more beautiful in Mr. Emerson's character than the respect which he paid to every human being. It seemed as if he always met some new message of life, something which should lay him under perpetual obligation. He treated everyone not only with courtesy, but with the profound respect which one would accord

MEETINGS.

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hand Hall, and Washington attrett meetlings quides at 2 % and 7 % p.m. Lad est industrial bactery meets weekly, lay afterion and evening, car Washington operativets. Wr. Ida P. A. Whitlock, pres-Mys. H. W. Cushman, Secretary, 7 Walker Chaffeston of Mass.

Brenchtyn, N. V.—The Brenchten Progressive printed twelferen meet at Bradbury Hall 2n inten street evers saturday evening at a ciclock, readion, Ram. B. Bogart. Spiritual meetlogs at Bradbury Hall every Sun-vey migat sucktock, B. S. thirdon, President The Ladler Home Auxiliary meets every Friday Jermon at 2 o'clock at Bradbury Hall. Mrs. ucis J. Weller, President. Politiquis Lycenin, meets amounts—see

f, Weller, President, rept. Lycenin, meets aunday afternoon at k at Itaalbury Hall, 20 Fu ton street. First Hrocklyn Seeley of repirtualists holds a every sunday morning at 10 % evening at tonservatory Hall, corner Fulton street dford avenue. W. J. Itand, see y.

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Chattanooga, Tenn.-The First Spiritual Church meets every Sunday at 7.30 p. m., at Post Hall, 22 Ma ket street, R. E. Honter, secretary

Chienge, 111.—1 O. S. A. Hall, corner of Washington be rievard and Ogden avenue. Mrs. Corn L. V. Chenton of September 200 of the control of September 200 of the corner of Washington September 200 of the supervision of Mr. Jenifor, will hold arriviers at Brick layer's Hall, 28 South Peorlant, at 2.39 pm. Services seek Southur at 2.30 pm at 68 West Lake st. A. H. Williams, president. The First Spiritual Culture Society of Chienge will hold a meeting at 2.30 pm in the hall it North Adust.

Illington Hall, Indiana ave. and Thirty-first at., at 10.4 km.
The First South Side Spiritual Society will trole services at 77.5 hirty-first street, at 2.30 pm.
Meetings held at Brickhayers' Hall every Sunday evening at 7.55. Conducted by O. O. W. Var Horn, magnetist.

Thelsen, Mass. - The spiritual Ladies' Ald hol meetings in Pingrim Hall, Hawthorn street, after noon and evening of the first and third Tuesday of every month. Mrs. L. M. Dodge, secretary...

Clinton, Iown.—The First Spiritual Societ meets every bundny at 7 p. m., in Good Templar' Hall, Fifth avenue. Mrs. B. E. Shaw, prest. Daylou, O. -The First spiritualist society meet every Sudday in Grand Army Hall, 25 and 27 N. Main street, at 10:30 a m and 7:30 p m. Good speak-crs, seats free, Wm. E. E. Kates, secretary, 12:09 West Fourth street.

Detroit, Mich. - The People's Progressive Spi nat society meets every sunday at 10.30 a m and 7. pm, at Mi Miami ave.

pm. at 36 Mismi ave.

Grand Rapids, Mich.—The Union Societ meets every Sunday evening at 7.30 in Kennedy meets every Sunday evening at Hall.

The Progressive Spiritualists Society meet every Sunday at 10:30 a.m. and 7:30 p.m. at Fiks Hall, 38 N, Ionia street. Also on Thursday night at 7:30 Mrs. E. F. Josselyn, Pres.

Haverkill, Mass.—The Mediums' Order of Berelicence meets every Friday evening in room II, Tilton Building, 46 Merrimack street. All are walkome. Indinnapotis, Ind.—The Indianapolis Asso-ciation of spiritualism meets every Sunday morn-ing at 10:30 and in the evening at 7:45, at Lorraine Hall, cor Washington and Tennessee streets.

Louisville, My.—The First spiritualist church meet sunday at 11 a m. 3 and 7 p m. at Mt Euclid Hall, West Jefferson street above seventh.

Liberal, Mo.—The Spiritual Science Associa-tion meet every Sunday evening at 720 and on Wednesday night; Ladles' Aid every Saturday Section 1.

Los Angeles, Cal.—The Los Angeles Spiritual Society holds meetings Sunday atternoon and eve-nings in G. A. R. Hell, 6004; S. Sp. ing street. Al-fred R. Street, president, H. C. O Bieness, see'y.

Minneapolis, Minu.—The First Spiritual Society holds services every Sinday morning and evening at Odd Fellows hall, 12 and 14 Washington Ave., North, at 1030 a m and 7:30 p m.

The Washington Union Spiritual Society hold services Similary morning and evening at 1 m and avenue, south.

Minneapolis Progressive Spiritualists meet every Sunday evening at 73 m at 624 Hennipin avenue, Lecture and tests.

Miss A. A. Judsán, Pres.

Milwaukee, Wis.-Liberal Club meet every

National City, Cal. -The First Spiritual Solety of National meets at Griffith Hall, corner of clety of National meets at Griffith Hall, corner of Fifth Avenue and Eighteenth street, at 10 30 Sun-day mornings and Tuesday evenings at 7.30. Lyec-um 9.30 Sunday mornings. Mr. Herbert & Din-ock, presdent; Mrs. Mary I Dinock, secretary; Mr. P. Griffith, conductor of Lyceum.

Mr. F. Griffith, conductor of Lyceum.

New York City.—The First Society of Spiritualists convenies every Sunday at Carnegle Music Hall Building, Seventh Avenue between 56th and 57th street, entrance on 57th street, at 16x5 a mand 75th street, entrance on 57th street, at 16x5 a mand 75th pm. Henry J. Newton, President.

The People's Spiritual Meeting every Sunday evening at Mrs. Morrell's parlor, 15t Lexington avenue Mediums' meeting Tuesday at 8 p. m.

The New York Psychical Society meets every Wednesday evening at 14t W. 14th st. Sneakers and mediums always present. The public fivited. J. B. Snipes, president, 28 Broadway.

The Society of Ethical Spiritualists meets every sunday at Kinckerbocker Conservatory, 44 west 18th street, at 10x5 s m and 7x4 p m.

The Spirinal Research Society meets Sundays at 2x9 and 7x0 p m, for the discussion of Spiritualists.

The Spirinal Research Society meets Sundays at 2x9 and 7x0 p m, for the discussion of Spiritualism. The-sopy, and all psychical questions. Mr. J. W. Flotcher and other prominent speakers will appear at each session.

New Orleans, Lu. -The New Orleans Associa-tion of Spirituarists meet at their hall 58 Camp street, every Sunday evening at 7:39, J. W. Allea. Provident.

Onkined, Cat. - The Mission Spiritualists mee every Sunday at Native Sons' Hall, 918 Washing ton street, at 2 and 7.30 p. m.

Omaha, Neb. - First Society of Progressive Sprittualists of Omaha holds meetings every Sun-day at 2 p. m., at Marathon Hall, corner I wonty-lifth Avenue and Cuming Street, Mes. Julia E. Montgomery, president; Geo. O. Richardson, sec-relary.

Philadelphin, Pn.—The First Association of Spirituatists meet every Sunday at 10:30 in the morning and 7:30 in the evening at the corner of Eighth and Spring Garden. Joseph Wood, Pres. Reystone Spiritual Conforence meets every Sunday afternoon at 230 at the northeast corner Tenth and Spring Garden 8t. J. S. Rowboltham, Pres. The Second Association of Spiritualists meet at their church on Thompson street below Front every Sunday 2:30 p. m. Conference and Lycenm. Wm. Abboit secretary. Fourth Association of Spiritualists meets every Sunday evening at 7:30 at K systeme Hall, Third and Girard ave. Mrs. M. Brown, Pres.

Pittaburg, Pa.—The First Spiritualist Church of Pittsburg has lectures overy Sunday morning at at 1835 and in the evening at 7.45. Children's Lyceum at 2p, m, at their half, 6 Sixth street, J. H. Lohmover, sec.

Pearin. 111. The Peoria Progressive Association in evis every Sunday evening at 7.20, at Union Hall, corner Main and Madisco streety. J. C. Janesen, president, Br. C. T. H. Benton, secretary

Santa Cruz, Cal. -The Unity Spiritual Society holds meetings eve y Sunday at II a. m. and S I m. at Beulah Hall cover S nta Cruz Co. Baok Pacific Avenue. Sociable every Wednesday eve

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Washington, B. C. The First National Association of Spiritualists meets in Grand Army Hall 1412 Pennsvivania avenue, every Sunday, from Ortcher till June, at 11.38, m. and 7.30 p. m. Lyceum as 10 a. m. Goff A. Hall, secretary

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Written for The Better Way. TOPICS OF THE TIME. CHARLES CROWWELL

Prof. Munro, of Owen College, delivered a very interesting paper before the National Liberal Club recently, showing the result of the eight-hour system in coal mines. He shows that the predictions of raising the price to the consumer and the decreasing of wages have not occurred; on the other hand, that more and better work has been accomplished in eight hours than in ten under the old system. He cites the following statistics:

	Output per under ground worker.					povos	Average hours of how- ers per week
Straffordshire	S		-	-4	4	563	47 5
Durham N.		ı				490	39-4
Durham, S.		,			,	4'39	40.3
Yorksbire, .		÷		_		324	44.0
Laucaster .				_		396	45 0
Glamreganshi	re.				,	347	51.6
He does no	oŧ	c	lai	m	t	his to	be conclus-

ive, however, as the different circumstances, incident to the different mines, may account partly for the difference in the hours and the output. Altogether, he proved a better state of affairs prevailing now than formerly, giving confidence in the efficacy in the eight-hour England was 180,000,000 tons, of which wages of miners on the continent, he said, were less than those in the British in France and Germany are from fiftynever average more than fifty.

The convention of cotton-growers at Memphis, Tenn., recently endorsed the resolution which provides for the re-

The importation of Japanese farmers to the Hawaiian Islands has proved a success so far. The difficulty which has threatened the sugar-cane raisers there has been oviated by the introduction of these quiet, law-abiding, industrious class of men, who are in every way more efficient and true than the Chinese coolies whom they supplanted. The government of Japan is said to be greatly in favor of the settlement of Japanese on any of the islands of the Pacific and countries east of Asia, their object being the extension of commerce and the annexion of territory.

The seventh year in the history of the New York Association of Working Girls was celebrated last week in New York. These organizations extend now over a large part of the country, and have been a source of almost incalculable blessing to many in the larger cities. Miss Grace H. Dodge, who has been principally instrumental in their foundation, recently expressed the aims of this organization so well that I append her statement. I think it one of the most imgirls and women with brighter and better influences that come from these organizations. After a day's long stand ing behind the counter, subject to an almost irritating intercourse with hard-toplease people, or the deafening hum and whirl of factory machinery left behind, how pleasant to mingle with co-equals in the effort of improvement and progress. Says Miss Grace:

"First, consider just what a club is, namely, an organization formed among busy women and girls to secure by cooperation means of self-improvement, opportunities for social intercourse, and the development of higher, nobler aims. Second, that it is governed by the memhers for the members. Third, that it strives to be self-su porting. It is not a charitable society. It is a co-operative rather than a philanthropic organization. Methods that are usually adopted to start charitable and philanthropic movements can not be carried out when Working Girls' Club is planned.

"A neighborhood or city club, of either men or women, is started by a few who decide that the establishment of such a club would be desirable for social or literary purposes. Then others are consulted, constitutions and by-laws adopted, a committee on room or location appointed, and their report acted upon by the club. Other committees follow on furnishing, house-rules, finances, etc., all chosen from among those who are to utilize or have part in the house, rooms, or meetings. Fees and dues are voted upon, and other club affairs systemized. If the house or rooms are to be bought, built or leased, capital must often be obmined, and this is loaned on interest or maised among the members. Those with large incomes feel it a privilege to give nore than the others, who perhaps give ime, talent, or effort worth more than he money. Outsiders are not admitted these deliberations, but after the club to maintain the one object of governlocated, rooms furnished and all in ment. That object is to secure the mainunning order, a reception is held, when tenance of happy homes. ch club member is privileged to invite given number of guests, and from these

"A similar plan is followed in starting working girls' society or club, if it is intended to be founded upon the princ iples of co-operation, self-government, and self-support. Working girls can not be forced into a club organized in their interests any more than other people can be driven into a social club. They wish to know their proposed leaders, and here friendship must be at the root of the matter. To guard against the springing-up of cliques it is well to have the early members represent different occupations. Women of leisure, teachers, saleswomen, clerks, stenographers, dressmakers, and mill and factory em ployees-if at the start there is a mingling of these, each will bring in friends, and a sisterhood of women will be the result, all interested in mutual aims, but coming from different surroundings. The importance of impressing on members their individual responsibility to the club can not be too strongly urged.

"In Europe a working girls' club could not be started, because the principles of organization are not comprehended as yet. In this country organization is understood, because wage earning women breathe the air of self-government. The plan. In 1890 the product of coal in class of girls that come into the clubs are women who are accustomed to join 30,000,000 tons were exported. The other forms of organization, such as benefit societies, lodges, etc. There are in this city an enormous number of wagemines; while the average hours of work earning women, perhaps 30,000 or 40,000, who belong to the women's branches of four to fifty-six, in England miners Free Masons' organizations and other societies, and in these they have already learned something about the benefits of association.

"The clubs are giving the girls an opportunity, and are doing for one class striction of cotton-growing, recommend | what Sorosis, the Women's Press Club, ing a reduction of twenty per cent, in etc., are doing for others. People say, the acreage grown in 1891. Also urging Why do you give it the name of the more diversified crops, and especially to Working Girls' Club?' We want to digtake extraordinary precautions to the nify the name of 'working girl.' The end that there shall be produced an public should know what intelligent and abundance of all necessaries for wearing enlightened girls belong to our clubs. There is the 'other side,' however. Labor organizations say, 'We are opposed to you because you make working girls satisfied with their lot,' but is there any thing to regret in that?

> "The principles of our movement are penetrating everywhere, and can any one say that the results are not good?"

In speaking of standing armies in Euope, in the January "Cosmopolitan," and the solution of the evil which is de volved thereby upon the people, it says: We are happily accustomed to 'carrying soldiers on our backs,' as Mr. Evarts put it so well, that we do not in America appreciate the effects of a great organized army in directing public opinion away from peaceful policies. In each of the larger European States a million men, and combined, upon each organ of the more or less, are living as soldiers. They human system, in either its healthy or its talk army talk. They read military literature. They plan improvements in the art of war. Their officers' profession for life is war. It is perfectly true that privates are not enthusiasts about war. They have been drawn by conscription, and in most cases would be glad to return to their homes. But even with at the Home office: them the military disposition is encourportant and best signs of an awakening aged. When they return home a certain universal conscience that is shown in distinction attached to them, if it were C. N. CRITTONTON, New York City. this desire and effort to surround these only because they were well set up, if it RICHARDSON & Co., Omaha, Neb. were only because they know distant cities and places and can make the brag which, to a peasant, carries quite as much weight as it deserves. From all these circumstances it results that the public opinion of countries cursed with standing armies is directed toward war. There are men who can remember that, in our civil war, there would be posts where, when men had been drinking, the toast would be given, 'A long war with quick promotion!' As brutal a statement as this would not often be made, but it indicated the drift of the mind of a military man. He is not trained to consider peace as the one great necessity of civilization. He is trained to look on he other side. Now when it is remembered that we take the biessings of peace perfectly unconsciously, and that virtually there is no organization or combined power to press them upon public attention, it is readily seen how much effect the steady pressure of an organized body of men, pledged to war throughly, would have in the policy of a State. Some moralist calls the attention of his bearers to the danger of war. But it is like one crying in the wilderness when he does so. The people who have to pay the cost of wars and military establishments have no organization which speaks for them. The prospects of peace in the next century depends on the steady growth, among the nations of the members of the committees being the world, of the conviction that the people can manage their own affairs better than any one else. Just as soon as Chicago, Ill. people find out that they can manage their own schools, direct their own churches, build their own roads, catch their own rascals and try them in their own courts, just so soon will they find out that they are in little need of the assistance or advice of any royal family. That royal family will have less and less

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OT BLESSE. reply which my friend Mr. Ham ed makes to me article in THE BET TER Way of October 11st concerning the mediumship and authorship of Shahspere, appears in your readable From its extent and opequeness it suggests a Newton land tog-bank and its

the real issue would require more space than could be safely granted. His mental colt ambies up and down the roadway, breaking first into this potato blers' paradise, more alluring paradise, more alluring aniscent than any yet known. earlies on the other, trampling down erything indiscriminately-evidently as own amusement as to the regret of his best friends. Only through ex-Cavortings does he maally suc-Whatever else he succeeds in ecomplishing by these extraorgant casers, besides occupying space, amusing himself generally with ground and lofty tumbling, etc., he certainly fails to disladge or affect a single point of my argument, which still remains intact.
What valid reply worthy of serious consideration can be made, to the fact that the reputed author of the world's highest literature, the bright porticular star of the Elizabethan age, a man who wrote not for a day, but for all time, who freely mengled with the best minds of his time at the metropolis of the world for a them for thirty years, and yet all the artually known writings which this "god" of our idolatry" left on record consists alike. That among the great literary which raied in his day scarcely one of them makes mention of this wonderful genius whose marvellous plays ontain the wealth of all the ages.

Though these plays have been comway attributed to the play-actor Shakspurposely designed, under which they appeared, they were never claimed by him while living, nor in dying did he than a promismous association which they are never claimed by him while living, nor in dying did he than a promismous association which arm white living, nor in dying did be than a promisenous association which washe may allosion to them as being his. be succeer at war one with the other although he was particular in specifying results justify their expectations

while Spiritualists can not skiely nor logically deny to any main a measure of mediumship, this faculty being immensest in man, it is held that extraordinary claims in this direction require extraordinary evidence for their sancessful maintenance, yet in the case in question even the artifactural reduces are wholly wanting. When one dogmatically asserts that so and so was the present medium that every last moment by a public leader which seems a popular continues are wholly wanting. When one dogmatically asserts that so and so was the present medium that every lived we remarked the authorized public leader. We have developed excellent locally asserts that so and so was the present medium that every lived we for extraordinary and musical enterpresent medium that every lived we for extraordinary and musical enterpresents. grandest medium that ever lived, we should be anquestionable in character as well as overwhelming in weight.

ssavory Stratford ransway and actor. tne of his being a medium. So far, so good. He did or he did not. Apart so, to which it is replied that other spir-

gal thoughts and imaginations which after careful analysis select or compile what everywhere allound in Shakspere—no in their judgment may be the most simple and medium could have created in private and produced in public plays like Hanstone could be arranged through and produced in public plays like Hamber, Lear, Macheth, Othello, The Temperature of the whole manner could be arranged through the whole manner could be whole manner could be and the whole manner could be whole manner could be manner could b

where man, sits aspersions of Lord Ba-tons's character growing out of his great lack of knowledge of the real life of this some ment in the above. I subscribe myself philosopher as given by such muscles- your carnest well-wisher, tions, importial, and critical biographers as James Spedding, Hepworth Dexor.

Mr. Churcis, et al., his calling of hard

nomes, his majnet reflections, his specimens of wit where the wit was absent, his dates. Mr. Brooks will accompany him Spedding, Hepworth Dexon. meens of wit where the wit was absent.

The may have been very diverting to may fraund if he wrote them, but all these extraneous ambjects only serve to weaken his case and is a virtual confession of their reputs next week. judement. I decline to further notice

With a desire that only the truth abould prevail, with reference to Shaks-pere as well as to all others, I featernally close, with thanks to the journal tha permits the discussion of this subject in

The concessions that render gan Shekspere, appears in your remained the hawns and omens program more to poursal of January 3d and 6th. It dif-carlo have about twenty years more to fines itself through six solid columns. run. The proprietors, meanwhile a real ran. The proprietors, meanwhile, are netting several millions of dollars a year in dividends. When the end comes at effect is like unto it-to obscure the Monte Carlo it is understood that the scene will simply be shifted across the Mediterranean to Algiers, where an enects he writes about without touching terprising Connecticut company has already secured the needed charters and concessions, and where, a quarter-cen tury hence, they will open a new gam blers' paradise, more alluring and mag

Albany, N. Y. Perhaps a few remarks from this old, service roun may not come amiss. I am glod to again webcome This. Battria Wax, with its consusping columns rull of good, solid thought. I have again subscrived after a Lapse of about riso years. Allow me to offer my congratulations uson the great improvement you have rules as the consustance of the I predict not only anancial benefit to the ex-chequers of the politishers, but great good to the mass of the people who can now afford to take one or more publications at the remarka-tive tow price at which they have been placed, considering the large amount of reading mat-ter contained in 60th issue.

After fire years of organization we have settle down to business, and are meeting with gramoncress. During the first three years we en-dearered to conduct our society somewhat on the charity plan i. e. sayone could be a memtime at the incurposa is and out among tell generation, going in and out among the first there years, and yet all the roll and substrateg whatever sum they choose the substrate of the roll and substrateg whatever sum they choose the substrate of the roll and substrateg whatever sum they choose the roll and substrateg whatever sum they choose the roll and substrateg whatever sum to the roll and substrateg whatever sum they choose the roll and substrategy where the roll and the roll and substrategy where the roll and her with all the rights and privileges of me no pay, weekly or monthly, as they saw fit. This worked charmingly for a little time, memof our idolatry" left on record consists of his five crude signatures, three on his will and the others on papers of lift-gation, no two of which are spelled what they had subscribed only shire. That among the great literary ireasury became bankrupt and causing a sense of dissattismenton and territation to perrade the tery atmosphere of the meetings. A few earn-ist but misquided persons bore the brant of the expenses for a time, or until the mistake was apprehended, then a reaction came, the old charity society was disbanded and a new society formed to be conducted on business memorately.

We are the sole lessees of a half.

narrortly. For our literary and musical enter-tainments we have more religited thing than presidest medican that ever lived, we cannot be supported in the evidence. The testimony on this point thould be anotherstonable in character accessionally breather some a meaning the accessionally in the support of Now it is respectfully denied that the a wooderful change from two years ago, and what has brought it about? Them a general air writings popularly known as "Shaks- of shiftlessness personded every meeting. Now pere's Plays" were the production of the a period system is followed. One of the first wints we intermined anon was not to engage massivery Strafford ranswar and actor.

Delives from every point of material evidence as to his being their legitimate denote as to his being their legitimate would guarantee the expenditure mather, my friend bookly amountees that he wrote these immortal works by virtual or the society who never the expenditure of the society who meets and the society of the soc aped local talent, externsized our people, and replemeshed our treasury. We had many ungood. He did or he did not. Apart from assumption and association how does he know as to the truth of his assertion? Calling for the evidence, he server gave up. To some the above aronan may seem to be familial or overdrawn, but it is the experience through which we have gamed coses, so which it is replied that other sair. fall knowledge as to how a society of Spuritual its, through reliable media, have told lets may be conducted in a successful manner widely different, if not contradictory, and if any young struggling society will stories as to this matter. To apply a let will have an source the dearest wish of the

effort as this, however remble it may spective of State lines. Let this committee be this, however numble it may be that seeks to set him right before a world which has long paid him sujest houses.

I respectfully consult, in all reason and those horses, that no medition such as those for such committee to be made by each socrety selecting free names to be consulted consocience, that no medition such as declared element. Then this committee to the meaning the largest number of rotes and consocience, that no medition such as declared element. Then this committee to be assume the plan or organization and constitution, by-laws, etc., of unless societies and other meaning the plan or organization and constitution by-laws. tions plays 900 years ago without that one is not decired but many years experience to the Masons and One-Fellows and other now congregations and take place them nor do they now.

Such many opponents frequent indulgence in side means, the relation of spirated experiences similar in kind to place them in form. While I feel they are very read, said they are a scarting posts for others to them had, his aspersions of Lord Balance in a farm. While if he increased that the office had, his aspersions of Lord Balance in the many times to the paper having the largest namber of qualifications to start this. J. D. CHISM. Ja Treasurer Spiritual Allia

Better luck neat time—hic.

Res Moward Mcyweary has again taken a step appared. He has been married. We confirm that the step appared in the step

Major Margatroyd-No, str. I do not like the papers of ro-day? Let me give you an illustration. Last week I me a reporter of the Moon —namally you know—and told him a good story about fluidge Bungstarter's visit to my house, and the time we had. Made him promise mot to publish it. See:

Pompano-Yes. He promised Major M.—He did. Then what do you sup-

Major M., mavagely—He didn't publish it. Springled, Mass, where he may be addressed toutily.

E. J. Bowtell is speaking on Sundays at Springled, Mass, where he may be addressed toutily.

Monthly. Paper, sir ™ ashed the new-boy.
No. I never read, " was the blunt answer.
Hi, boys, come here," called out the gan ere wa man as is practicin' for ithe jury

I shid think after your paying that newspi per teller rea dollars to write a speech for you agin the corporations, that you would either

seed. "I traded it to the president of the P. D. & N.G. R. R. for an annual pass."—Indianapolis Journal. "I did better a that," saswered the Hon, H.

Somebody has well said. White hair is the oam which covers the sea after the tempes:

THE DETMMER. The drammer has an EZ way When he SA's to sell; Me spreads before you an RA Of samples that NL.

Then talks and talks with NRG Until you DJ grow, And feeling he's your NME, An IC manner show.

You say you don't want NE thing: No PT he displays, Then getting mad say UL fling Him down in NC stays.

He II SQ then to take a smile.' And tells HS nut tale. And thus LA your anger while In PC makes a sale.

With give he Il CQ too. And when at EV leaves your side He's sold his goods-& U A direction of the same

And will NO's a kick.
Like YZ doesn't fear a club.
And to UE will stick.
-H. C. Dodge in Dry Goods Retailer

MODERN STERVE

Githooly—It is asturnishing what progress has been made by science during the past ten years. It is wonderful in how many instantos, thanks to science, that the genuine article can

Gas de Smith-Yes, a New York first tises for artificial flower boys. How will an ar tiness boy do for a triumph to modern science.

Sergeant—You are the most stupid soldier in he whole regiment. Have you any brothers' Secreti—Yes I have a brother. 'Is he as stupid as you?' 'Yes, and a great deal more."

key do for a living He is a sergeant." - Texas Siftings.

Col. Ingersoil in his recent Chicago lecture

est fair ever witnessed by mortal men. A fair worthy of Chicago—that is saying enough a fair that will represent not only your progress carritation will represent not only your progress, we spirit your great attainments, but there is to be a fair worthy of this great republic. And I want that fair open so every human being that comes here. I want that fair open every day in the week. I want it topen on Sanday. I have no objection to everyhody going to church who wishes to, but I do not wish them to go to their the fair reason that the man who will here assessed the dearest wish of the dearest mish of the same reason that the min who is all of what value is his statement?

By the same token I know those to whose Shakspere purports to come and gracefully gives thanks for every such that more consistent throughout the country from the same token the same reason that the min who was those some about four o'clock in the merring. Bits wife said to him. "John what makes you want bome about four o'clock in the merring. Bits wife said to him. "John what makes you want bome about four o'clock in the merring. Bits wife said to him. "John what makes you can home this time of night?" He replied.

The same merring the same reason that the min who want home about four o'clock in the merring. Bits wife said to him. "John what makes you can home this time of night?" He replied.

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The same men of our spectrual papers publish a call far a mornative to be appointed by the value.

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MISLYDERSTOOD

He-I hear you attend the Handel and Hayden performances. Were you present at the 'Crea-

She indignantly -1 suppose you will next want to know if I sailed in Noah's ark !- Boston

ache this mowning Souther know.

Caspid a Sentist, absent mindedly —Why don't you have it filled '-Greensburg Sparks.

one old leflow who occupied a back seat arms "If no one has anything to my about the corpse. I would like to make a few res

> Ing shet we black even Sig An git right of ter sleep. Po soon de niggah angula Am cummin down ter creep Arsend yo backbad cradle. 50 mmh-4-bye-od-bye

Dur . shet dat mider eye! Value go ter sleep dar. Sambo A-choudin up de starlight A-gritin' ter dis hum tile aunty a leg a a-crampta From rockin cradie—so

An done yo wake till mawnin.

o right straight off ter sleep dar You poory babe—Sam-bo —Texas Seftings. Texas siftings.

ther reports next week.

Bill a Harr Renewer enjoys a world wide reparation for resourage the hair not be needed and changing gray hair to the original color subscriptions, advertisements, or books.

MOVEMENTS OF MEDIUMS.

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Gee Street.

Mrs. Effic Moss, materializing moreturned to Cleveland, O. and can be at 504 Scotille Avenue. Pierre Leo, A. Keeler is at present in Buffal N.Y., but will visit Cleveland and Cincinna after January 191.

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Dr. F. O. Henbert is prepared to answer call-

Mrs. Elizabeth Stranger, lecturer and test n dinm, may be addressed for engagements at 171 Pine street, Muskegon, Mich.

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Among others who also delighted the middle

co-operate with as at the Summay evening succi-rings. The various portionalist paper are sale at our hall and a sociality exists among the members which is inviting to strangers, and who too soon become acquainted enough to feel at home in our greaticity.

St. Paul, Minn.

St. Paul, Minn.
Frank T. Ripley still lectures and gives tests to large andreaces for the St. Paul Spectral Alliance, this being Mr. Ripleys third month with as. His guides preach the true geopel and so nowall give marretions tests. (on a recent Sunday evening stateen new members asked for admission and were received. We Bowels. asked for admission and were received. We Bowel are out of debt and have money in the treasury Liver. ince this gentleman's engagements.

Testimonial.

Testimonial.

B. F. Poole, Cliston, Iowa.

Pinise send me another package of your spirit remedies for Catarth. My son has used them for two months and is mearly well. They have more bealing qualities than any remedies we have ever used.

John C. Shitte.

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John School Ave.

Kanna City, Mo.

See ad, in another column.

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A perfect writing machine. All type cleaned in ten seconds with THE SMITH PREMIER TYPEW SITEM has been adopted by the "State of New York," to the exclusion of all other writing mathines, the graphic service to take dispatches direct from the wire. Write make price-list or call at our office.

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No. 166 Walnut St. A SPIRIT REMEDY

ATE YOU THE CATARRH' I WILL treat you for less than one cent a day and it. Magnetic catarrh remedy, in concess de adding and adding pure water will be seen age paid, by mail, on receipt of \$1.00. B. F. IF. Clinton Lowa. POOLE. Clinton lows.

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ill care sore eyes. It will strengt eyes and make them strong. Sent, p wa. Will send both remedies for \$1 00.



PEBBLE SPECTACLES Restore Lost Vision.

The Spectacles that I send are large eyes abouted in a FINE STEEL FRAME. Sent by mail in a nice wooden box-loss or reaking at my risk.

State how long you have were glasses; or end me your address and I will send full directions and illustrated circular how to be Stitle.

LaGrippelnfluenza **LUNG BALSAM**

It quiets the Bronchial irritation causing Free Expectoration, and contains no Opium in any form.

Is Sold by Druggists Scaerally. Price 25 cts, 50 cts, and \$1.00 a Bottle.

EVERY MAN WHO WOULD BE A MAN

MANLY ENERCY T= Electric Carenet Electrifies in the strates are restores lost vital tothe trees Decree to 15" habits to being





Kennedy's Medical Discovery MORNING & EVENING

Kidneys. Inside Skin. Outside Skin.

need it or not.

Driving everything before it that ought You know whether you

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DoYou Suffer James a with Piles?

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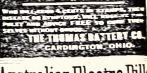
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A.S. FELKER, Jewela

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OF JANUARY I

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MR. JOHN T. LILLIE Baritone and Soloust

Will extertain with vocal musical well-from the best authors as well as those for own composition.

Evening Service Morning Service, Free.

Morning Service . .

Evening Service, 15 J. R. CONNELLY, President. E & HARE CON Secretary,

p Parsons St., Carl

The reply which my friend Mr. Hammond makes to my article in THE BET-TER WAY of October 31st, concerning the mediumship and authorship of Shakspere, appears in your readable journal of January 2d and 9th. It diffuses itself through six solid columns. From its extent and opaqueness it suggests a Newfoundland fog-bank and its effect is like unto it to obscure the light.

To simply catalogue the various subthe real issue would require more space than could be safely granted. His mental colt ambles up and down the roadpatch on one side, then into a flower garden on the other, trampling down everything indiscriminately-evidently to his own amusement as to the regret of his best friends. Only through excessive cavortings does he finally succumb. Whatever else he succeeds in pers, besides occupying space, amusing himself generally with ground and lofty tumbling, etc., he certainly fails to dislodge or affect a single point of my argument, which still remains intact, What valid reply worthy of serious consideration can be made, to the fact that the reputed author of the world's highest literature, the bright particular star of the Elizabethan age, a man who wrote not for a day, but for all time, who freely mingled with the best minds of his time at the metropolis of the world for a full generation, going in and out among them for thirty years, and yet all the actually known writings which this "god of our idolatry" left on record consists of his five crude signatures, three on his will and the others on papers of litigation, no two of which are spelled alike. That among the great literary lights which ruled in his day scarcely one of them makes mention of this wonderful genius whose marvellous plays contain the wealth of all the ages.

Though these plays have been commonly attributed to the play-actor Shakspere because of a similarity to his name, purposely designed, under which they appeared, they were never claimed by him while living, nor in dying did he make any allusion to them as being his. although he was particular in specifying in his will every item of his property.

While Spiritualists can not safely nor logically deny to any man a measure of mediumship, this faculty being immanent in man, it is held that extraordinary claims in this direction require extraordinary evidence for their successful maintenance, yet in the case in question persons, with a remarkably earnest and capa even the ordinary rational evidences are wholly wanting. When one dogmatisimply say where and what is the evidence? The testimony on this point should be unquestionable in character as well as overwhelming in weight.

Now it is respectfully denied that the writings popularly known as "Shakspere's Plays" were the production of the unsavory Stratford runaway and actor. Driven from every point of material evideace as to his being their legitimate author, my friend boldly announces that he wrote these immortal works by virtue of his being a medium. So far, so good. He did or he did not. Apart does he know as to the truth of his as sertion? Calling for the evidence, he says that the spirits told him thus and so, to which it is replied that other spirits, through reliable media, have told widely different, if not contradictory, stories as to this matter. To apply a bit of his own reasoning-false in one, false in all-of what value is his statement?

By the same token I know those to whom Shakspere purports to come and gratefully gives thanks for every such effort as this, however humble it may be, that seeks to set him right before a world which has long paid him unjust

I respectfully submit, in all reason and conscience, that no medium such as was necessary to give birth to those regal thoughts and imaginations which everywhere abound in Shakspere-no medium could have created in private and produced in public plays like Hamlet, Lear, Macbett, Othello, The Tempest, etc., by the wholesale-no such medium could have lived and written those plays 300 years ago without that fact becoming universally known. Such miracles did not take place then nor do there is strength, and that individual liberty is they now.

With my opponent's frequent indul-

itual experiences similar in kind to what thousands, including myself, have often had, his aspersions of Lord Bacon's character growing out of his great lack of knowledge of the real life of this philosopher as given by such conscientious, impartial, and critical biographers as James Spedding, Hepworth Dixon, Mr. Church, et al; his calling of hard names, his unjust reflections, his specimens of wit where the wit was absent, etc., may have been very diverting to on his tours and will sid in the organization of my friend if he wrote them, but all these extraneous subjects only serve to weaken his case and is a virtual confession of ther reports next week. judgment. I decline to further notice

With a desire that only the truth should prevail, with reference to Shakspere as well as to all others, I fraternally close, with thanks to the journal that permits the discussion of this subject in

The concessions that render gambling the harful and official program at Monte Carlo have about twenty years more to run. The proprietors, meanwhile, are netting several millions of dollars a year in dividends. When the end comes at Monte Carlo it is understood that the scene will simply be shifted across the Mediterranean to Algiers, where an enjects he writes about without touching terprising Connecticut company has already secured the needed charters and concessions, and where, a quarter-century hence, they will open a new gamway, breaking first into this potato blers' paradise, more alluring and magnificent than any yet known.

Pethaps a few remarks from this old consern tive town may not come amiss. I am glad to again welcome The Better Way with its lean, spicy columns full of good, solid thought have again subscribed after a lapse of about accomplishing by these extravagant ca-pers, besides occupying space, amusing tions upon the great improvement you have made during that time. Our spiritual papers are getting right down to a business basis, and I predict not only financial benefit to the exhequers of the publishers, but great good to the mass of the people who can now afford to ake one or more publications at the remarks bly low price at which they have been placed considering the large amount of reading mat ter contained in each issue.

Well, as to the progress we are making here After five years of organization we have settled lown to business, and are meeting with grand success. During the first three years we enleavored to conduct our society somewhat on the charity plan, l. e., anyone could be a memper with all the rights and privileges of membership by simply placing his name on the roll, and subscribing whatever sum they chose to pay, weekly or monthly, as they saw fit. This worked charmingly for a little time, mem bers were plenty, but the sinews of war, cash was scarce, very few members subscribed any dennite amount, and fewer still by far build what they had subscribed, consequently the treasury became bankrupt and causing a sense of disastisfaction and irritation to pervade the very atmosphere of the meetings. A few earnest but misguided persons bore the brunt of the expenses for a time, or until the mistake was apprehended, then a reaction came, the old charity society was disbanded and a new society formed to be conducted on business principles.

Every member must pay an equal amount of dues weekly, or be suspended. The object was to form a nucleus of these persons who could work more nearly in harmony and unison than a promiscuous association, which would be forever at war one with the other, and the results justify their expectations. We are the sole lessees of a hall, one flight

up, on our main street, with a seating capaci-

ty of 450, with two large side rooms, one of which is used as a parlor and seance-room, the other as a kitchen, with dishes and all appliauces for furnishing the banquets that have made us popular, even with the scoffing public. We own all our furniture, including a piano and organ; have a fine choir of eight ble leader. We have developed excellent local speakers, and, if we get "leit," as we frequently do at the very last moment by a public leccally asserts that so and so was the turer, can entertain the audiences quite satisgrandest medium that ever lived, we factorily. For our literary and musical entertainments we have more volunteer talent than we can use. In a word we are highly successful in every way. Each officer and member unconsciously breathes forth a feeling of confidence, inspiring to the highest degree. What a wonderful change from two years ago, and what has brought it about? Then a general air of shiftlessness pervaded every meeting. Now a perfect system is followed. One of the first poluts we determined upon was not to engage lecturers on salary, unless the state of the treasury would guarantee the expenditure. Many of our meetings were conducted by members of the society who never dreamed of having the ability to do so, and thus we developed local talent, entertained our people, and replenished our treasury. We had many unpleasant struggles with what seemed insurfrom assumption and association how mountable obstacles, but we saw the light of cess beaming brightly in the distance, and never gave up. To some the above account may seem to be fanciful or overdrawn, but it is the experience through which we have gained useful knowledge as to how a society of Spiritualists may be conducted in a successful manner. And if any young, struggling society will profit by our oftimes bitter experiences this will have answered the dearest wish of the

I fully believe that "organization" is possible, and the way to organize is to organize. Let some one of our spiritual papers publish a call for a committee to be appointed by the various societies throughout the country irrespective of State lines. Let this committee be composed of well-known practical Spiritualists. The choice for such committee to be made by each society selecting five names to be communicated to THE BETTER WAY, for instance and those having the largest number of votes to be declared elected. Then this committee to examine the plan of organization and constitution, by-laws, etc., of various societies, and after careful analysis select or compile what in their judgment may be the most simple and practicable. This committee may not uecessarily be obliged to meet personally, but the whole matter could be arranged through correspondence. Without doubt many societies would fall in line after the project proved successful. Some persons may say that organization is not desired, but many years experience in the Masons and Odd-Fellows and other powerful societies has proven to me that in unity not necessarily swallowed up by organization. have many times thought about these matters, but not until now have I felt impressed to gence in side issues, his relation of spir- place them in form. While I feel they are very crude, still they are a starting point for others to enlarge upon. I also feel impressed that THE BETTER WAY Is the one paper having the largest number of qualifications to start this ball rolling. With a trust that you will see some merit in the above, I subscribe myself your earnest well-wisher, J. D. Chism, Jr.

Treasurer Spiritual Alliance. Eigin, III.

Brother Geo. H. Brooks writes that he has been appointed State lecturer for the State Illinois, and is now ready to assume his duties. Mrs. Brooks will accompany him societies or ladies' aids. Brother Brooks has already succeeded in forming a stable organization in Elgin, of which we are promised fur

BE No STAMPS taken in payment for either subscriptions, advertisements, or books,

PUNCENT PARAGRAPHS

Yes his made a mistake and asked for whisew-his, habit, habit, habit, habit his know-for chlorale of gold. Better tuck next time-bic. Rev Howard Medicency has again taken a

dep upward. He has been married. We congratulate to his success, though orthodoxy was

Squire Timothy flourishing newspaper in New York hotel - See 'ere, landlord, I think this is a low-down swindle.' Ver haven't put my name is ther paper as an arrival'
Clerk. Why should I'
Squire Timothy - Jehoshaphat' When I go

to the Squeedunk Hotel an' pay 'em seventy five cents, I'm mentioned as a 'teading citizen' an here I ve pald you fellers three dollars for mothin '- Puck.

GOOD CAUSE FOR COMPLAINT Major Murgatroyd-No, sir, I do not like the

papers of to-day? Let me give you an illustra tion. Last week I met a reporter of the "Moon"—ensually, you know-and told him a good story about Judge Bungstarter's visit to my house, and the time we had. Made him

promise not to publish it. See! fompano-Yes. He promised? Major M .- He did. Then what do you sup-

l'ompano-D'uo. Major M. (savagely -He didn't publish it. Not a line, sir , not a line '- Smith, Gray & Co.'

Paper, sir " ashed the newsboy. No. I never read," was the blunt answer "Hi, boys, come here," called out the gamin here's a man as is practicin' for Ithe Jury "

"I sh'd think after your paying that newspaper feller ten dollars to write a speech for you agin the corporations, that you would either

delivered it or got your money back." "I did better's that," suswered the Hon. H. Seed. "I traded it to the president of the P. D. apolis Journal.

Somebody has well said: White hair is the foam which covers the sea after the tempest.

> THE DRUMMER. The drummer has an EZ way When he SA's to sell; He spreads before you au RA Of samples that XL.

Then talks and talks with NRG Until you DZ grow, And feeling he's your NME. An IC manuer show.

You say you don't want NE thing ; No PT he displays, Then, getting mad, say UL fling Him down in KC stays.

He'll SQ then to tak a "smile," And tells HS nut tale, And thus L'A your auger while In PC makes a sale.

If you should CK place to hide With glee he'll CQ too, And when at EV leaves your side. He's sold his goods-& U

A drummer can not CA snub, And will NQ's a kick, Like YZ doesn't fear a club, And to UE will stick.

-11. C. Dodge, in "Dry Goods Retailer and

MODERN SCIENCE.

Gilhooly-It is astonishing what progress has been made by science during the past ten years. It is wonderful in how many instances, thanks to science, that the genuine article can be imitated.

Gus de Smith-Yes, a New York firm advertises for artificial flower boys. How will an artificial boy do for a triumph in modern science -Texas Siftings.

Sergeaut-You are the most stupid soldier in he whole regiment. Have you any brothers?

Recruit-Yes. I have a brother. 'Is he as stupid as you?"

"Yes, and a great deal more." "That's hardly possible. What does the don key do for a living?" 'He is a sergeaut."-Texas Siftings.

Col. Ingersoll, in his recent Chicago lecture

"In this city we are going to have the great est fair ever witnessed by mortal men. A fair worthy of Chicago-that is saying enough; a fair that will represent not only your progress ive spirit, your great attainments, but there is to be a fair worthy of this great republic. And I want that fair open to every human being that comes here. I want that fair open every day in the week. I want it open on Sunday. have no objection to everyhody going to church who wishes to, but I do not wish them to go to church for the same reason that the man who

His wife said to him: "John, what makes you come home this time of night?" He replied: Mary, to be honest with you, every other place MISUNDERSTOOD. He-I hear you attend the Handel and Hayden

went home about four o'clock in the morning

performances. Were you present at the "Crea-She (indigmently)-1 suppose you will next

want to know if I sailed in Noah's ark ?- Boston

Goslin a dude - Aw, I have a vewy bad head ache this mowning, doncher know. Cuspld a dentist, absent-mindedly -Why don't you have it filled !-Greensburg Sparks.

A disreputable man died at Emports. A clergyman said he would say nothing about the deceased, as he hadn't known him when alive, but would be glad to hear from anyone in the congregation. There was no response until one old fellow, who occupied a back seat, arose and said: "If no one has anything to say about the corpse. I would like to make a few remarks on the sub-treasury."-Kausas City Times.

> SAMBO'S LULLARY. Dar! shet yo' black eyes, Sambo! An' git right off ter sleep, Po' soon de niggah angula Am cummin' down ter creep Around' yo' buckbo'd cradle. So, hush-a-bye-oh-bye An' doan vo' wake till mawnin. Dar! shet dat udder eye!

Yah! go ter sleep dar, Sambo! Before dem augula cum A-cloudin' up de starlight, A-gittin' ter dis hum Ole aunty's leg's a-crampin' From rockin' cradle-no! Go right straight off ter sleep dar

You pooty babe-Sam-bo!

Hall's Hair Renewer enjoys a world-wide reputation for restoring the hair to baid heads and changing gray hair to the original color of youth.

MOVEMENTS OF MEDIUMS. Mass . for engagements.

Miss Nellie Brigham lectures in Washington D. C . during January.

Dr. George A. Fuller may be addressed at Houghton Street, Worcester, Mass

Mrs. Helen Stuart, Richings speaks at Elk. Hall, Graud Rapids, during Pebruary Mrs H. Cutler may be addressed at 33 Ryle

Avenue, l'aterson, N. J., during January Mrs. Maggie Stewart is filling amouths' es gagement for the society at Stuttgart, Ark.

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Pierre Le O. A. Keeler is at prescut in Buffalo S. Y., but will visit Cleveland and Cincinnati alter January 1st.

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concerning future engagements. The address of Mrs. Anna M. Ivey, Indepen state-writer, will be at Williamsburg

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San, Francisco, Cal.

Mrs F. A. Logan writes that much interes s being manifested in the cause of Spiritual ism at present in the city guarded by the gold en gate. The "Circle of Harmony" meets in the forenoon, and is usually well attended. Mrs. McC. Sloper, a recently developed inspirational speaker and test medium, gave her inltiatory lecture there a short while ago, and achieved a marked success.

Among others who also delightedthe audiences with excellent speaking and tests of late are Mrs. Dr. Mary Patterson, Mrs. D. Kimball and Mr. Keegan, all signifying a willingness to co-operate with us at the Sunday evening meetings. The various Spiritualist paper are on sate at our hall, and a sociality exists among the members, which is inviting to strangers and who, too, soon become acquainted enough to feel at home in our great city

St. Paul, Minn.

Frank T. Ripley still lectures and gives tests to thinge audlences, for the St. Paul Spir itual Alliance, this being Mr. Ripley's third month with us. His guides preach the true gospel, and as usual, give marvelous tests. On a recent Sunday evening sixteen new members naked for admission and were received. We are out of debt and have money in the treasury since this gentleman's engagements. REPORTER

Testimonial.

n. P. Poole, Clinton, Iowa. Please send me another package of your spirit temedies for Catarth. My son has used them for two months and is nearly well. They have more healing qualities than any remedies we have ever used.

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