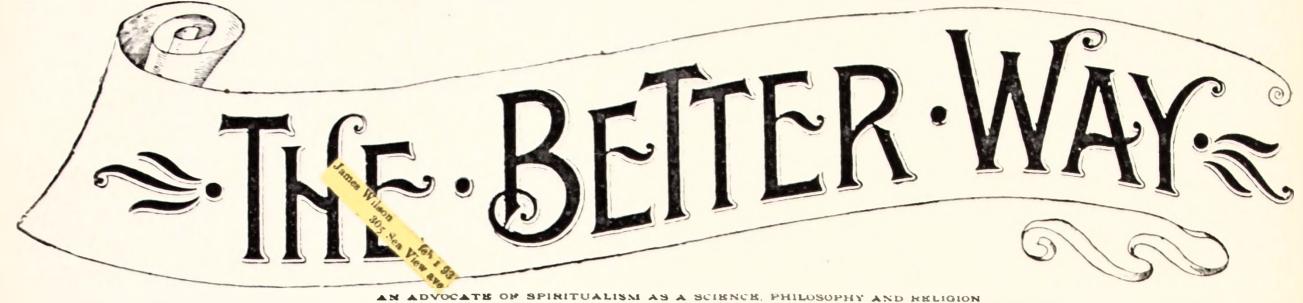
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EDITORIAL.

already exist and are being fashioned.

over unbeeded. It is that the future can not remove it to a place of safety. armaments of a nation will be mainly centred in a navy. Not so much for

astronomical circles, and of very rare oc. of the spiritual minded and true beare again recedling from each other.

ding the sale of newspapers on Sunday Lot us-prey. is being enforced in the above named city. The "N. V. World" suggests as a Spiritualism epitomised: A brilliant

sire to have the horrors of an executo have the principles of a free press and the future will be still better." carried out. For one gag will lead to another, and ere long our free press will become a myth.

THE "Methodist Review" in commenting on the doctrine of immortality in-Christian is illumined with foreshadowings of a future existence, but it needed "the great teacher" to make this manifest. It however credits them with having had a providential relation to the boards pointing to Calvary.-And we say that the Christian religion probably had a providental relation to Spiritualism-a sign-board pointing to Rochester, N. V.

PEOPLE have demanded of the spirit world tests, tests, tests, says "Carrier Dove," but now the spirits will demand of mortals a "test;" and it shall be sincerity, purity, and honest of purpose when they enter the sanctum sanctorum of Spiritualism-the seauce-room.-Be it so-the sooner the better for the cause. Journal." The Colonel visited our city creedalism, has a relative force which Sincere investigators will not be discouraged by the demand of a recommendation from the spirits through the medium sitting for phenomena; and when this is made a principle there will to our city, its people and THE BETTER exercises it-to examine the claim of blind, named Helen Keller. She seems and free-will combined in a single perconditions will exclude fraudulent spirits the critical and satirical, with a vein of from God, to bind life and conscience to celebrated Laura Bridgeman, but spirited with a physical body. Rev. Miner: of old theology to confusion and shame. be no more cries of fraud, because the who attend fraud-bunters.

ELECTRICITY is to have a new employment in horticulture. It has been ascertained that certain vegetable plants are susceptible to the influence of the Spiritualism. We feel the honor. But, Dr. Briggs is the pioneer step of spiritelectric light, by means of which it can be grown in two-thirds its usual time. Flowers too, under its rays, obtain deeper and richer tints, bloom more freely, and full share, not only of those who have proceed from the within and not from to the questions she so repeatedly asks. or the hand. We see a soul by what it prisoned with all the earth windows develop longer stems and bigger leaves. It was once believed that vegetation required intervals of darkness for their health and development, as animal nature needs p; but the rehas been =

surely is much needed.

But now comes the Treasury Departover without anyone being hurt; but it a peculiar one; for New York, it appears, partment." has taught a lesson that will not blow doesn't want the island, and New Jersey

THE marked contrast between the actual war as for a bugaboo to scare it simple funeral services of Jesus, the vocates, and will cherish nothing but cent subsequent lecture before the off, and Uncle Sam owes it to his family founder of Christianity, and the gorgeous hearty good-will for both its Chicago Lowell Institute, Boston. He said : to maintain peace after the latest fashion. one of a modern cardinal, an acknowledged servant of the former, must cause ONE of the most interesting events in peculiar reflection to arise in the souls THE CHURCH AND DRS. BRIGGS currence is the conjunction of two lievers in the pure and simple doctrines planets. That of Venus and Jupiter oc- of Christianity. One was laid away by curs this morning (February 6th), at 5 a few friends and in a garment of coarse o'clock, when Venus is one minute south and cheap fabric, the other is attended of Jupiter. This evening at 7 o'clock by the fashionables of society and his Venus will be forty minutes east of body laid on a bed of purple cushious Jupiter, a space about equal to one-and-fringed with gold. Has heaven become a-half moons, and show that the planets so fastidious since the death of the firstnamed that his servants even can not every movement of that body-taken in in Genesis and the other in Romans. The fall now enter without a regal display and AN OLD Pittsburg law of 1794, forbid- actendance? Times must have changed, alist, seems to indicate that our excar-

remedy, to stop the sale of drugs, the compiler of passing events and com- ship in the grasp of superstition—the other narratives on the Assyrian tablets and touching comparative theology, than she delivery of milk, the running of street- ments for "The Two Worlds,"-E. M. great antagonist of truth and progress- elsewhere. In the New Testament only one is at present. cars and private carriages-fighting fire Wallis, thus tersely outlines Spiritualism: sive free-thought. As such its power with gen-powder, as it were. Now, to "We stand for Spiritualism pure and un. must be broken, its grasp upon the purely incidental. make a day of perfect rest, we would re- adulterated. We shall be no party to world's intellect looscued before there spectfully suggest that policemen and making it sectarian, theological, Chris- will come an era of freedom to the huclergymen be also given a rest on that tian, Theosophic, or anything of the man intellect and conscience. the philosophy of existence and the re-The gag-law as to reporting execu- ligion of man. It is a reform, a revolt, which have indicated an awakening and there is a wide chasm which evolution has not Ves! but these same teachers demand of tions in New York State has been reand a reconstruction! Let the dead past reform, and especially where the pro- bridged. Man has the spiritual quality and pealed by the assembly by a vote of 103 bury its dead. We have kittle use for gressive spirit of a true philosophy of yeas to a noes-a fact which shows the dust-heaps. Our eyes are turned for the unity of the race in both worlds of tendency of the public mind in favor of a wards, not backwards. The 'living existence; the fatherhood of a beneficent words sum up all of religion - 'duty and desfree press. It is not so much the de- present is the best age the world has and loving deity, and the universal and tiny." This is the spiritual course of the indiseen. Tis a good time now; let us make continuous reign of law in every departwith possible fall into sin, from which one tion dished up that it is demanded, as the best of it, and catch its inspirations, ment of the universe are, in the least. may emerge into a life of virtue. The new-

sinuates that no religion previous to the of Spiritualism, and Farewell." The claims based upon superstition, all de-"final religion" and that they were sign- of friends were worked in silk, was pre- sacred and authoritative that any later in the influence of a high and noble personality that sented. Mrs. Britten closes a long plat- manhood age is forever enjoined from form service, in which she has been even an enquiry into their authenticity, sulting in the achievements of science, art, and Gordon, and Rabbi Schindler evade an These angels and men thus predestined and eminently successful, to devote the re- or an analysis of their texts. mainder of her active earth-life to spir- It is for these reasons that we have itual journalism. She is eminently suc- kept our readers advised as to every imcessful as the editor of "Two Worlds," portant movement within the Church, tion to the phenomenon of sudden conversion may the days of usefulness to the cause and have given, so far as we were able to What is it that suddenly awakens the higher Miner, and Thomas, but avoided by the "be long in the land!"

> A CONCESSION-AND THANKS. WAY "a mission to fill in the primary law. department of the great school" of if the Colonel had inspected our sub- ual emancipation, taken within the scription list, he would have confessed Church, in accordance with a great law ler, calls special attention to the genius by what that spirit says and does, which our friends of the Psychical Societies exthat "the primary department" has its that all great and successful revolutions displayed by her unfortunate pupil, and is behind and in the eye, or the tongue, amine this child so unfortunately imwon reputations as scientists, philoso- without. It is now generally conceded Some of these enquiries are: "Who manifests." Rev. Cook: "By direct closed but one? phers, and thinkers, but its numerical share of supporters and readers also.

We are of the opinion that the whole school of spiritual pupils are still in "the unity. With a modernized, progressive such a thing as a soul? If God is love know by the questions it asks." The

THE BETTER WAY, if not for all vegetation, at least for a with no graduates, save those whose time can be left to a slow disintegration. If God made all things did lie not also. The sixth question, "It God is time number so far tested. May electric personal sense of fitness for post grad- for it has already lived its old Calvinistic make the evil in the world? Why do the why does be permit sin and suffering? lights not also take the place of sunlight uate honors leads them to assume the life of error, and is as much out of place people say the Jews were wicked, when Rev. Morton "We believe that sin and in hospitals, nurseries, mines, etc? It right to a graduating parchment. The in the revelation of to-day, as would be they did not know any better? Could suffering, rightly understood and used, higher grades of the primary or the in- a Theban mummy in the modern marts God not have made a world without sin lead to the making of character, as tire termediate departments often disclose of commerce. THE Sovereign States of New Jersey an imperfection in the primary training. But if Dr. Briggs is a pioneer, Dr. Ly. done this, is He not to blame for not do- cause He could not prevent it wisely. and New York recently had a bloodless Primary facts or truths continue to be man Abbott is more. He brings to the ing it?" war over the ownership of Bedloe Island of more importance than theories or work of reformation a clean, candid us. Miss Sullivan, in reporting her teach not prevented it." Nev. Miner "Be-THE Supreme Court at Denver, Col., has and the goddess that thrones on speculations, or the cultivation of an ture, a clear, logical intellect, and a cour- ings in this special case, says she in cause sin and suffering are means in the granted a supersedess in the case of Dr. her sacred domains. It will no doubt agnostic spirit which refuses credence age born of a love for the truth. There structed Heleu not to think of God as a hands of God for the promotion of the be surprising to many to know that New to a new fact, law, or force, simply be- is little of beligerence, of noise, pomp, person, but as the life of everything; ends of love." Rev. Thomas is too dif-Jersey ta State not considered in the cause its presence relegates what has been and high-sounding words and phrases that Helen had not been permitted to fuse, his explanation does not explain. ERE long it will be considered a fool. Union by New Yorkers), won the battle taught as the highest knowledge in the in his appearance or language. And yet feat the hible because she-Miss Sulli- The others evade. hardy nation that declares war in face of -so decided by arbitration or a com- past. If we should spell "fact" by a he goes squarely to the mark, utters the van does not see how Helen can do so the many destructible contrivances that mission appointed by the two States, change of letters so that it would read most radical, unorthodox sentiments, at present without receiving very erro-things, did he not also make the evil in "fraud," when "fact" is absolutely cer- talks experience with the simplicity of a neous conceptions of the attributes of ment and arbitrarily alters this decree in tified, we certainly should need a more child, but puts his propositions so God. She also naively adds that "Helen not expect to understand everything in THE war-scare with Chili has blown favor of New York. The situation is thorough training in "the primary de- plainly that it will require an orthodox is a living negation of the doctrine of theology at the age of ten or fitteen

> with its thousands of medianis and adcontemporaries and their personnel.

AND ABBOTT.

We offer no apology to the readers of THE BETTER WAY for consuming so much editorial space in chronicling the created perfect and then fell, and that the purmovements which have been and are now pose of redemption is to restore man to the pertaking place in the Christian Church. The attitude of the Church towards the phenomena and the philosophy of Spiritualism has been, and still is such that accounts of the fall in the whole Bible-the one the concrete-to on intelligent Spiritumate friends dee m it -and its old, ma-ty of Genesis was not present at the creation and prison of little Helen Keller, so that she creeds which hold the brains and the the fall. It is nowhere claimed in the Bible hearts of the large body of its member-

kind. Spiritualism is the science of life, We have endeavored to keep our readers advised upon all Church movements concerned. Spiritualism as both a philosophy and a religion, while harmo-MRS. EMMA HARDING BRITTEN de nions with itself and with every true dis-Evered her farewell lecture on the eve- closure of psychic force, and every true ing of the tree of good and evil all his life. By we begin with life; the all-life we call ging of December 21st, last, at Cord- message from the excarnate whose home and by he learns there is such a thing as spir- God." Rev. Cook answers: "No one, not send in to Helen Keller, through her wainer's Hall, Newcastle, England. Sub- is in the unseen by the normal vision, is itual law. I do not know whether Adam fell or He always existed. Who made space? ject "Thirty years in the Harvest Fields in direct opposition to all Churchly of times, and I dare say most of you have had a Newcastle "Daily Leader" gives an ex- mands for the surrender of the enlighttended report of the proceedings. Sup- ened intellect to the dogma of faith in his higher self, every time he drops down into are self-existent. So is He." plementary speeches by leading Spirit- that which is contrary to reason, and in ualists were made, and a heautiful all demands that the childhood of the erate violation of spiritual law. In the process "Friendship Quilt" on which 187 names world and its mythical teachings are so of spiritual development the one great factor isted. That something must have had

thinking world, to be the pioneer of a not a condition of redemption, but an obtacle We received a pleasant call from Col. great movement which, while joining is- to it. Conversion's Every time a man goes Bundy of the "Religio Philosophical size with one department of entrenched wrong be ought to turn around and go rightas a member of the Executive Com- the whole Church organization feels THECHILDAMONG THE DIVINES. mittee of the National Editorial As- most keenly. It touches the citadel of sociation. In the last issue of the "Re- creed and creedal authority. With a chusetts School for the Blind is an un- and feels, and hopes and loves." Rev. ligio" he humorously pays his respects manly spirit it demands the right and fortunate child who is deaf, dumb, and Cook: "Intelligence, emotion, conscience, WAY. As an editor he deals largely in the world's childhood to authority as to be as physically unfortunate as the sonality. It may or may not be connect. Father which we said put all the advocates the humorous. After pleasantly compli- the demands of creedal faith, as against untly discloses a quickened intelligence menting its manager and editor, he the reason and judgment enlightened amounting to genius. She daily grap. It is a creation in the image and likeness sense, she commutes with the angels of graciously concedes to The Better and strengthened by God's evolutionary ples with the most profound and ab. of God." Rev. Thomas: "The soulis the higher life. We have no means of

breach of the walls of Presbyterian

man and master to successfully contro- total depravity." The latter conclusion | years," Rev. Cook: "God allows suffer-Thanks, Colonel, for your most gra- vert his reasonings. We have given a is certainly a glove thrown into the ring ing as a means of educating souls. God cious concession! But THE BETTER brief report of one of his recent lectures, for Calvinistic orthodoxy to pick up. WAY will still seek to conserve the cause, and at the expense of precious space in our columns, we give a resume of a re-

> Evolution is not inconsistent with theirm int is it inconsistent with the fact of sin? The subject of this lecture is the relation between personal being? Do you think the Bithe theory of evolution and the doctrine of redemption. * * It is true that evolution is inconsistent with the church doctrine of redemption-that doctrine which holds that man was feet state. Evolution is most certainly hostile to this theory of redemption.

as the greed does. There are only two explicit of Christ. Who wrote Genesis? We do not It is a parrative of prehistoric events similar to

Evolution teaches that man is a rertebrate mammal, derived from a lower order of ani- should not be permitted to ask questions mals and more nearly allied to the ape family presumably beyond the scope of their than any other. Each individual begins his life purely as au animal, whether the human race began its life in the same way or not. Be conundrum in the child's mind is to be lated by the "Globe." But touching the tween the highest autmal and the lowest man left unsolved until a more mature age capacity for progress, which are wholly lacking in the brute.

born babe is innocent, not virtueus. With the development of his faculties he finds hunself in a world of law. Eve v law teaches him the difference between right and wrong. He is entsimilar experience.

I very time a man obeys his lower instead of time are self-revelations of God. They the realm of selfishness and animalism, he falls. Sin is not merely an error, but a delibupon a weaker one. The personality that works through human souls upon mankind recivilization, is the personality of God. The life answer to the question.

Psychologists have not given adequate attendo so, the real issues raised. The Briggs vature in man and makes him a different be others case seemed to us, and now seems to the for there are two natures in every man. Sin is ing? It is the awakening of his better selfand that's conversion

struse subjects, and her teacher stands self." The others evade. It seems to us that the step taken by amazed at the character of her questions, In the annual report of the Institution

Miss Sullivan, the teacher of Helen Kelthat the position of Dr. Briggs and his made God? Where is God? What did consciousness. By using intelligence host of supporting friends, will end in a God make the universe out of? What is emotion, conscience, and free will we a soul? How do we know that we have know we have them." Rev. Miner: "We periments | primary department" of psychic studies, Presbyterian Church-the old organiza- why does He permit sin and suffering others do not reply.

and suffering and if He could have brings out the gold." Rev. Cook "Be-

The Boston "Globe" prepared a circular addressed to leading clergymen of springs, and overrules that evil for good. Boston, setting forth these questions of The others are silent. the deaf, dumb, and blind child, and added the following: "Do you approve say the Jews were wicked, when they did of teaching children that God is not a ble, under any circumstances, can give that day did have light enough to know us false conceptions of God's attributes? And what becomes of the Christiau re- Cook: "They did know better" Rev. is disproved?

In the edition of the "Globe" of the 18th ult, it publishes the replies to its Ninth question, "Could God not have circular from Revs. E. A. Horton, Joseph made a world without sin and suffering Cook, R. R. Meredith, Reuben Thomas, and if He could have done this, is He George A. Gordon, W. F. Warren, and Rabbi Solomon Schindler. Should all Horton: "Even granting that God could cow. But it is pretty certain that the writer these answers be sent into the earth have made a world different, there is no could grasp them by both intellect and soul, she would be in a worse quandary is He to blame for not doing it? No!

contain the old advise that children done better. The others give no ansintellect to grasp or comprehend. The tailed answers to the catagories formuparents and teachers that they teach the is disproved, Rev. Horton says: "Then child by feeding its mind with biblical the Christian religion becomes more Man's part is not a question of religion. Two and moral statements, which it must re-truthfu', more powerful, more Christquestions. When the logic of the child becomes too incisive then they must fall Rev. Thomas never believed or preached back upon authority.

Upon the question "Who made God?" the Rev. Hortou replies: "That is out of reach. We must begin somewhere: It always existed. Who made time? No one. It always existed. Space and Miner replied: "Who made God? No- and holy counsel of His own will freely and unbody. Something must always have ex- | changeably ordain whatsoever comes to pass. ability to produce such other things as exist." Revs. Warren, Meredith, Thomas, fore-ordained to everlasting death, * 1

The second question, "Where is God?" is answered almost categorically. and definite, that it can not be either increased "Everywhere," by Revs. Horton, Cook,

The third question, "What did God make the universe out of." Rev. Horton says "Thought." Rev. Cook : "His own will." Rev. Miner: "Of His own infinite fullness." The others evale.

The fourth question,"What is a soul In the Perkins Institution and Massa- Rev. Horton: "Something that thinks "It is something that can ask questions,

> there is such a thing as a soul?" Rev. one so young, but sie is evidently a Horton: "Because we know our friends bighly attuned spiritual medium. Will

How do we know this. Because He has

Seventh question, "If God made all the world?" Rev. Horton: "You must is never the author of sin." Rev. Miner: "He made conditions out of which evil

Eighth question, "Why do the people not know any better?" Rev. Horton; "The real argument is that the people of they were killing a true prophet." Rev. of anything they did through unavoidable ignorance." The other reticent.

not to blame for not doing it " Rev. proof that it is wrong as it is. We simply do not know." Rev. Cook: "Yes! Rev. Miner: "He probably could have made such a world, but He is not to The larger proportion of the answers blame for not doing it because He has

> juestion as to what becomes of Chris tianity if the doctrine of total depravity like." Rev. Cook discusses the term. Rev. Miner: "It remains undisturbed." it. Rev. Gordon: "I am not aware that the truth of the Christian religion depends upon the validity of the doctrine of total depravity.

Now brethren of the faith-gospel, why one physical sense, trained and developed abnormally, the old articles of faith, denominating the creedal teachings of orthodoxy to-day?

God from all eternity did by the most wise * By the decree of God, for the manifestation of His glory, some rien and angels are predestined unto everlasting life, and others ore-ordained are particularly and unchangeably designed and their number is so certain

That would have settled nearly all the questions, the Jews included; if a falsehood, or a series of theological false-

hoods can settle anything. Now we would like to hear the simple. artless auswers of Miss Keller to her own questions. She evidently has not been poisoned in soul or intellect by the virus or Cavinistic theology, and from her own conscious conception and intuitive soul sense, can create for herself a simple child like relation to the Allknowing other than the disclosure of pre-The fifth question, "How do we know cocious gifts of intellect and heart for

> The Chicago pension effice has on its rolls the oldest pensioner in the United States. He is 100 years of age and was a sailor of the navy in the war of 1812.

Written fer fibe Briter Was SPIRITUALISM TEACHES NOTH ING NEW

Mill Selected From Filling

Her singular the movement of the homes mind in evides, ever returning exerty to the point of departure. Every great reform has begun in the same manner. History repeats itself with the enstancy of the revolution of the ste lar orbo, and were the data bouwn, predigtions in human affairs might be trade with the same certainty that the mathepatition calculates an eclipse or the povition of the planets. We are led to this reflection by the charges was so persistently igninet Spiritualism that it nas made no statement or new truths and brought nothing into the world of thought that was not already known. The same objection, the identical line f argument, was made by the pagans egainst Christianity, and the defense made by the supporters of the struggling faith directly applies to Spiritual-

The force of the objection was keenly felt, and the early fathers exercised all the ingenuity of argument to maintain their cause against the keen logic and satire of those who athered to the anment faith.

Justin Martyr, who died in the year 105, was persuaded by an angel to beome & Christian. He had studied in the schools of Pythagorus, Plato, Aristotle, and Zeno, and was thoroughly learned a the religion of the gods. Hence he could more clearly perceive the likeness of the new religion to the old and felt alled on to write an apology, which he addressed to Antoninus Pius. He says if, then, we hold some opinious near akin to those of the poets and philosophers, in most repute among you, why are we thus unjustly hooted? For in saying that all things were made in this beautiful manner by God, what do we eem to say more than Plato? When we teach a general conflogration what so we teach more than the stoic? By offering the works of men's hands we concur with Meander, the Canidian, and by declaring the Logos, the first begotten of God, one Master Jesus Christ, to be born of a virgin, without any human mixture, to be crucified and dead, and to have risen again and ascended into heaven, we say no more in this than what you say of those whom you style the sons of Jove, for you need not be told what number of sons the writers most in vogue among you assign to jove. There is Mercury, Jove's interpreter in imitation of the Logos, in worship among you. There is .Esculapius, the ghysician, smitten by a thunderbolt and after that ascending into heaven. There is Bacchus torn to pieces, and Hercules burned to get rid of his pains. There is Castor and Pollux, the sons of Jove by Leda, and Perseus by Daniel. Not to mention others, I would fain know why vou always deify departed emperors and have a fellow at hand to make affidavit that he saw Cassar ascend to heaven from the funeral pile. As to the Son of God, called Jesus, should we allow him to be no more than a man? Yet the title of Son of God is very justifiable considering his wistom-considering you have your Mercury in worship under the title of the word and messenger of God. As to the objection of one Jesus being crucified, I say that suffering was common to all the afore mentioned sons of Jove, but only they suffered another kind of death. As to his being born of a virglu you have your Perseus to balance that; as to his curing the lame, the paralytic, and such as were cripples from their birth, this is little more than you

say of your .Esculapius," Not only does this ardent apologist admit that Christianity was identical with Paganism, but he makes a glory of

its being so. Tertullian, born in 150, A. D., had a different explanation. He fully admits the likeness, but says: 'The heathens, from a design of curiosity, put our doctrines into their works." He was a declaimer before his conversion and unacquainted with the vast antiquity of the doctrines he ignorantly supposed were plagarized from the new faith.

The highest authority is Origen, born in Alexandria in 185 and died in 254. In his reply to Celsus he gives his explanation of the similarity of Christianity to the Paganism it was attempting to supplant.

To this I answer, that since I have granted that some notions of good and of nations, seemingly for pastime or evil are originally planted in the minds of men, we need not wonder that Heraclitus and others, whether Greeks or harbarians, have acknowledged to the world that they held, the very same notions that we mention.

St. Clement, of Alexandria, born at Athens in 200, says: "This philosophy the Pagans received from the fertilizing influence of the divine Logos, which de--cended at the same time on the fews, giving them the law and the prophets, and upon the Gentiles, giving them philosophy, like rain, which falls on the housetops as well as on the fields."

At a later date, when Christianity flad taken form and become a power, Euthe devil stole the doctrines of Christianity and gave them to the l'agans. The fourth chapter of the first book of

race to Abraham was a Christian.

Curotantine the tireat in an oration studicated his apostacy from the old rethe great Virgil in his fourth eclogue.

Arnobius admits the truth of the been no need of Christian writers."

race, until the time when Christ came States have repulsated the divine right in the flesh, from whence the true re- to rule, and the next step will be the rehgion, not as having been wanting in former times, but having in later times

the Gentiles, except you assemble spart | self to use a simile, they remind me of

from them. I have brought these quotations before the reader, that it may be fully understood how completely Christianity absorbed the doctrines, myths, and ceremonies of Paganism, and to furnish anything like that before; it must be a ready to hand the needed facts and are God." Here the sonorous voice of the guments to meet the oft repeated sneer that Spiritualism has given mankind accord the camels break forth: "It is a nothing new. But let it be fully understood that we do not admit the acquiaction. If any thoughtful person will look over the field of Spiritualism as it ceive the wonderful change. Then the only view taken of spirit was metaphysical and theological. It was a realm of miracle where order and law were un- erful, but among those who have felt its known. The conflicting interpretations, of Bible was the only admitted source of knowledge, and it would have been deemed sacrilege to have intimated that the origin, growth, and future life of spirit was amenable to law. On the outskirts of the grim and desolate waste of dogmatism a few once conscious investigators caught imperfect views of incipient spiritual phenomena as somnambulism, mesmerism, odic force, or trance, and received sneers and mockery for their toil. This life was a probation, bestowed by miracle, mainly for the purpose of dying and being eternally in Russia and that all who would escape damned. That was the pleasure of God. Of the spirit and the spirit world revelation made for that express purpose was dumb. That world was a bourne from which no traveler returned.

Has not Spiritualism changed all this? As when on some mountain summit the providing you will baptize according to plains below are concealed by thick their creed, will admit a few more sinclouds of night, the morning sun breaks through and a beautiful landscape unfolds in the glory of light, so has it been with the uprising of the sun of spiritual there. Even the proceedings of the truth. It has brought a new key for Presbyterian heresy trial, which will the reading of all religions and all phil- last through all eternity, will not asosophies. It has brought a new science | cend to that height and where a very of nature. Gods and dogmas, creeds, fine view can be had of the torments in beliefs, faiths, cliques, Churches, flee away as bats into their carvern fastnesses. The poor, degraded, depraved worm of the dust, man, is advanced to his true position. Life is regarded as given for the purpose of living, and not for dying; in place of miracle there is law; for ignorant dogmatism, knowledge; for blind faith, all-seeing science.

The first rap broke the fetters which held mankind in religious bondage. It extinguished the fires of hell, destroyed the devil, dissipated the golden New Jerusalem, dethroned the tyrant who ruled over mankind, and opened wide the portals of the spirit world. In fact, it made this world the beginning of the pirit world and unitized the phenomena of mind and spirit as manifested in the earth life with those beyond.

Written for The Better Way, IS GOD GOOD? IS CHRISTIANITY MERCIFUL?

F. F. LAME.

By God (excuse me) we do not mean that creative power which has been worshipped by man in some form or another through all the ancient, mediaval, and modern ages, but the God of Abraham, Isaac, and Jacob. The same God who is supposed to have followed that works of which we would like to question. Ever since Balaam's ass preached its first sermon certain miraculously called clerical asses have been preaching doctrines of faith, hope, and charity. founded on such fables as this, while the doctrine of humanity, the one most needed and the one of most benefit to

man, is the one least considered. Is this God merciful? Put the ques tion to the air, and floating back comes the answer of ancient Baal: "God is good." The divine rights of kings and queens to tyrannize, the people to tax, to try, to condemn, to execute, by disebins admitted that it revealed nothing vine will to bind the people to their new and explains the fact by saying that heirs and assigns for ever testifics "God is merciful." The divine rights assumed not mo years ago by one body of men to pass laws to bind all mankind for all his ecclesiastical history hears the title, time to come, declares that "God is just."

pudiation of the divine right to preach Churchmen to-day sit in pews and with receive I a new name." Aust. vol. 1 p 12. open-mouthed wonder listen to the Faustus, addressing 5t. Augustine, "sounding brass and tinkling cymbal" ays. "Nothing distinguishes you from of the inspired man, and if I allow my so many pack-camels winding across the descrt, led by an ass with a bell at his neck. Passing one of the pyramids one camel looks up in astonishment and exclaims: "What is that' I never saw ass floats out on the air, and with one God; it is a God; he hath spoken; all bow your heads in reverence."

The rack, the lash, the stocks, the thumb screw, the cross, the guillotine, was forty years ago, and compare it and the scaffold all raise their voices in with the present, he can not fail to per- testimony that God is merciful. There is but one Catholic faith to day and that is humanity. You do not find it in the Church, nor among the rich, or the powinfluence; among the poor who have had need of, and have felt the hand of brotherhood. To these humanity comes intuitively. It does not take a heresy trial to convince mankind that the Church is universal and progressing; it takes but one Christmas festival to convince blaspheming man that all the sisters and brothers of Christ are good and generous. You can see it in the very mottoes on the walls, and I regret to say that is the only place you will see it.

In closing I would simply remark that the wrath of God is still after the Jews the wrath to come can find a few empty seats in any Presbyterian Church and a crown goes with them by simply lisping the name of Jesus. The Methodists have a few choice corner lots lest in their New Jerusalem and the Baptists ners to their heaven, where perfect peace reigns and where no disturbance will reach the ears of the saints admitted the arena of hell.

Written for The Better Way HOW SHALL WE ORGANIZE?

WILL C. HODGS

As much has been said upon the subject of organization, will you allow me through the columns of THE BETTER WAY to express a few thoughts upon the subject. Spiritualism, as we understand it, differs from all previous theo ries, religions, etc., in that it is a demonstrated fact vs. theories or beliefs. It is quite necessary in the various religious fact that all they claim is pure assumption, and hence they are forced to commence with, "I believe." Spiritualism onstrated facts. We do not believe, but are striving to build upon what we another arises and exclaims, I don't believe any such thing. To say we believe in a continued life beyond the change called death, is only to affirm what all religious bodies have stated before. To say we believe that our excarnated friends can, under favorable conditions communicate with those still in the body, proves nothing, and we are left bone of contention called the "ark" all precisely where the Churches are at the over the holy land and spilled the blood present time. If we know the facts as from caprice. This is the God we would then be just as sensible to say we believe like to try and this is the faith, the the sun shines, or that the law of gravitation is still in operation? Never in the history of man has any movement made progress like Modern Spiritualism, and this without creed or organization, and with the combined opposition of ecclesiastical powers and so-called scientific men. It has claimed a place and faith that was in him. has been a potent force in the world for more than forty years, and by methods of its own have compelled a hearing, and all this has been accomplished through mediumship and in spite of the gods, devils, bibles, and saviors. As we understand it, there are three cardinal principles in the spiritual philosophy, and upon which a majority if not all would agree. These are: Compensation,

retribution, and progression. So far as

we are informed all spirits agree in the

pluta man from the first of the human oppression, and maily rebellion. Livers our condition over there that we have rebellion which succeeds to in the minds while here and that our salestion here been so much to us, are taken from us of the people founded on rights and or hereafter depends upon the individprinciples, while those that fail are con | mal effort, doing good and being good, demand as malatons and unprovoked, and not upon any belief or cres I of come wearisome. But it was not so with foreshadowed by the Erytho an airod and utter? without foundation or reason whetever name of nature. We are the theorge C Rood His philosophy of death But to return to our test, the brutal children of Nature, and naturally im- was also his philosophy of life, and he tortures of Servetus testify that "God's mortal or we cease to exist after the dischast accepted each as a part of the dischast ministers are always just." The brat in solution of the physical body. The en- plan, and met it not only with resignsapired person we have any history of organ of Nature have produced all that from but with cherfulness and good hu ought to have been, there would have was the devil, to the form of a make is, all that ever has been, and all that ever mor. Though he was within ten years who was sent by tool to post Exx or will be produced must exist because of of being a centenarion, whatever hap The abient polemical writer of all the Heva, as the fable was originally in the these same potent forces and this without pened during those long and eventful early fathers was St. Augustine, who Velas, on the fruits of paradise, and a god, and they will carry man on toward years he seldom lost his equinimity. He Mountains, south of Hepner, have just ever since this occurrence certain men perfection whatever saints or sinners had an abounding love for all his fellow tury lie says "For the thing itself, have sprung up all along who claim the may say to the contrary. The testimony men, and was exceptionally democratic the same which is now called the Christ divine right to rule men, to preach to of our spirit friends is, that they know in his nature, regarding worth, honesty han religion, really was known to the men, to make creeds for men, to think no more of God upon their side of life and uprightness of character as alike ancients, nor was wanting at any time for men who are capable of thinking for than they did while here, that it is not praiseworthy in the poor and the rich even from the beginning of the human themselves. The people of the United necessary to believe even in the existence. His loss as a good man, a sympathizing of Jesus, that the universe is governed and helpful friend will long be felt by by laws, that are forever, operative, and rich and poor, old and young, not only that we commence life there precisely as in the immediate neighborhood and circle we leave it here. The best preparation of friends and relatives, but throughout any mortal can possibly make for to-more the country, where he was widely known. rum is to do their level best to day, and His ever youthful spirit, the charm and the best preparation for a life beyond sweetness of his disposition, his intellithe grave is to do the very best, we can gence and sympathy made him a general while here below. Organization for lo- favorite, and kept him always in touch cal work is necessary and practical, and with the spirit of the times. Such a life in no instance previously has there been can be carried out without a creed or articles of bellef.

Mediumahip has ever been and of necessity must continue to be the cornerstone of Spiritualism, and if every community would organize to furnish good every human being throughout the thought. earth's remotest bounds.

For ourself we have organized a Church, consisting however of only one member. Our creed is: Mind your own business, do all the good you can and just as little harm as possible, and do by others as you would be done by under like circumstances. This, as we view it, is all the gospel Spiritualism requires, and it is, in fact, all that any human being can do under any circumstances. We would be glad to increase our membership if any feel disposed to join, and will take them into full fellowship without being baptized or making any profession of faith, and without regard to previous life or conduct. Should any of your readers like to became a member of our Church, they can do so by sending us a postal card or letter, signifying their intention, and we will gladly enroll their names. No contribution will ever be taken in this Church for the heathen, save as we find them all around us, and there will be no draft upon the purse to sustain the preacher or maintain a fashionable choir.

Written for The Better Way. I GEORGE C. ROOD 1

The transition of our loved brother from his residence near Fredonia, N. V., Jan. 6, 1892, was quiet and peaceful as that of an infant falling asleep in its mother's arms. We could not tell that he had gone | tiousness that brings out a truth more | birds and sixty two of animals were by any outward sign or pain, or of resistence of the summons of the death-angel. It was only by the stilled pulse, the closed mind away from a serious condition of eyes and the breathless lips, that the society I esteem it an evil. The fact beings, story of the soul's departure was made known. So beautiful a closing was in- the incident was that the old gentleman deed fitting to so beautiful a life. As we farmer and his family represent but a animals lived, for there was found emstood beside the lifeless form, which we very small class in our country and inregard as only a worn-out and discarded cludes none of the class referred to in garment, no longer needed or fitting to his similitude of the clock, wherein he glass. The place where these bones are the soul, we could but feel that our loss likens the laborers to the machinery found is known among the cattlemen of was his gain-that he has died that he and hands and the capital to the weights might live and more perfectly unfold and the pendulum to the law or laws.

spiritually. possessions could we have the knowlorganizations to have a creed, from the edge which is now his? He has solved the producer, and second, that work in the final problem of earthly existence. the way of manufacturing, agriculture, Heknows beyond a peradventure "wheth-letc., can not be done without individual her death is a gateway or a wall," and capital. He alludes to the power of the believes nothing, but stands upon clem- has demonstrated the fact of immortali-ballot and tells us in unquoted verse ty for himself, knowing whether the that that power executes the free man's hands of the loved ones gone before, will as lightnings do the will of God. know. The great trouble is, the moment can touch ours and lead us through | But he says, immediately after this we begin with "I believe," that moment the valley of the shadow of death." He effusion, that the wheels and the hands believed in the continuity and commun- of the clock (the laborers) must not may ion of the two worlds the visible and to the weights. "We have ever to supthe invisible, was one of the early in- port you, for you hang upon us like an vestigators and practitioners of mes- incubus and do nothing to support yourmerism, and for more than thirty-five selves; we will be your slaves no longer." years was a close observer and earnest But the weights say: "My good fellows, investigator of the phenomena and phil- what could you do without us? If you osophy of Spiritualism. He was one of were to cut the chords that bind us to the first trustees of the Cassadaga Lake gether the spiders would weave webs Free Association, and with his own amongst the wheels." Yes, yes, that is a hands helped to clear away the forest showing of the great power of the labor claimed by Spiritualism, would it not trees and prepare the way for our now element of society. "You," say the capibeautiful Lily Dale, and though for talists, "sustainus; it is true, but through a few years past physical disabilities everythread of the chord that binds us passes or drops from one track to the prevented him from being at the camp, together do we finpart to you the power he has been liberal in his contributions to live." to its upbuilding from the first. He al- He gives no idea how the pendulum ways possessed the courage of his con- is to be constructed nor by whom, but victions, and has done much toward the deals in bold generalities; says that promulgation and maintenance of the country whose laws forget the poor and motion and the squaring of the circle

tion, and confined him mostly to his tion and that he was looking, as it were, in order" with the utmost composure, and never for a day did he lose his sweetness of temper or cheerfuluess of manner, and his mind was as clear as a bell to the very last.

statement that compensation awaits all In the ordinary experiences of human "Religion Augounced by Christ Nothing Wherever divine right has been back of surely punish all wrong, and that we losses, its disappointments and bereave- crushing of hope in men brings no sor- the light of .

New or Strange, and declares every agreement there has been tyronny, have the same opportunity to improve ments, the loneliness we feel as one af and our sphere of activity, usefulness and sociality is lessened, the days be was indeed a benefaction, and must long a perfect specimen obtained. South of exist in the memory as a bright example the Blue Mountains is what is known as worthy of emulation.

We dispatched Mr. A. B. Prench and made efforts in other direction to obtain a Spiritualists to officiate at the funeral. conditions and for the protection of the but failed. Rev. Dr. Landers was there- picturesqueness, has not its equal prolinstruments of the spirit world, no other fore employed, and to our great comfort organization would be needed to bring and natisfaction gave a discourse that the light of the new dispensation to abounded in liberal and progressive

NO MONOPOLY.

To the Editor of The Better Way I herewith send you three names. We

live in the West the Southwest- where there is yet a vast deal of crudeness. but some advanced thought. We seem to catch the progressive spirit of the age as we do the storms from the North and East as they break over the mountains and the hills. I have read just two numbers of THE BETTER WAY and have found much to help my thinking, but have also been forced to enter objections to some ideas advanced by some of the writers. I beg leave to call particular attention to the article or lecture by the Hon, A. B. Richmond. The whole lecture, as given in the number of lanuary 19th, sounds to me like the Noble L. Prentis' talk in the political press. He-Mr. Richmond-does not say so in so many words, but leaves us to inferthat the independent farmer and his independent wife and the daughter, with the clover bloom upon her cheek, were the type-the only type-of American laborers. There | said he, are the peasantry of our country, but they are the rulers also. He made a jobe of it, saying the old gentleman ruled his township and the old lady ruled him and the girls ruled their mother. But I do not with many extinct species of wolf and feel like enjoying such jokes. Fac- dog. In all, fifty-seven specimens of plainly is good and serviceable as well as found, and mingled with the bones were pleasant, but when the same leads the spear and arrow heads which had been concealed in the illustration given in He proceeds upon two assumptions, that the remains were those of recent What would we not give of our earthly both of which are wrong. First, that it is right for the non-producer to live off

remember the sick is a living violation were problems that could not be solved Two years ago he met with an acci- of God's command, but does not, in the by man in this present condition i. e., dent which deprived him of his locomo. least, intimate that ours is such a countimate perfect or absolute, as we might try, nor does he cite us to the particular perfect a piece of machinery for certain wheeled chair and within doors. But command referred to. Says that it is uses or find an unchangeable solution though he felt that it was an admoni- the pride and hoast of our country that to an ordinary mathematical problemwe are a law-abiding people, that the and that they were spiritual problems into the face of death, he "put his house late war of the rebellion has proved that needing a higher unfoldment of mind a government based upon the affections and matter than now exists. Have we of the people is the strongest form of reached that state, and the experiments government that can bind a nation together. One would infer from all this owings of that ? that he would have us believe that it is raveled ' Or, are' the tie of affection that binds the capi- of a higher apt right-doing, while retributive justice will nature, the changeful events of life, its talist and laborer together. Then the as the star in

row, a dying civilization no tears, and the homeless as thick as the tombstones in the valley of the shadow of death no mortal thrusts at the silken chords of love. Monopolies, combines, trustel These be the Gods Oh, Israel how proud should we be

B. J. Danes, M. D.

STRANGE SKELETONS FOUND IN OREGON

A party of explorers who have been pending the entire year in the Blur ome in to remain until the anow goes of next spring. These gentleman are Richard Brown, George Williaton, and Henry Ivouglass. They have been sent out by a museum in the I ast to search for fossils, and from the specimens they exhibit and the story they tell, they have found a veritable burning ground of an imals and birds, which are now extinct The gentlemen have accured over thousand specimens of cretscrous fossile and will spend the winter in classifying and packing them for shipment.

It is claimed by palcontologists that fossil bones of birds are very rare and the Sagebrush Desert, and in this desert is a small lake called Fossil Lake, This lake is in the midst of a scene, which, for wild desolution and weird ably in the world. To the South and East stretch the burren, waterless waster of the desert, while to the Northeast rise the desolate heights of the Wagon Tire Mountains. These mountains receive their name from the finding of the tires of the wagons of the lost emigrants whose hones whitened on the sands of the plain. Few hunters dare to cross this dreary waste of 150 miles diameter, for the springs are few and hard to find.

It was in this desert that the party made its headquarters during the past year, and it was here that they brought to light the strangest lot of fossils the world has ever seen. Such is the condition of the earth, air, and water that the bones of the extinct animals and birds have been kept intact for centuries and now come forward to confound the theories of savants who have expounded learnedly on fos-il remains, and from one bone constructed whole animals.

In the shifting sands about the stones of the desert lake are found the bones. It must have been the strangest collection of wild beasts and birds that ever walked the earth which gathered about the shores of this lake. There are bones of fowle of a character that makes it evident that the region was once tropical, although it is now cold and barren.

Horses of a rare shape were there, and three distinct species of camel, the smallest no larger than a deer, llamas, mammoths, giant sloths as big as oxen, chipped out of volcanic glass by human

It is an evident fact that the savage was here when some of these strange bedded in the thigh bone of a mammoth an arrow head made out of this volcanic the country as the "bone yard," but until research was made it was supposed animals.-San Francisco Chronicle.

PERPETUAL MOTION.

Farmer P. C. Mattox, of Piedmont, S. D., has invented a perpetual motion machine which is in working order, having ran continuously for fifty-five bours without stopping of its own accord. The construction is very simple. There is a walking-beam thirteen feet long provided with a double track, on which runs a ball weighing 100 pounds. On the one side, attached to either end, are levers carrying weights of about twentyfive pounds. On the opposite side are levers with weights of ten pounds. The weighted levers are so constructed as to be in strain as the ball passes from one track to the other, and thus their weight raises the beam, the grade of the tracks on the two sides being such that a slight raising of the beam starts the hall on the return track. As the hall other at the end for a second it is suspended, does not touch either track, and here is where the lever appears to get in its work

It was once asserted that perpetual so far mode, but to ore foreshadet to be unthe borders viritualism

Written for The Better Way MATERIALIZATION.

At a recent circle held at a private house, in New York City, a number of manifestations occurred which are so rare and remarkable that a little account of part of them will probably interest readers of spiritual phenomena.

The seance in question took place on Saturday, the 16th, at 243 W. Ninteentli Street, in the presence of a select few thus securing good conditions in the offset; as was proven by the fact that even before the medium had entered the cabinet (a small clothes-closet on this occasion), the controlling spirit was heard to say within: "I see that a gentleman present has come prepared to apply a very simple yet strict test to our medium. I have no objections to him applying the test!"

The gentleman alluded to seemed surprised at the control's remark, but admitted that he had intended to ask permission before doing so. It proved a very simple one, but one I had never witnessed before. The test was this: The medium's hands were placed on a large sheet of drawing paper, and with a pencil the gentleman drew an outline of hands and fingers. But as there was no table in the cabinet or closet upon which to rest her hands, a broad music book was procured, laid in the medium's lap and her hands placed within the

Then another sheet of paper was laid on the floor, the medium's feet placed on this and the outlines drawn as with the hands. When finished, the gentleman said that now the medium could move neither hand nor foot without the circle knowing it after the seance, as it was impossible for her to replace them accurately in the dark after having once removed them, and whatever manifestations came under these conditions could leave no room for doubt. The medium submitted gracefully to the demands without an objection. But no sooner had the gentleman let fall the curtain and was a little distance away form emerged, followed him until she caught up with him, took him by the sleeve and pulled him back to the cabinet. Then she told him to look at the medium, which he did, and saw her sitting in the chair just as he had left her. Then two forms—a male and a female appeared together, called for Lucy, who proved to be one of the circle and a sister to the spirits. Then came my father and little daughter, and identified themversing with these two, the little familiar control of the medium appeared at my daughter's side and saluted the circle. She then remarked that "it seems so straight with her hands and feet on the paper."

After resuming my seat, two and three forms repeatedly came out together, but the most wonderful manifestation was towards the close of the seance. The chief control of the medium came out into the centre of the room and began to address the circle. While doing detached from this spirit, it hovered over our heads and whispered a few pleasant words. It was robed in a glittering mass of white. And while gazing at it, the form-a spirit also-gradually began to resume its first position and disappeared as it had come. The controlling spirit standing in full view of the circle during this phenomenon.

Then other forms showed themselves which were recognized; and the little familiar control of the medium interpolated the appearances of spirits by giving tests to the audience, which too, were all acknowledged to be true.

Finally the seance was aunounced over, and the circle arose to inspect the medium. Everything was found intact, showing that she had not moved, and not only part of the phenomena was genuine, but all of it. 122 Third Avenue, New York,

Titten for The Better Way. INDEPENDENT SLATE-WRITING.

WALTER HOWELL. Mrs. Mott Knight is in New York City. Her address is 36 West Twenty-fourth Street. On Thursday evening, January 21st, a few friends were invited to meet her at the residence of Mr. and Mrs. L. O. Robertson, 100 West Sixty-first Street for independent slate-writing manifestions. Each guest brought his or her own slates. The parlors were brilliantly lighted, Mrs. Knight took her seat in the back parlor and received the investithat it would have been impossible for

tected. The writing occured between ditions satisfactory to scientific inquiry, everything the experimenter chooses to not touching the slates at all.

Among those present were ladies and gentlemen who would take nothing for But the mental attitude induced and granted, and whose critical spirit was a predominating characteristic. All expressed their satisfaction as to the genuineness of the phenomena.

After all had witnessed the indepenbeing held by gentlemen on either side valuable in Spiritualism. until orders were given to relight the gas-jets. During the few minutes thus conditioned, we heard rustling of papers, hands writing rapidly, and other sounds not interpretable by us. When the light had been restored, we found pencil drawings and written communications of a of mind is so absolutely unscientific most interesting character. All retired than that which refuses to receive fresh after having spent one of the most pleasant evenings within recollection.

Mrs. Mott Knight is giving exhibitions of her truly wonderful mediumship in our public halls, and gave one at Carnegie Music Hall Sunday afternoon, January 17th, in company with Maggie persists after death." Fox Kane, and they gave splendid evidences of their marvellous power.

Written for The Better Way. SPIRIT PAINTING.

J. A. MYRRS. Lately one of our mediums here has developed a new phase of mediumship, and Mrs. R., near a seaport town in the of which I wish to speak. Mrs. Eugenia Knodel, residing at 1005 East Jefferson Street, Louisville, Ky., has lately acquired the gift of spirit painting. The spirits dustry. One afternoon as I sat in their are visible to her long enough to enable her to paint their likeness in oil-colors. band, the conversation turned upon the from the aperture, than a very tall female Mrs. Knodel has never taken any lessons in drawing or painting, so that even the mechanical part of the work has to be done through the aid of the spirits. Her paintings, although yet rough and the while, then looked towards her husimperfect viewed from an artistic standpoint, nevertheless retain all the characteristics of the person, whose likeness she attempts to give, so that recognition is at once easy and positive.

On new year's day the spirit of a negro at the time of her marriage with Capt. man came to her and desired so strong R. His first wife had died about a year selves by information which no other to have his likeness painted, that Mrs. mortal could have known. While con- Knodel, although she did not know the spirit, consented. When the picture was finished, she tacked it up against the wall of her room. On January 4th, in the morning, a negro man came into funny to see the medium sitting up so her room to bring her a supply of coal, as is his custom daily. When he saw the picture, he stood still with his load of coal on his shoulder and excitedly asked: "Where did you git dat picture?" Mrs. Knodel informed him that she painted it the same as the rest of those that he saw. The negro then told Mrs. Knodel that it was a perfect likeness of his brother, "Major Kemp," who died so, something luminous began to grow in Indianapolis, Ind., on December 13th, out of his side. It soon developed into "last. Are you sure it was on the 13th," that some one was there. As she looked fronted at an unpleasantly near distance a beautiful female form, which floated said Mrs. Knodel, "your brother stands at the door she saw a very beautiful lady by a man in a nude condition, with a horizontally in mid-air and when fully here now and says it was on the 12th when he passed out." By the aid of a calendar it was then ascertaned that the darky was mistaken in the date, and the apirit right. He ordered one of the pictures for himself and paid for it in coal, and wants to have another one to send to the widow of his brother. Mr. pointed to the woman and child, and in engineer made a statement of the fact Collins Kemp states that his brother never had his picture taken while on So realistic had it been that Mrs. R. earth.

The circumstances of this fact seem to exclude the idea of thought-transference room door, but there was none. She or mind-reading; for during the time of then awoke her husband, and told him over the body, and so certain, said he painting, there was no one present to transfer thoughts, and at the time of know what it means, but you have exrecognition, the mind that should have actly described my first wife.' Mrs. R. compelled to have the assistance of the been read was laboring under a mistake in regard to dates. Most all of the like- she endeavored to convince herself must nesses painted by Mrs. Knodel so far consequently everyone was satisfied that have been recognized, and she frequently and her husband visited Westminster of what is known as the "Old Logan gives pencil sketches of spirits she sees and describes at private sittings.

Written for The Better Way. THE VALUE OF MATERIALIZA-TION.

LYMAN C. HOWR There is much discussion pro and con materializing medium, and they are quite freely ventilated in the daily press. As tion, but in passing the woman he said, I have not witnessed any of them, I am not qualified to speak of the merits or 'I wish I could find them he belongs to,' demerits of the same. But some of the said the woman; 'he isn't mine, his enthusiastic supporters place the matter | father is an officer in the navy.' Finally, before the public in a way to excite ridi- whether wisely or unwisely, they decule among the uninitiated; and doubt cided to take the child solely-as I unamong the more critical and experienced derstood—on the strange evidence of gators in couples. Questions were writ- Spiritualists. Assured that materialization ten by each enquirer on slips of paper is a fact-however often counterfeited Johnny again,' The baby of the yellow prior to entering the room where the by cunning tricksters-I am slow to pelisse grew up, and himself entered the medium sat behind the portieres, so pronounce against any such claim, with navy, and at the time his stepmother out a thorough effort to know the "true her to know what questions were writ- inwardness" of the situation. But I ten by any one. A rug covered the have seen so much of hasty acceptance, small table at which the sitters and me and distorted reports of seances, that never seen again. It is a fanciful notion, dium took their seats. Each slip of these extravagant statements do not impaper containing questions was placed press me much. There is enough that found her boy again when he was lost to between two slates, unaccompanied by is genuine, without wasting time and any slate pencil. Then the sitters and money on doubtful exhibits of ancient medium held the slates under the table myths, kings, and queens of buried conin such a way that had the slates been tinents, and weird wonders from which separated by the medium or spirits, such nothing is learned. If, however, these

separation would have been easily de phenomena can be produced under con- hallucination that he or she sees or hears

the closed slates. Some times during and all uncertainty eliminated there is suggest. The conviction of certainty in the writing, the mediums hands much value in them and no amount of would be so placed as to remove all patient investigation can be counted lost has heard or seen is absolute though suspicion of fraud, should such a time. But after twenty years of invesseveryone else knows the impression has thought have enter the mind. For dur tigation with materializing mediums, 1 been purely mental, the subject is sure ing my own experiment, the right hand am compelled to regard that form of me- of its objective nature. One new factor of the medium was in full view, and her diumship as one of the least value (>0) left hand placed over my own, and really far us evidence is the object) of any, ex- every-day phenomena, that the expericept spirit photography. Vet, I believe both are possible, and sometimes real. cultivated by these exciting marvelswhether true or false, seldom favors spiritual growth, or high aspirations, and the effect, as it re-acts on the public, usually places Spiritualism at a discount, dent slate-writing, Mrs. Knight offered and shadows the advocates with susto try an experiment in the dark. A picion and often with contempt. Those may conceive that mind conceived as pad of paper was brought in, sheets torn | most eager for such marvels seldom do off and thrown upon the floor, accom- anything for the cause at all worthy of panied by lead pencils. The lights were their pretentions, and most of them intervention of matter. Just as a man turned down, the hands of the medium practically ignore all that is permanently

AFTER DEATH.

In her article on "A Modern view of Ghosts" in "Open Court," Mrs. Alice Bodington, an author of scientific as well as literary repute, says: "No attitude evidence on any subject, lest that evidence should clash with preconceived opinions." This remark was applied as a defensive breast-work to a series of spiritual manifestations following, herself believing "that some form of energy

As an instance of ghostly visitation in which the "ghost" of a once living mortal was seen and two others still in the flesh accompanying the former, she relates this very interesting narrative:

"I had been residing for some months with a naval official and his wife, Capt. south of England. Mrs. R. was a woman devoted to house-hold pursuits, a model of quiet common sense and indrawing-room with Mrs. R. and her hussubject of appearances after death, and remarked that the evidence seemed to me irresistible that such appearances were possible. Mrs. R. hesitated a litband, and said, 'Now I know you will not laugh at me, I should like to tell you something that happened to me.' The substance of her story was as follows: She was living in Spain with her brother previously, leaving a baby boy who had been placed out at nurse. When Capt. R. and his second wife returned to England, the nurse to whom the baby had been confided had disappeared, and could nowhere be traced, to the great his ship, Capt. R. and his wife went to London, where they occupied furnished that access to the bedroom could only be attained through the sitting-room, there was no second door. Mrs. R. informed me that she awoke one night and observed that the fire was still burnlady came up to the side of the bed, and the west. Bewildered and frightened, smiling said to Mrs. R.: 'This is Johnny; the conductor shouted for help, the you will know Johnny again. She turned brakeman fainted, and was carried to the as she spoke (or seemed to speak), and coach in an unconscious conditon. The a second the whole vision had vanished, that he was moving the train with unturned to see if there were any other few feet away, the form of a man, and possible mode of exit than the sitting- before he could check the ponderous what she had seen. He said, 'I do not that such was the case, that he became tried to divert her thoughts from what have been a dream. Some days after she the west or southwest, in the direction Abbey, and on their return endeavoring Deadening," a few miles distant, in to take a short cut, they lost their way in one of the narrow streets that abound in that neighborhood. Suddenly Mrs. blooded murder on record. It was the R. said to her husband, 'That is the woman I saw, and that is the baby.' Coming towards them in fact was a poorly over the claims made for Mr. Archer as a dressed woman carrying a child wearing a yellow pelisse. Capt. R. advised cau-'That seems a fine little boy of yours.'

> but one would like to think the mother earthly eyes forever. "The phenomena of hypnotism gives one a clue to the explanation of part of this story, since nothing can be easier

the words, 'This is Johnny; you will know

told me the story she was wearing

mourning for him. One stormy night

he had fallen from the mast and was

than to impress a given subject with the

the subject's mind as to what he or she is introduced into otherwise familiar menter in this case was no longer in the desh, and that the influence was one of mind upon mind, in a more absolute sense than most people will at present allow to be possible. But as after all, however closely and intimately mind or consciousness is bound up with the physical brain, it can not itself be termed matter by the [most Materialistic. We energy can work according to some determined but unknown law without the residing in a house must either look out of the windows and doors, or not see and be seen at all; yet if he is out of the house he becomes quite independent of its conditions, its door and its windows, in manifesting hunself to the world. So may mind as forming part of the universal mind be subject to the conditions of matter in all its manifestations whilst in the flesh, but may rise above these conditions when it has cast off 'the body of this death.' I know not; the path to this knowledge has ever been dark to mortals, and flickering and deceptive have been the tapers by which men have sought to illuminate it. Light may be at hand; we see perhaps the faint gleam which will lead us into a brighter day."

A BLOODY APPARITION. A correspondent from Tipton, Ind.

of January 27, 1892, to the Cincinnati 'Commercial-Gazette" says: "Readers of this paper will remember the Yohe ghost story which appeared some time since, and this incident calls to mind a trip over the l'an-handle Railroad, from Chicago to Cincinnati, recently. Your correspondent left Kokomo at 2 o'clock a. m. The night was densely dark, with a mist of rain falling. We were moving at a usual rate of speed, about twentyfive miles an hour, and had passed a small station called Windfall, Tipton County, and had fairly got into the swampy country a few miles to the south, near the Round Prairie, when suddenly a signal of danger was given by the engineer, and the train was brought to a standstill with such force as to throw most of the passengers from their seats and resting places. In explanation of the sudden stop it was announced by the brakemen that a man had been run over The train was backed slowly to the place of the supposed accident, and the conductor and brakeman with lanterns pro ceeded to look for the maimed body. distress of the father. Before rejoining They had not proceeded many rods when their ears met a most lamentable groaning and mouning, as from one in lodgings. The rooms were so arranged, the throes of death. They were bewildered, and could not exactly locate these pitiable cries, which were intermingled with the quivering shricks of a screech-owl near by, and re-echoed and answered by its mate, rendering the ocing brightly in the sitting-room, and at casion one not to be soon forgotten. the same time she felt a consciousness While thus searching, they were conenter the bedroom, accompanied by a gaping wound in his head, and blood poorly dressed woman, carrying in her streaming therefrom. With a laugh of arms a child in a yellow pelisse. The derision the apparition disappeared to usual caution when he observed, only a machine, the entire train had crashed violently sick and unnerved, and was fireman.

These apparitions always disappear to which forest was committed a few years since the most diabolical and coldmurder of a man named Eshelman, and was committed by two men by the names of Wilkie and Elliston, for money. He was induced to accompany them to the woods to hunt, and was never seen alive again, and these apparitions are supposed to be old man Eshelman.

THE ASTEROIDS.

The asteriods that lie between the orbits of Mars and Inpiter have become so difficult to keep track of, since they have been discovered at the rate of about twenty a year, that astronomers have recently decided to reject them, excepting the nearest and the most distant. The latter are important in observations of upiter, while the nearer ones are useful in more accurate calculations of the earth's distance from the sun.

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THE MORNING ADVERTISER.

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and which rusting with plant Tollet Creams, for they are merely perfamed inuclases, which, acting like variable, completely smother the skin, and upon becoming thoroughly dry leave the guin as a dirt upon the surface.

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THE WAY PERSONNEL VICEOFULETURA. Kiminani umm

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Written for The Setter Way THEISM VERSUS ATHEISM AND MATERIALISM.

Did you ever stop to consider the lose relation existing between Atheism uothing can come of chance, because and Anthropomorphism? between belief and no God at all? Whenever the huand out the Almighty to perfection." they ire prone to give up the quest and say There is nothing bright, above below, we don't know, or we don't believe in a fod it all. We say thinking people are nt to get stranded on some such theogical breakers as these. They can not inderstand how God can be personal in iny merely human and limited sense ake finite cognizance of persons, things, ad events, or do things out of the natural, absolute, and eternal order; nor can anyone do so. The only answer is, God never does, or can do things in that way. The Talmages are never troubled with doubts concerning such matters because they do not think. They can not see (of course they can not) why God could not turn back a world like ours, "with his little finger," just as or our watches. By the same immutable and eternal impulse that our world revolves, all worlds revolve. God himself, being infinite, eternal, and immutable, it for one world without changing and founded upon a belief in God. reversing it for all worlds. To change at all would imply mutability; to change imply all sorts of absurdities and conever since they were sent spinning in their eternal orbits, have known no cesphony remains unbroken. Day has succeeded unto day, the seasons have come and gone in their regularly appointed order, and through countless ages the promise that seed-time and harvest should not fail has been faithfully kept. At the command of no Joshua or the We have no sympathy with Atheism, They are all akin, and yet among Spirit-

ists and Materialists. thing approaching what they with honor indefinite a term for that nameless some- knows that it would only need time to as results of bad thinking. thing that pervades the universe."

The ran not all agree so to the ultimate compose it, all acting in harmony powers and source of all lite and being on furnity of an awar as lim. Barina Way superstition ceases to exist. The pro-Life alone is the source of life. All material combinations and organizations aggregations of matter, nothing can disintegrate them. "Spirits are the only solids, matter being endlessly penetrable and transmutable;" "a belief in God is remitted names and money at one time. This the foundation of all superstition," says offers a splendid opportunity to our friends, the friend and correspondent of Sister

man mind comes to understand that the in God-implies a belief in the ultimate ultimate power can not be circumscribed! overthrow of all evil and the final triby any human limitations and can reach | umph of all good, because only that no higher conception of the infinite, it which is absolute as having its life and stapt to seek relief in Pantheism or in | being in God can survive. To us whatopen denial. When people think enough ever is, is because God is. This material about God to know that they "can not universe is but an outward expression and projection of the indwelling one.

nothing can ever be evolved which is

From flowers that bloom to stars that glow But in its light my soul can see Some feature of the Deity

I am aware that what I have said will not be palatable to all classes of Spiritualists. I do not expect all to agree and be God at all. They can not see with what I may say. When I comto the matter under consideration. She thinks a belief in God is the foundation say in conclusion that I think of some superstitions which boast of no such foundation. For example, the superstition that atoms of ponderable matter voluntarily combine to form living orensity as we could turn back our clocks ganisms. Surely no such vagary as this they know nothing of an intelligence in this universe superior to human intellicould not change that impulse or reverse gence, I know this superstition is not

Anyone who will take the pains to investigate may know that matter as matso far as one world is concerned would ter has no power to organize itself into living forms. There is not the slightest universe there is no evidence of an inmovements. Since the morning stars but verifies that ancient but blunt saythere is no God."

Written for The Better Way. THE CAUSE AND CURE OF DIS-EASE.

ELIZA LAMIR MARTYN It is well upon the start to disabuse our minds of the idea that disease is prayer of any Hezekiah has there been mankind's enemy. It is not an evil enthe slightest modification or deviation tity seeking humanity's death and exfrom this uniform and everlasting order, termination. On the contrary, it is a method of life. Disease is an incident norance of nature's law. It comes as nalists there are none more positive and mankind's teacher and its method is redogmatic in their utterances than Athe- plete with wisdom. If it can not restore to any organ its proper function, for-In a recent number of THE BETTER feited through disobedience to law, it seek fields of legitimate operation else-(black beast), and that even the phrase thing that reverses her methods. She tioned causes, but I truly believe it

reduce the universe to a chaos,

nition of such power. We believe in an manities of cells, called organs, each negative only to the good. We may exbeings in all worlds than we do in con do, the failure we call disease. When to unite. tion of worn out effete matter; third, absorption of malicious thought. Thought dissolve, but because individual spirits is being recognized as a substance just of the body, and an evil thought re-absorbed is far more destructive than the retained perspiration that gave us a fever. The most advanced thinkers believe there is no dead atom anywhere and that the life-principle always has, nomes and families where a scientific spiritual with approval. We do not. On the con- Allowing this theory to be true, even Spiritualist paper has heretofore been exclud- trary, we believe that the more perfectly that which we call effete matter is made ed by reason of high-priced subscription. Truth the human mind apprehends the nature up of living, moving atoms. The atoms and attributes of the Supreme Power, that are found in insensible perspiration natural law is but God's method of do- tissues of the body, generates that little ing things. A belief in God is a belief organism known to the medical profes-

in eternal and immutable order that sion as bacteria. The waste atoms thus re-absorbed by in a God of finite attributes and parts not eternally involved. A belief in God soon reverse the action of life, causing have lifted. -that is, a consistent and logical belief a separation of parts, and death would ensue if nature, always quick to take an advantage in an emergency, did not form the bacteria, which immediately begins to perform the service of scaventeria feeds upon the tissue thus concompound which is thus set free, being mankind will be conquored. absorbed by other bodies, produces all

the contageous diseases known to huare intelligent entities and that they tively few varieties of disease peculiar comes from "a belief in God." Again complicated forms of disease. And the greater the tendency to sickness. Making all due allowance for the finer organism of man and its greater tendency to become diseased, we still find sickness that comes from causes that neither of these grounds will cover. There are diseases that can not be traced to any known to the animals, or analogous to tradictions. Our world and all worlds, evidence in that direction, and as to the anything that comes within the range of preposterous assumption that in this animal life. Therefore there must be causes above and beyond the animal me to my previous assertion that disease first sang together the perpetual sym- ing: "The fool hath said in his heart is sometimes caused by absorption of digestive organs as to cause disease. To jealous, and envious person is exceedingly depressing. If these qualities hud nervous prostration, dyspepsia, liver complaint, and a host of diseases follow. And the wise physician recommends a the patient gets away from the cause or

It would be difficult to draw a line be-

ailments.

can not comprehend or by searching sis until we reach the cell. These he old disease) in Russia, in that country spiritual gifts, to comfort men and wo. published.

therefore to all other personal croscope and definitely trace out their every breath of air and permeates every are not dead, but living in a better and in a left were the he not believe history. He must sufer the existence took of soil it moves from east to to personal in any fin to or human of about from results. Cells are little west as our planet moves, a great invisi- his happiness in the future depends on masses of matter of peculiar chemical ble belt of substance that was generated his moral behavior in this life, thus in any timits sense he thinks, wills or constitution of saved shape and con and thrown of its the hot angry, half making no pretensions to forgive sine plane. Seither to we believe that there eistence, which exhibit the phenomena crared breins of the poor, oppressed, was ever a time when to him this uni we call life. We must also infer that and down trodden Russian. This disverse was created. And yet because we life resided in each atom prior to its case producing enete matter finds lodg Cincinnation in the cell for we can not meanure and weigh the divine combination in the cell for we can not ment wherever a like quality of thought attributes in our naite scales because logically claim for any combination at resides. I don't believe a person could they innuitely transcend all human tributes that did not belong to constitue possibly have La Grippe if he was their try should not be permitted to accept a standards -it does not follow that they weats. The life of a man is simply the loughly good, benevolent, kind, and symdo not exist. Seither does it follow sum of more or less independent but pathetic. If he stood in this attitude of city otherals please remember this in that because spiritualists do not and co-ordinated lives of the cells which giving constantly giving of his loving nature to humanity, he could not have And this is the condition of health. La Grippe, because this very condition that therefore there should be no recog. The human body is made up of com- would make him positive to evil and inhuits personality in whom all creatures community having some special thing pect La Grippe Just as long as there are live and move and have their being. We to do for the good of the body as a cruel czars anywhere, generating masee no more difficulty in conceiving that whole. But what is disease? When licious thoughts through their tyrauny this infinite source of all life may be some important cell community has be- and oppression. We will have La Grippe consciously, simultaneously, personally, come seriously injured or changed so just as long as that sort of thought suland perpetually present to all orders of that it can not do the thing it ought to stance finds like substance with which

ceiving how they all can have their life such an event occurs, other organs will. Then, when we look at the habits of and being in him. We do not argue make shift and act vicariously in their even our best people it is astonishing with Sister Lyuch or the medium to endeavor to restore the former activities that sickness is not more universal. whom she refers that a "belief in God is of the body, thereby lessening the burs We are constantly re-absorbing the the foundation of all superstition." On den of the diseased organ and allowing waste particles of our own bodies. We When the post office self-is send for the self-is send for the contrary, we believe that just in prothe contrary, we believe that just in prothe contrary, we believe that just in prothe time to make repairs. When the liver
is diseased the jaundiced skin slarms
portion as the human mind rises to a
therefore not sewell as trace solution.

Notice of spiritualists Meetings in order to proper conception of the ultimate powers. the contrary, we believe that just in pro- it time to make repairs. When the liver sleep upon old feather beds, and a hair when really it is one of the best friends | we wear one suit of clothing for months foundest philosophers who have ever of the body's life and a teacher pro- and breathe over and over again the lived, the imperial thinkers of all ages claiming the true condition and quietly same air and then wonder why we are All communications pertaining to either the difference of an ultimate of this paper, is letters containing money to reach us, and make power of cod. The were neither tion known as disease may be traced to make power of cod. The were neither tion known as disease may be traced to the body's environment. The causes of anything but kind and loving thought. Then were relief to known as disease may be traced to the body's environment. The causes of anything but kind and loving thought. Then look at our food; First, unwise eating, second, readsorp-tion of our homes are filled with disease may be divided into three classes. Then look at our food; First, unwise eating, second, readsorp-tion of our homes are filled with disease may be divided into three classes. Then look at our food; First, unwise eating, second, readsorp-tion of our homes are filled with disease may be divided into three classes. Then look at our food; First, unwise eating, second, readsorp-tion of our homes are filled with disease may be traced to the body's environment. The causes of disease may be divided into three with the body's environment. The causes of disease may be divided into three with the body's environment. The causes of disease may be divided into three with the body's environment. The new tion known as disease may be traced to the body's environment. The causes of disease may be divided into three with the body's environment. The causes of disease may be traced to the body's environment. The causes of disease may be divided into three classes. Then look at our food; The neither that the body's environment. The causes of disease may be divided into three classes. Then look at our food; The neither that the body's environment. The causes of disease may be divided into three classes. Then look at our food; The neither that the body's environment. crimination mark all our habits. The wonder is that we live at all. What a work somebody must do before humanare substantial living entities and not as much as the insensible perspiration ity will enjoy perfect health. This work must begin with our food, bedding, and clothing. It must work up into all our habits and then thought will take a diviner form. We must be taught to recognize the necessity of right thinking. We must cultivate all that is high and Lynch, and she indorses the sentiment and ever will, reside within the atom. noble in our natures and the selfish. jealous, and envious thought will disap pear. We must not begin at the wrong end of the rope by trying to drive out the evil within us, but we must com the less foundation there will be for or those thrown out from the lungs mence by simply desiring to do good. vagaries and superstitions. A belief in when re-absorbed by the body and It is not even necessary to be anxious God is a belief in natural law, because united with the atoms that form the about your own condition, but you have only to try to make everybody else bet ter and happier. You won't be subject to sickness thus employed and you will find the elixir of life right in the heart the body are a deadly poison and would of your brother man, whose burden you

This must be the divine mission of the physician of the future. The physician of the past has done the best he could, He has confined his effort to results The time has come for him to take a gers by removing as fast as possible the higher position. He must aim his blows polluted tissue that came in contact at the cause of disease. He must join with the re absorbed matter. The bac- hands with nature and teach the people wisdom, then perfectly healthy bodies taminated and the poisonous chemical will result and the last great enemy of

MINISTERS VS. MEDIUMS.

With the return of every new year our Unwise eating is perhaps one of the city officials begin to make calculations simplest causes of disease. Animals are how much money can be raised by licmuch wiser than men where eating is ences from its citizens, and in their how an infinite and eternal being can menced I had no thought of referring concerned. Few domestic animals will eagerness to make a good showing on to Mrs. Lynch and have only done so make themselves sick through eating if the income account, extend their debecause what she had said was apropos left alone. Occasionally the horse be- mands somewhat beyond the limits of comes ill from re-absorption of waste the law. It is a well-known fact by all matter. We say he has taken cold and except those in office (and who should the track, oh ye generation of vipers!" ous compounds incident to the healthy exempt from the licence as provided by pletely dazed, stepped down and "Faith' action of his body. There are compara- the Russell Bill—the word medium hav- held full sway. He spat on his hands ing been by an act of the Legislature, to animals, but when we come to man March 24, 1884 (see vol. 81, page 71, Ohio seem regularly to forget this amendon our mediums for a license. And they also seem regularly to forget that mediums holding certificates from chartered Spiritualist organizations stand in the same relation to such organizations that ordained ministers stand to the Church-only that they, like many of the Methodist nomination, receive no sation or variation in their onward telligence transcending the human, it that result in such diseases. This brings salary, but are dependent on collections and perquisites obtained from their followers at large; either by holding spirmalicious thought. Auxiety, jealousy, itual circles (which are the Spiritualists' selfishness, and envy often so affect the mode of worship) or by attending calls from societies to lecture, give spiritualbe constantly in the society of a selfish, istic entertainments, hold social seances, or conduct funeral services, according day evening, February 17, 1892. Tickets to circumstances. If this seems peculiar any like qualities in your own nature to some people, and for that reason the effect is marked. Despondency, think our ministers should be licensed, we have reasons to think that the Jewish and Catholic and Chinese religions are altogether without the pale of rational Materialism, or Anthropomorphism, of growth. It is the result of man's ig-trip to Florida or California, which worship and whose ministers, too, should usually produces good results, because be licensed for holding seauces at all hours of the day, either by making to malicious thoughts that resulted in such | their followers vain promises of salvation by simply partaking of a wafer and a sip of wine, or by demanding from WAY Allie Lindsay Lynch says: "Any- separates the organ into parts which tween the diseases that owe their origin them confessions of their weekly sins and existence to malicious thought and and taking a fee for the forgiveness of Mich. name a 'personal God' is a bete noir where. Nature can not long tolerate any. those produced by the two first men- these sins, which they claim to be in their power to do. The Spiritualists' 'infinite intelligence' is altogether too is wiser than that. If she did, well she would be safe to allow fully one-third ministers (the mediums) make no such cause as editor-at-large, replying to at-

Minimist is Post of the visit of the first their loved ones the post of the first the first their loved ones the post of the first the as thurch mounters do. But if the latter is freed from beense for giving such comfort as people are satisfied with and choose to pay for, there is no reason why mediums or the Spiritualist ministhe future and not compell us to call annual attention to the amendment made to the Russell Bill mour favor?

NEWS ITEMS.

Rev. C. H. Spurgeon, the great English divine, passed to the great beyond on the night of the 31st ult.

Between the years 1590 and 1680, no less than Admi women were burned in Scotland for witchcraft.

The late Cardinal Manning was the first Englishman to receive the scarlet hat since the time of Cardinal Wolsey and the Reformation. His immediate predecessor, Cardinal Wiseman, was of Irish birth.

Verdi, the great Italian composer, once vrote on the revival of agriculture in Italy: "What a source of wealth that would be for us! Fewer musicians. fewer lawyers, fewer doctors, and more farmers -that is what I wish for any

One-fourth of the land surface of the globe is occupied by English speaking people, distributed as follows: United States, 3,500,000 square miles; Canada, 3,080,080; Australia, 3,080,080; South landlady happened to be a Spiritualist Africa, 1,500,000,

John Howard Parnell, a brother of the Irish leader, is said to own a small fruitfarm in Georgia. He is described as a seedy-looking man of forty-seven, who tians? Was this the prompting of has not met with great success in this prejudice or an effect of ignorance? In country. It is thought that he may in- either case the contributor is unfit to herit what remains of the estate in furnish news-matter for a respectable Ireland.

An evangelist, B. Fay Mills, is whoopng up a revival in Cincinnati that is making a wonderful impression. These evangelists have become great aids to the ministers in late days. If a church languishes an evangelist is called in, a lot of converts secured, and the total credited to the preacher, who makes the converts pay for the job. Then at conference the preacher shows his big list and is "big Injun" accordingly—a mere matter of business .- Gallipolis Times.

To junce by the debt that the principle European nations have to carry and interest to pay in consequence of their large standing armies, financial ruin seems to be their destiny. France has the largest debt; it being over six billion dollars. Then follow Russia with \$3,600,000,000; England with \$3,566,200, 000; Italy with \$2,226,200,000; Austria with \$1,857,600,000; Germany with \$1 790,800,0∞);and the other fifteen European States with \$4,176,400,000. The whole world will, some day, be on the verge of bankruptcy, and a general liquidation will be the only outlet. Probably it will prove the medium for a universal peace.

A religiously insane man at Crawfords-E. Church congregation, January 14th, shouting, "Clear the track : my name is Faith, and the Lord is guiding me. Clear of all superstition. It occurs to me to has a fever, which means that a sudden be best informed on this matter) that Arriving at the altar he said that the change of temperature has closed up the mediums who hold certificates from people would much prefer hearing him natural avenues that carry off the poison- chartered Spiritualist organizations are expound the gospel. The minister, comand, brandishing his fists, began a terrible harangue, pacing back and forth we are overwhelmed with numerous and Laws), stricken from the above named like a caged beast, his remarks being bill, in order to extend to Spiritualists abusive and vulgar, in the extreme. Afwhen I hear Spiritualists declare that more intelligent the race or nation, the the same privileges accorded to other ter a few moments one of the audience religious bodies. But our city officials recognized him as George Cook, a farmer living several miles distant, and ment, and thus make their annual call going to the platform and calling him by name succeeded in quieting him somewhat. The excitement was at its height when several men rushed in with handcuffs, having followed him from home, where he had suddenly gone stark mad over religion.

PERSONALS.

Contributions accepted : E. J. B., E. L. M., J. F. C., If you wish to gain health read Eliza

Lamb Martyn's article on fourth page. A masque party will be given by The

Society of Union Spiritualists at G. A. R. Hall, 145 West Sixth Street, Wednes-25 cents.

We are sorry to announce the sudlen transition of the mother of Mr. C. B. Gould, of Cleveland, O. An obituary among others that have been delayed for want of space will appear in next issue

Like many others, we sympathize with Mrs. Perrin in her bereavement at the loss of her daughter, Mrs. Lena Bible. Those of our readers who desire to do so also may address Mrs. l'errin at 417 Sixth Street, corner of Perry, Detroit.

H. W. Richardson, of East Aurora, N Y., is doing some efficient work for the vain promises nor set themselves up as tacks on Spiritualism through the secu-Review the history of La Grippe if you vicars of a deity with power to forgive lar press. As his articles are able, cour-It does not follow because Sister Lynch | Let us follow the chemist in his analy- please. It started this time (for it is an sins, but simply endeavor, through their teous, and rational, they are accepted and

Mrs. R. S. Lillie is interesting herself for our "Ladies' Aid" which should be an incentive to our lady citizens to be also

Mrs. Kate Gill is the authorized agent to receive subscriptions for THE BET-THE Way at the Psychical Research meetings, at Douglass Hall, Sixth Street.

Dr. A. I. Swarts writes that he has moved his Cincinnuti office to Lookaut Mountain, Tennessee, where he has permanently located with a working force. From what we learn about an institute, a pa er, etc., he is soon to be heard from, it would seem.

It is not the medium but the phenomena that convinces the skeptic and investigator of the claims of Spiritualism In reporting phenomena therefore the writer should dwell on the facts, and especially those that contain tests, and not devote the best part of the report in praise of the medium. If the facts are good the medium can not fail to obtain the credit for them. Das Work lobt den Meister (The work praises its master)

Electric lights in Cincinnati cost \$1.44 per year against \$85 in Chicago. Now, in order to secure more and cheaper light in Cincinnati, a number of public spirited citizens -- the most active among them Spiritualists-are taking practical steps to have the city own its electric light plant. All who are interested, are therefore invited to attend the meetings to this end at G. A. R. Hall, 115 West Sixth Street, every Friday evening at

Last Sakurday's "Cincinnati Post" reported the suicide of a young man as occurring in a "spiritualistic joint" on Carlisle Avenue because the suicide's Why not also report the suicides that occasionally take place at our hotels and boarding houses as "Christian joints" because the owners happen to be Chris paper like the "Post."

A. B.—As you did not give your address we could not reply and give you the comfort asked for. But we find through the influence your letter bears that you are very sensitive to impressions and can draw your own comfort from those you love by simply concentrating your mind on them with the desire for light. A momentary passive mentality will make you receptive to replies, thus obtaining all the tests you need through your own mediumship. As this becomes perfected you will develop intuitive or mental clairvoyance and then be able to locate your loved ones. Such is first-handed spirit-communion and the most reliable for personal use or information. You may draw inferences from this for the benefit of others as you develop in the comprehension of life's aim. The seance held at the Union Society's

place of meeting on the 27th ult, was a success both in attendance and results. Over 200 people were present, and despite such an inmense circle the manifestations were remarkable. Mr. Willis' control, John Morris, was spokesman, and alternately manipulated the trumville, Ind., went tearing through the M. pet and materialized. During a trumpet manifestation a "profane" struck a match and disturbed the magnetic relations which darkness produces in certain of the spiritual phenomena—the motion which light causes disintegrating the particles or molecular affinity neccessary for physical manifestations. But, had it not been for the charity of some goodnatured Spiritualists who sat near the gentleman in question and refrained from exposing him to the indignaut majority, there would have been a motion manifest in his corporeality which would have produced an unpleasant concussion to his magnetic relations that he would not have been able to adjust without the aid of various magnetic healers in conjunction with a surgeon or two. But as it quieted down again, the spiritual manifestations continued; and with the exception of a few chronic grumblers—and principally because they could not find fraud everybody was pleased and surprised that the results were as good as they were in so large an assembly-and despite the Pharisees that had managed to get into the camp unobserved or upon faith of a fair exterior.

How's This! We offer One Hundred Dollars reward for any ase of catarril that can not be cured by taking Hall's Catarrh Cure.

F. J. CHENEY & Co. (Props., Toledo, O. We, the under signed, have known F. J. Chency for the last fifteen years, and believe him perfeetly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

WEST & TRUAN, Wholesale Druggists, Toledo, O. WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonals sent free, Price 73 cents per bottle. Sold by all Druggists

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Watch the tag on your wrapper as it indicates the time when your subscription expires. Renew immediately if you do not wish to lose a number of your paper. We cannot undertake to notify every subscriber of the expiration further than to print THE DATE OF EXPIRATION ON EACH YELLOW TAG WITH YOUR NAME. If you cannot afford to renew for a year, send in a half yearly or a quarteriv aupscription.

Correspondence.

Cincinnati, O. el Sanday was a red letter day in Mrs. R. Tillie vengagement with the matrix of 1 aa sectionists in this cars. The marning and evening of the were not unity character.

e ed to talk by these but by two as nose and tences. as any religious assemble could wish for The and the constitute on applicate to the training of the training mental masse congregational singing and so. Sheeban's lips. to Mr John I brillie the sweet spiced art

a fee remain here but for a season. The spirit Temple Berkeley Hall No a Berkeley wireet. sectorial and earth is but one of the temporary confusion arises at times especially with peoe fact that not even matter is subject to an plain Readers will notice that the name of has been prusen to be but a changeable cutity claim actual knowledge on the subject. And if we are wrong concerning it there is no knowl eige extant. The new revelation has proven the Christian heaven to be but a metaphor, and that the real spiritual world is akin to the material world in being a counterpart of it and crued by the same laws occupying space as this one does only that its fabric is of a fuer texture and one adapted to the spiritual body or man, or rather, the man in his perfeeted state. We are not the only ones who believe in a dual existence. The New Testament already tells of a ' natural body and a spiritual will, meaning a physical and spirit body or soul Science does not announce its discovery but it has so far only investigated into matter But science has been instrumental in banish

tends from the earth's surface upward and belts it as spheres which are inhabited by souls acearth-bound and in darkness until it chooses to begin a life of unselfishness and purity in order to get out of its unhappy state.

evers and prophets of the past have spoken of these belts or spheres as the third and fourth and even the seventh heaven. Modern revelations corroborate this, and tell ances. Christians hope for it and strengthen this hope by saying "My redeemer liveth and J. too, shall live." Spiritualists have more than a hope. They have the actual knowledge of a future existence. Some may argue that we delve to. much into this subject. But it must be remembered that there are homesick souls who are constantly coming into our fold to hear of the joyous news-people whom orthodox teachings have not satisfied and urge none to believe or accept our teachings but every loss by death that people sustain hastens them into our ranks to find out something of their loved ones; and they simply remain and ask for "more light." which keeps us constantly busy soothing their heart's socrow and showing them the way to become happily re-united with their loved ones in the luture. spiritualism teaches in connection with giving consolation that man can not reach happiness needs quality of mind and of heart to avoid the darkness of the earth's lower spheres. There is no change in the twinkling of an eye vious to it-morally and mentally considered. If he has neither goodness nor virtues to uphold him, he will had himself in the balance wanting. His mission in this life is to apply the divinity within him to his outward around him who sorrow when he falls to do this. It may be a child, a mother, a sister, or are now admonishing to higher and purer aspirations. Are such teachings immoral as some hypercritical, fault-finders cry? No; Spiratualism has but good for the investigator. It gives renewed hope for a moral life, and warded; for it proves by tangible evidence that

The Ladies' Aid of the Union Society of Spir itualists held its usual Wednesday afternoon anceting January 27th, Mrs. McCracken presi ding, and a large attendance of members and for one more," in this instance was not applicable, as every available was occupied. The regular business was transacted, and

there is a luture home for the soul.

Mrs. Lillie, in her genial and pleasant mauner, announced her willingness to answer questions, and voice any thought her guides the phenomena, are at the same time philosowould send forth; and it was not morsels, but good, generous pieces from the "loaf" that was given-which, to the honest heart and soul- notes to extol particularly individual workers; builder, will be food for continual feasting. SARAH J. JENNINGS, Sec'y.

THE PSYCHIC RESEARCH SOCIETY.

The main hall and window ledges, together with the ante-rooms, were filled by an earnest, intelligent audience last Sunday, while many were turned away for lack of seating or standing room. The services, as usual, were opened by Mrs. Adah Sheehan in invocation, followed by singing, then the lecture proposed by the audience. On this occasion profound wisdom. logic, and philosophy were shown upon all questions answered. Flashes of wit that brightened the great audience and moved them to all into the clearer atmosphere of spiritual principles, and above all, the ring of earnestness and interest in the affairs of human life Ahat made this service one long to be remembered. The lecture was followed by tests of spirit presence through the mediumship of Mrs. Eva Sagmaster, who shows great advancement in the two short months of her public service. Many people in the audience were the happy recipients of spirit messages. Names were given in many instances, descriptions and messages following each other rapidly, and all acknowledged as correct. One of our cause, and we have great reason for rejoic the pleasant events of the afternoon, which was in the nature of a surprise to all the me-Sagmaster and the rendition in a highly creditable manner of an inspirational song. It was beautiful and received the applause of the

Notes From Boston.

the latter has latter under under services these standing regular The First Spiritual Lemple Spiritual Fra-erace ps'drime on the ear hesaid Mrs. Little terminy Society and the Boston Spiritual

lodes with me may regard this as mere assert ple at a distance on account of the similarity tim because it is said one must first live an in the names of these two societies, when ap--raity to prove it. But we inter this from pearing in the meeting notices. Let me exnifilation then shy should the spirit. Marter the urst is "spiritual Fraternity Society." Before the building of their magnificent structure M ad has been proven to be superior to matter their meeting's were held in the parlors of Mr at it is limities, and like matter a substance. M. S. Ayer, where was planned what was after and man being composed of this substance our ward carried out in the erecting of the first retwo feels us that it too is indestructible Spiritual Temple and that is what it is in real The fact that man has ever believed in a future sty the first spiritual temple. Not only of Bos. existence is one exidence of the truth for it is low but as a piece of architecture wirthy of the the soul itself that says this -it is the soul that name of temple it being the first we can boast a now its own indestructible nature. The past of, some rew churches and halls we have had

is given various pictures of the it e hereafter, but this is a magnificent and costly building till it was left for spiritualism to reveal the and from the time the society dedicated and true state of the spirit or the home of the soul. moved into it the me ting notices very prop-Beturning spirits now tell of their existence by erly have been headed. The First Spiritual tangible and irresutable proofs and thus we Temple corner of Newbury and Exeter Streets. Spiritual Fraternity Society." Before the building of this temple a society was organized under the direction of the spirit

guides of Mr. W. J. Colville, he having been holding meetings for several years in an independent way with a large following and very successfully. His guides wished to make the work permaneut by organizing a society which should continue the work they and he had so successfully carried thus far. This they did with the assistance of those they found willing to do on the earthly side, and Mr. Colville's spirit mother named the society " The Boston Spiritual Temple." The one referring to the building or place of meeting, the other being the name of the society. But confusion of names was still greater when the people of ing erroneous theories on the future and paved Boston were treated to a "rule or quin' spirit the way for spiritualism to announce its dis- in the way of an almost unheard of indignity put upon the Boston Spiritual Temple by a forinquiry has led us to realize that the spirit mer officer. When at the time of opening the world is immediately around us, that it ex- meetings the first of October last the officer referred to and ruler with a motive well understood by those acquainted with the movement. cording to their purification-unselfish love advertised another meeting in the secular press carrying the spirit into higher and purer and by an enormous bulletin board which said realms constantly, while the opposite holds it to passers by, "The Boston Spiritual Temple at earth-bound and in darkness until it chooses Horticultural Hall." The parent society with becoming dignity moved on in the even tenor of its way, compelled of course to take legal measures which is always to be regretted especially among Spiritualists, yet which will sometimes be found a necessity while there are those professing to be Spiritualists who fail to of them as the abodes and habitations of apply its principle to their lives. But the Bosour departed relatives, friends, and acquaint- ton Spiritual Temple at Horticultural Hall is now a thing of the past, the law having given the original society its rights and prohibiting the use of its name by any other. It has been claimed that this society has removed to Steinard's Hall; but anyone acquainted with Mr. Colville and his guides know that they would not long remain under such administration. Mr. Colville does a work peculiarly his own; calls a special class of hearers, and his marvel ons inspirations are always appreciated, and woom Materialism has given nothing. We he and his work will again be warmly welcomed in Boston. No Spiritualist objects to additional societies started upon true principles and inspired by right motives. But they who are actuated by false motives and endeavor to build upon injustice seal their own

than man who governs this vast movement. A description of the 'First Spiritual Temple.' standing in the popular church region of the in the future by a material agency, but that it Back-Bay District, of Mr. Ayer and his munificent gift, has been given through our spiritual papers by those well qualified in the past. Their present permanent speaker and for sevspeaker of ability and earnestness, while a number of others are heard from the temple platform during the season. Their meetings consist of one lecture each Sunday afternoon at 3 p. m. Sunday-school at 11 a. m., and There are througs of living witnesses Wednesday evening social. The Boston Spiritual Temple has always aimed to place upon its platform the ablest exponents of the spirittriend who sees our actions; and it is they who (ual philosophy-and feeling for the past few seasons that it was for the health and best advancement of the society and all it interests to have one speaker whose interests were more nearly identified with them as in some sense a settled speaker-have therefore chosen Mrs.R.S. proves that goodness does not remain unre- Lillie as such, giving her engagements for the past eight years, beginning with one month and giving some seasons four, five and as high as six months, which is sufficient guarantee of ability to supply the demands of at least a majority of those interested Spiritualists and difficult class to please. There is a restless desire to hear truth presented in its varied of that article, Mr. Lyman C Howe, many renom na, curious, exciting, and marvellous, it to they are not interested. But there is a grow-

doom. It could not be otherwise by Nature's

immutable laws, and by the powers higher

ing class who, while they value every phase of phical and thoughtful. It is not the intention of the writer of these for although "one star differeth from another star in glory," each has a light of its own-s place of its own. Spirits have called the workers from every department in life-the pulpit, the counting-room, the factory, and the kitchen. What shall we say when the call has been answered by such men as Sidney Deau, who have shaken off the trammels of theology, and stand as giants of strength in defense of the truth. When it has touched young men with every promise of success, beckoning them onward and feeling the hand of the unseen upor them, they have turned and followed through bitterest of persecutions the light within and the brokening hand of the spirit. Such a one laughter and applause; eloquence that lifted is the wonderfully gifted and highly spiritual tering to the Beston Spiritual Temple at Berkeley Hall, the last three Sundays. When it has called from places of prominence and public trust such men as J. Frank Baxter, with his combination of powers. When it has called from the work-rooms of the land such as C. Faunie Allyn, Sarah Byrnes, Edgar W. Emerson Joseph Stiles, and many others head from this we do not mention, but whose work is just as important. Truly we must say ours is a glori-

in referring to Miss Webster in last redinms included, was the entrancement of Mrs. port it should have read "inimitable," and not OBSERVER. "immutable reader." Remember that the patter Way gives

audience. Mrs. Sheehan arose for the purpose the advanced thought of leading minds. Sent of diagnosing disease, but hesitated a moment on trial three months for 15 cents.

fasored people with one voice sang the classes of of truth contained therein and at ... those imperative and active and until a demand to as any religious assemble could wish for The home and with happy hearts waited for the somedia the collection were Mrs. Mary Hayes the higher teaching of Spiritualism is made selection and spiritualism is made to see any spiritual suit and with happy hearts waited for the somedia the collection were Mrs. Mary Hayes the higher teaching of Spiritualism is made selection and spiritualism is made to select with an and with happy hearts waited for the somedia that collection were Mrs. Among the higher teaching of Spiritualism is made to select with an and with happy hearts waited for the collection were Mrs. Among the higher teaching of Spiritualism is made to select with a spiritual selection and the higher teaching of Spiritualism is made to select with a spiritual selection and the higher teaching of Spiritualism is made to select with a spiritual selection and the higher teaching of Spiritual selection and the higher teaching of Spiritual selection and the selection and Hirse the communications received through spirit and were those signing their names as wim the The evening services were simply varied of softribulated and legalized as religious bodies had ingreg latter. The Home of the evening services these standings.

Notes from Boston.

White formerly editor, the Banner of Light Many 1 Kich, Cornelin D. Bachanan Susceptions the services these standings. latter speaking quite lengthy on the all portant question of slavery from a spirit standpoint however speaking on the slavers

> conditions of theological teachings After the first speaker had nuished the chairs is not gold that glitters. Nours for truth ian Mr. Daniel Coons, arose, saying it had. Mas C. H. Hischells. man Mr. Daniel Coons, arose, saying it had been suggested that the audience sing one verse of the hymn. Neater My God to Thee. and after that devote the minutes of silent thought or prayer to our esteemed president Mr Bogert, who had again been laid on a bed of stekness. He would also kindly ask that everyone try and trausfer his most divine thoughts on our afflicted brother.

Miss Apple 11 Hinman of Connecticut, on taking the platform, spoke in very pleasing and harmonious terms of all the by-gone morkers in the spiritual held she had been ac juainted with but who had joined each other in the celestial spheres, with the exception of one Mrs Ruggles, who being still with us continued to do her work, known to some, to a great many, however, unknown, but at all times an earnest worker in the field, although change and progress had been rolling their enr-wheels forward, also in our spiritual field of work mind controlling the body, the only question of the day being, shall it be controlled in an ignorant way, or in a way of wisdom.

Mr. Richardson, one of our best volunteers spoke on Spiritualism as a truth, the Church however, calling it a delusion, giving some very good points on biblical history, comparing the same with the manifestations of the pres

Mr. George Deleree commented on the different thoughts expressed by the foregoing speakers, taking up very intelligently the subjects of mind, body, and spirituality, commenting also in very feeling terms on the five min utes of silent prayer tendered our president Mr. S. B. Bogert.

Mrs. Dr. Hervey followed the former speake in the same line of thought, touching upon the subjects of growth in Spiritualism, inter change of thought, and sectarian Spiritualism the latter not meeting with her approval.

Mr. Miller, rising from his seat in the audi ence, spoke in very commendatory terms of the mediumship of Mr.W. S. Divis, suggesting that THE BETTER WAY and "Banner of Light" should take more pains in investigating this matter, and if found as represented should publish the same.

Captain Dye, taking the floor after Mr. Miller, spoke in the same commendable terms of the mediumship of Dr. W. Keeler, who, a few days ago, had given a very satisfactory seance at the hall for the benefit of the home connected with the Brooklyn Spiritual Associa tion. F. F. K.

Mrs. Adah Fove closed a two months' engagement at Conservatory Hall on Sunday, January ist. You much praise can not be given for the kind and quality of spiritual work she did while here.

A large and appreciative audience was present at every seance given. Many of the more thoughtful minds that were inclined to liberal thought on spiritualistic themes became deeply interested in the demonstrations which Mrs. Foye gave of spirit power and control.

The missionary work Mr. Rand had in view in presenting Mrs. Foye to the Brooklyn publie has been most satisfactory to the well-wishers of the cause of Spiritualism. While she lays no special claim as an expounder of the philosophy which is being deduced from present spirit-phenomena, her introductory lectures were forceful in awakening thought in the line attend to any public duties. But as a compenwhich the phenomena she presented sug-

ualists in this vicinity, was so well pleased and enthused with the phenomenans presented by Mrs. Foye that he has consented to occupy the platform at Conservatory Hall the Sunday: of February, to still further emphasize, elucidate, and make application of the wonderful phenomena which so many strangers to this field of research had witnessed the past two months. The field has been thoroughly cultivated preparatory to the growth of spiritual knowledge, which humanity so much needs, and which, in a great degree, rests with the advanced intelligence to carry on the work through our public lecturer.

Grand Rapids. Mich.

Please allow space in your valuable paper for the undersigned to correct the misapprehension which may arise in the minds of distant readers of the report recently published by you, bearing the title, "Impressions of Grand Rapids." For reasons best known to the writer friends present. The old saying 'always room forms. Based as Spiritualism is upon its phe- putable, intelligent Spiritualists and their work here have been greatly misrepresented has created this state of mind, and there is a and belittled in that report. The Union Society large class, that if this element is not appealed here, which has at present by far the largest following, has been in successful operation nearly six years, and runs in some respect much after the methods of the society reported by your Albany, N. V. correspondent. J. D. Chism. Jr , but is not as perfectly organized. It is not opposed to hiring speakers occasionally, but must have the money in the treasury first. Its work is unostentations, but more far-reach ing in its effects for good and far more selfsacrificing than a transient dweller among us can be cognizant of especially if prejudiced by those interested in mistaking facts, which he has taken little pains to learn from his old and true friends here. That there is not united effort here is true. The causes are from natural incompatibility in part, and largely from greatly differing ideas as to methods of work. The Union Society stands by mediums, especially those persecuted by so-called Spiritualists, and is willing to give them an unbiased hearing and room to demonstrate thoroughly whether they are genuine mediums or not, irrespective of what hearsay denotes. Visiting mediums, therefore, say, "we feel most at home with you people." We are willing to "live and let live," and do not expect to build up by efforts to pull some one else down. The Union Society does not attempt work it is not funncially able to perform. It is not incapable of teaching the "higher truths of Spiritualism." Its home talent will compare favorably with platform, and all over the land, whose names traveling talent, in all phases of mediumship Its idea of all mediums who require money for services is that they are "commercial mediums," whether mental or otherwise in phase its social life is harmonious. The published statements of air. Howe reflect a one-sided view of the motives and work of by far the largest kind, and virtuous man, and withal, an intelli number of Spiritualists here, whose aims are ever to uphold right, spread truth, within the bounds of moderation, without incurring debts

to follow and locate a spirit she saw. That moment was fatal to the hopes of those and consent the fatal to the hopes of those came for diagnosts for one by one the initial bies present upon her for recognition the she closed the descriptions only in order in give and diagnosts horse closing so given another of the happy days of communical with the spirit friends who delight to mingle with mortals at Douglass Casile Half. Then the factored prople with one voice sangues and the state of truth contained therein and a prople with one voice sangues and to the spirit intends who delight to mingle with a factored prople with one voice sangues and to the spirit intends who delight to mingle with a factored prople with one voice sangues and to the factored prople with one voice sangues. The spirit intends who delight to mingle with a factored prople with one voice sangues and to the factor of the spirit intends who delight to mingle with a factor of truth contained therein and a proposal and the spirit intends who delight to mingle with a factor of truth contained therein and a proposal and the spirit intends who delight to mingle with a factor of truth contained therein and a proposal and the spirit intends who delight to mingle with a factor of truth contained therein and a proposal and the spirit intends with the spirit intends who delight to mingle with a factor of the spirit intends who delight to mingle with the spirit intends with the spirit intends who delight to mingle with the spirit intends who delight to the spirit with the spirit intends who delight to the spirit with the spirit w class, and the public at large any amount of forced supply at a straining expense is an over production and fall a flat on the market as the ate slim attendance on such ministrations in the Progressive Society i hall demonstrates it written in instice to merabers of long suffering of mind which should be freed from the slaved fulcity. But a hist is sufficient to show your readers that in thrand Kapide as elsewhere all

Springfield, O.

We desire to call attention of the many read-ers of your valuable paper to the fact, that we in this city are not sleeping on our rights and privilege to investigate the occult laws govern ing the spiritual phenomena of the visible and visible world

We have many people in our beautiful little ity, who are earnest and sincete seekers to the truth, indeed this has been a week of re joicing long to be remembered by us all, and we are led to believe that there are more things in heaven and earth than are dreamed of it

ur every day philosophies.

Mrs. Seery of Dayton, O has just closed a series of seances, which were largely attended by many of our best citizens, including both ladies and gentlemen some of whom are Church members from the different Churches of the city. At every seauce our spirit friends gathered around us, and it seemed that the very gates of heaven swung open, the veil was parted and we were brought into sweet com munion with departed friends and relatives who were determined to ameliorate our conditions in life by imparting knowledge of the greatest importance to us, proving to us what has been preached recently from our orthodox pulpits by some of our divines, that the jour ney from earth through space to heaven is not a long one and that our dear departed one can come into our parlors and sit and talk with

us and we with them. Mrs. Seery's particular phase of mediumship is trumpet speaking; that she is a gifted medium no one will doubt after once having given

What a blessing she is bestowing on the human family, while sitting as a medium be ween the living and the supposed dead, thereby enabling us to press onward and upward that our spiritual development may be com

The manifestations with few exceptions were very strong, some speaking in an audible voice so as to be heard at any place in a large room. Mrs. Seery's control is a masterful spirit speaking with great force and wisdom, in structing the circle what to do to bring the est conditions for the spirits and mortals.

The seances were held at the residence of Dr J. H. Hartwell, who, with his estimable lady blest with such congeniality and culture that we can say truly there is a fit place for the communion with the spirits. May the doctor and wife live long to bless the children of this earth. Mrs. H. has many high mediumistic gifts herself, which she is not yet ready to make public.

Denver, Colo.

Benjamin Longrigg, assistant editor of the Rocky Mountain Celt." writes that Mr. Jules Wallace is giving satisfactory entertainments at 1545 Champa Street to large audiences, his tests being interesting and comforting to those who receive them, which, of course, means that they are correct.

Mary C. Dough writes that Mrs. S. M. A. Bartholomes, one of Denver's best and most reliable co workers in the cause, and who for the past five years has made many converts, is ill and has been for several months, and unable to sation her guides have developed her latent qualities for independent slate-writing, and Judge A. H. Daity, one of our foremost Spir- she now receives messages under test conditions, and gives names and dates correctly, and may compare with many an older medium.

> Mr. Jules Wallace, from Australia, gave four seances in McMinn's Hall, which were largely attended and thoroughly enjoyed by everyone. all the tests being acknowledged. He is undoubtedly the best medium that ever visited Denver. He is an earnest worker in the cause. a gentleman of striking appearance, and a man with a large heart for the poor. My husband and I had a private sitting with him and received satisfactory evidence that he is a good medium, and we think it is the duty of all interested in the cause to encourage such. Mr. Wallace is at present located at the Belvidere House parlors, No. 10 and 12, Curtis and Fiteenth Streets. Yours. MRS. G. STANLEY.

> > New Orleans, La.

Sunday, January 10th, Brother A. C. Ladd again occupied the platform of the Association of Spiritualists at 50 Camp Street. Quite a number of subjects were handed up for the lecturer's consideration, that were ably auswered. Brother Ladd is doing a noble work, and much appreciated by the friends of progress here,

Thursday, January 14th, the Ladies' Aid gave another enjoyable entertainment for the beneflt of the association. The program was varied, and consisted of music, dramatic readings by Mrs. Cook, a taice by three of the members, and tableaux. Mr. Cook read "The Famine," and then the wooing, the home-com ing and the death of Minnehalia was beautiful ly depicted with rich costumes and red lights The hall was then cleared, and the young folks, led by Captain Jack Abbott, danced untimidnight.

Mrs. In Ketterer painted and donated a beau tiful winter scene to the Ladies' Aid, which was raffled and netted some \$10. The ladie provided coffice and cake, which were well pat rontzed.

Brother A. C. Ladd's Jecture, Sanday, Janua ry 33th, was listened to attentively by the au dience, which completely filled the hall. The subjects were suggested by those present, and were such as to suggest thought and careful consideration. The lecturer closed with a shor liscourse on "Spiritualism and its mission." Mrs. B. A. Cook closed with character read ngs and tests.

Bishop A. Beals will occupy the platform dur ing February, and may be addressed at 50 Camp WM. BRODIE, Sec'y. Strect.

East Aurora, N. Y.

Fremont Powers writes that this beautifully ocated village-seventeen miles south of Buffalo-has awakened to the needs of the hon and has called for a Daniel. And one presented himself of whom the villagers are very proud He is Mr. H. W. Richardson, an unassuming gent man, whom affection brought into the tunks and where he was comforted. Since then he has become a member of Cassadaga that may cripple their usefulness. Those of Lake Free Association and done much public us so unfortunate as to be classed by Mr. Howe good when and were opportunity afforded.

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There is a storm apon the materi And the waves come suggests a gr Presgnied with old scene averges Impaing mostly to the saura

From thy depths come mourants swices Mingling with the dowing tide

Weary sont disturbed and rearful builths surger-chaing dowing-furlow they wherey thou go omes a shadow o er thee stealing

Chilling, freezing while you weep

tion the chastening hand feattroughly Thinkest thou the way too steep? Blinded and so haven wreing, No green tales, naught but the sea

Are thy ships all sailing, sailing recember away from thee ' seems the life a sea of trouble-

Diamai sitres a pall about ther Ne er a pilot for a guide Watch your ship as she goes bounding O'er the water a trackless way

In a haven she il yet anchor On some fairer brighterday O, faint heart, beyond the surges Far beyond the clouds and storm

Be then brave till you bright more Phough the life to-day be dreary. Penceful waves shall on the morrow Make thee less disconsolate.

There s a haven and a pilot.

Trials are the beavealy wine press souls are but the trodien vine Through Gethermane a we re passing Ever neurer the divine.

Written for The Better Way. CHURCH OR NON-PROHIBITION **RULE-WHICH?** MYRA F. PAINE

This may seem on the face of it a strange question, but to me it seems one of vital importance. Without stopping to think, the majority of people would answer at once, "Why, of course, the Church power is preferable for the best people are there, the best class of society and their power will always be exercised for good." But what says history in regard to the ability of the Church to ase its power for harm instead of good?

St Bartholomew's massacre, in the sixteenth century, by which over 50,000 lives were taken in the most brutal manner, because the Huguenots had dared to come out from under prevailing Church rule and form a new denomination with greater freedom. The Pope, as the head of the Church, King Charles, as the head of the government, with his mother, Catherine de Medicis, as instigator, made a combination whose deeds. as recorded in history,make one's blood curille even at this late day.

In the eighteenth century came the French Revolution, a war between Church and State, which caused rivers of blood to deluge the streets and human lives to be sacrificed like wild beasts, ending in the overthrow of Christianity and the establishment of Communism.

The burning of Servetus was another religious act sanctioned by the power of liberty, and the priviledge of worshipping God according to their own consciences, led our forefathers and mothers to brave an untried ocean voyage, and the rigors of an unknown climate, and the deprivations of a new country, in order that they might enjoy that liberty. peculiar views.

In the eighteenth century, God's brought to bear, as a consequence, over a million human beings, largely women, were put to death. Nearly one thousand in our own new, free country, simply because power was yoked with ignorance and superstition, and it was thought that every effort made by the spiritual forces-which have always been the light bearers-must be quenched, lest the Church should suffer. The blue laws of Connecticut-which made it a crime for a man to kiss his wife or baby on Sunday, or to travel on Sunday, even to go for a doctor, or anywhere but to let just issued by Thomas Whittaker, 2 Church-was another example of the power of the Church to bind the human will and clog the wheels of progress.

You say why rehash all this? Those days are over and we are not going back?

Are you quite sure of that? There are laws on our statute books to-day in no sense behind the old blue laws, and Proof of Immortality. By Wilson Niceunder our Presbyterian president with ly, M. D., Ph. D., author of various other his Methodist millionaire Sunday-school gems of this order. Cincinnati, O., pubsuperintendent postmaster laws are being enforced to-day which have stood a dead letter for so many years, that the present generation does not know they are there.

The freedom of the press is to-day a veritable farce. Editors are arrested on any estensible plea and are to-day serving sentences in our penitentiaries for publishing the honest thoughts of earnest men and women upon subjects of importance along the different lines of progressive work.

Women's Department. The efforts of the Prohibition party to get God incorporated into our constitution, so so to make of our gatton a Chr . tion nation, which the framers of our constitution strengonals and wisely stocked, is significant. Another signifiintensibly working for temperance, are pledged to the support of the Probibiwhen woman's yote will be accepted at the polls and she will have equal political power with men. A large majority of the women working valuantly for temperance in the W. C. T. U. are Church women, under the jurisdiction of the priesthood, who still to them are the mouthpieces of God. The dearest object of their souls is the Church, and they are honest and earnest in the belief that they are doing God's service when petitioning for God in the constitution and Sunday observance laws, the closing of the exposition and all places of amusement. and all else that follows in the wake of these efforts.

Our liberal women, seeing the havoc intemperance is making in our homes and families, with blanched faces and ready to join anything or do anything to help stem the tide; so for the sake of temperance work they join the W. C. T. , and shut their eyes to what lies back of that work, thus becoming allies of the Church power. It is quite evident to those who stop to think and who watch the signs of the times, that the spirit of intolerance which burned witches is not all extinct in this nineteenth century.

Within the past few months a Unitarian society has sprung up in this town of churches, and a good Christian sister made the remark to one who attends there, "its perfectly dreadful; those Unitarians ought to be drummed out of town." All that woman wanted was the power, and combination of such sentiments is what gives the power.

Methinks I hear some one say, "That is a very good argument against woman's suffrage; but I think, in my next article, I can show you a better way out of these difficulties than the continuance of an injustice, which in itself has done much to make woman short-sighted and trustful where she needs to be "wise as a serpent, though harmless as a dove."

STRAY THOUGHTS.

The London "Christian World" says: 'The first qualification for the modern minister, next to knowing the gospel, is to know accurately the age he is living

Justice conduces health; for according to the law of like attracting like, it attracts the harmonious elements of nature to the individual dispensing it, just as the opposite attracts the discordant and consequently impure elements.

There is said to be nothing better for the complexion than to eat oranges and plenty of them. A famous French beauty of the past often ate as many as two in France to help the complexion and to that form of religious superstition. destroy wrinkles, and there was a famous The Egyptians had their Osiris, Horus. face in any other way.

But the trouble was they brought with Protestant Church as a vision rather cians, Astaroth, Milcom, and Chemosh them in their own souls the elements of than a possibility, a popular Church or the Greeks, Zeus, Poseidon, and Hades tyranny and discord which had driven gan advises that a trial be made to unify the Romans, Jupiter, Neptune, and Pluto them out of their own country. No the species of one sect first-the Metho- The Tyrian trinity consisted of Belus. sooner had they set foot on the new soil dists, for example, of which there are Venus, and Tamuz; that of the Teuenced similar persecu- twenty-nine kinds. Spiritualists should tons, Fenris, Midgard, and Hita; of the tions. The Quakers were forced out of find no difficulty in organizing after that Goths, Woden, Frigga, and Thor; of the the older settlements and compelled to piece of information, though two kinds Celts, Hu, Ceridwen, and Craiwy; of the seek newer fields in order to enjoy their of Spiritualists are about as difficult to Scandinavians, Odin, Vile, and Ve; of the harmonize as twenty-nine kinds of Mexicans, Vitzputzli, Tlaloc, and Tezca-Methodists, and there does not seem to tlipoca; of the Peruvians, Apomti. command against witches as recorded be enough who have outgrown their in | Churunti, and Intequaoqui. in the supposed infallible Bible, Exodus herited opinions or qualities to accept 22, v.18, caused the Church power to be Spiritualism in its simon-pure condition man is immortal. Not as a belief, but as Psyche, of the Platonic Mysteries; the a fact, proven by the spiritual phenomena through the gifts of mediumship.

LITERARY.

Character Reading. The "Human Nature Library," No. 19, is entitled Character Reading from Photographs, by Nel son Sizer. Price ten cents. Fowler & Wells, 778 Broadway, N. Y.

In the Time of Sickness is a very stimulating and suggestive little book-Bible House, N. Y. The author is the Rev. George Hodges, a well-known minister of Pittsburg. His message to those in sickness and distress is uplifting and comforting indeed. Send ten cents in stamps for a copy.

Life Beyond the Grave; or Positive lished by the author.—In this brochure Spiritualism is given a classical bue, and would find entrance to the hearts of the cultured in taste and refinement, and due to their action can be most satisfacwithal presenting some striking tests of torily examined. spiritual phenomena through two of Cincinnati's most honored mediums. We will give our readers samples of the phenomena herein described in a later issue of THE BETTER WAY.

In this world the elect are very in frequently elected.

In the course of a cal discussion, I maintained that a weakminded person could not be a free-My opposent is a profound cant stree that shows which way the Catholic, and says that free-thinkers are wind blows, is the fact that the W.C.T. a set of weak minded people, who grasp t, the strongest organization of women at anything. I answered that a weak mind is inconsistent with free-thinking. and that a free-thinker is never are tion party, and the day is not far distant ligionist, and for this I was stamped as an idiot. Permit me to appeal to your valuable column for a decision.

Емил. Loon [The gentleman undoubtedly had . right to his opinion, but that does not make him right. There are some idiotic free-thinkers as there are idiotic religion ists, and in a discussion as the above it altogether depends on who expends the most rationalism in the course of the controversy. We have known liberals who were more illiberal than bigoted creedists, and Church members who were more liberal than Spiritualists, and liberality is synonymouswith rationalism to-day. Rationalism is the antipode of irrationalism, and the latter is a near relative to idiocy. Now, the question is, who was the most rational or liberal in the discussion. We opine the writer pallid lips, like a drowning man, are for we know him to be a rational thinker but we merely took this form of argument to call attention to others who may think themselves right when they are radically wrong.-Ed.

AN ANCIENT SPIRIT.

Among many spiritual communica tions received from time to time by M. H. Huet, and published by him in "Le Spiritisme" (Paris), we find the following given by a spirit whose earth-name was Oaxaca: "I was born in the year 900, in the city of Zintzonizan, in the country of the Totanacks. After travelling a great deal, I died in the town of Tenochisted only as a hamlet under another name. To-day it is Mexico. Some day I will relate to you my travels among the Chichimecas, the Teen, the Toques, and others."

M. Huet adds, that the researches of a friend have verified the nomenclature employed by Oaxaca. We have done so ourselves, and find that Tenochtitlan was the name of the Aztec city which occupied the site of the present Mexico; that some of the Aztecs were known as Chichimecas; that Totan was a root-word in the Aztec language; and that the name of Tzendol survives in Mexico to this day as that of a district in the State of Chiapa. The Aztecs flourished, it may be added, in the tenth and eleventh centuries, and after many migrations were almost exterminated by Cortez in 1520.

The time is not far distant, we believe, when, as we have previously remarked. the past history of the human race will be written for us by the spirits of those who were eye witnesses of all its most important events.-Harbinger of Light.

TRINITIES.

The Christians hold that in the Goddozen oranges in a single day. A. the head there is a trinity of persons-the the Church. The desire for religious age of eighty her eyes were still bright Father, the Son, and the Holy Ghost. and her complexion velvety like that of But the idea of a trinity is not original a young girl. Hot water is much used with Christianity nor is the idea peculiar

English singer who never washed her and Typhon; the l'ersians their Ormuzd, Mithras, and Ahriman; the Hindoos their While regarding the unification of the Brahma, Vishnu, and Siva : the Phoeni-

Besides these there was the Phanes, Uranus, and Chronos, of the Orphic -as a revelation from the beyond that Mysteries; the Tagathon, Nous, and Eleusis Bacchus, l'ersephone, and Demeter, and the Druid Taulac, Fan, and Mollac. But the god most universally worshipped and adored in this age of vice and venality is Money, consisting of Gold, Silver, and Greenbacks.-Independent Pulpit,

THE SUN.

M. Camille Flammarion computes that the sun will not last much more than twenty-million years a period, he says. brief in astronomy, although very long in humanity.

The French astronomer laid emphasis upon the study of the sun spots and their notable effect in producing electrical disorders on the earth. These gigantic disturbances are only visible to us when they become three times as large as the

This study is specially important now. as we are approaching the period when the solar envelope is most agitated by spots and when terrestrial phenomena

Whatever influence astronomers con clude that these mighty solar storms may or may not exert upon the meteorology of the globe, it is noticeable that during the more critical periods of the sun-spot cycle there are great irregularities and eccentricities in our seasons .-N. Y. Herald.

that Berkeley and Thomas against the last of the last transfer to the last of the last

a Sunday at vp. 10.
ople a spiritual meetings every Sunday, 22
at the American Realth tollege, Fairmount
i music. Fre. admission... Free discussion

Chattanouga, Tenn. The First Spiritual Church meets every bunday at 7.50 p. m., at Post Hall, 22 Market street. R. E. Hunter, secretary

Chiengo, BH. - P. O. S. A. Hall, corner of Wash-logton boulevard and Orden avenue, Mrs. Fora L. V. Richmond, speaker, at 10.6 a m and 7 % pm. The People's Spiritual Society, under the super-vision of Mr. Jenifer, will hold services at Brick-layer's Rall, 93 south Peoria et., at 2.70 pm. Bervices each Sunday at 2.36 and 7.30 pm at 184 West Lake 81. A. H. Williams, president. The First Spiritual Culture Society of Chicago will hold a meeting at 2.36 pm in the hall 11 North Ada at. The Philosophical Spiritual Society meets at Ar-lungon Hall, Indiama ave. and Thirty-first st., at 10.45 a.m.

lington [Hall, Indiana ave. and Thirty-messes, as 10.4 a m.

The First South Side Spiritnal Society will hold services at 77 Thirty-first street, at 2.0 pm.

Meetings held at Bricklayers' [Hall every Sun-day evening at 7.5]. Conducted by 6. G. W. Van Horn, magnetist.

Chelsen, Mass.—The spiritual Ladies' Aid hold meetings in Pugrim Hall, Howthern street, after-noon and evening of the first and third Tuesdays of every month.—Mcs. L. M. Bodge, secretary...

Clinton, Iowa. - The First Spiritual Society meets every Sunday at 7 p. m. In Good Templar' Hall, Fifth avenue. Mrs. B. E. Shaw, prest. Dayton, O. -The First spiritualist society meet every Sunday in Grand Army Hall, S and S N. Main street, at 16:50 a m and 7:50 p m. Good speak-ers, seats free, Wm. E. E. Kutes, secretary, 12:6 West Fourth street.

Grand Rapids. Mich.-The Union Society meets every sunday evening at 7.30 in Kennedy meets every Samony Challest Society meet every Hall.

The Progressive Spiritualists Society meet every Sunday at 1030 a.m. and 759 p.m. at Elks Hall, 38 N. Ionila street. Lectures by the best speakers. Mrs. E. F. Josselyn, Pres. Mrs. F. Josephy, Pres.

Haserkill. Mass. The Mediums' Order of Broadfornce meets every Friday evening in room 1, Tilton Building, 46 Merrimack street. All are velcome.

clation of Spiritualists meets every Suiday morn ing at 10:20 and in the evening at 7:45, at Lorrain Hall, cor Washington and Tennessee streets, Louiss Hie. Ky.—The First spiritualist church meet sunday at 11 a m, 3 and 7 p m, at Mt Euclid Hall, West Jellerson street above seventh.

Liberal, Mo. - The Spiritual Science Associa-tion meet every Sunday evening at 7:20 and on Wednesday night; Ladies' Aid every Saturday afternoon.

Los Angeles, Cal. - The Los Angeles Spiritual Society noids meetings Smolary afternoon and ex-ning cln G. A. R. Hall, 600°2 S. Sp ing street. Al-fred R. Street, president, H. C. O Bleness, see'y.

Minneapolis, Minn.—The First Spiritual Society holds services very Sunday morning and evening at Odd Fellows hall, I and II Washington Ave., North, at 10:30 a n and Tost p m.

The Washington Union Spiritual Society hold services Sunday morning and evening at 120 and Avenne, South. Miss. C. D. Pruden, Pres.

Minneapolis Progressive Spiritualists meet every Sunday evening at 7:39, at 221 Hemipin avenue, Lecture and tests. Miss A. A. Judson, Pres.

Milwaukee, Win,-Liberal Club meet every unday evening at the Grand avenue.

National City, Cal. -The First Spiritual So-clety of National meets at Griffith Hall, corner of Fifth Avenue and Eighteenth street, at 19 3080n-day mernings and Thesday evenings at 7.39. Lyce-um 9.3080nday mornings. Mr. Herbert 8. bim-ock, president; Mr. Mary I. Dimock, secretary; Mr. P. Griffith, conductor of Lyceum.

New York City.—The First Society of Spiritualists convenes every Sunday at Carnegic Musical Streets, and Strik streets, entrance on 57th street, at 1935 an and 57th pm. Henry J. Newton, President.

The People's Spiritual Meeting every Sunday evening at Mrs. Morrell's parlor, 51 Lexington avenue. Mediums meeting Tuesday at 8 p. m. The New York Psychical Society meets every Wednesday evening at 14 W. 14th st. Society will be supported by the street of the spiritualists meets every sunday at Knickerbocker Conservatory, 44 west 14th street, at 1935 at mad 735 p. 41 west 14th street, at 1935 at mad 735 p. 41

west (Minay at 10.35 a m and 7.45 p m. west (Minas Messarch secrety meets sundays at 2.35 and 7.36 p m, for the discussion of Spiritualism, Thereopy, and all psychical questions. Mr. J. W. Flecther and other prominent speakers will appear at each session.

New Orleans, La. - The New Orleans Associa-tion of Spiritualists meet at their half 59 Camp street, every Sunday evening at 700, 1, W. Allen, President

Onkland, Cal. The Mission spiritualists med every sunday at Native Sons' Hall, 915 Washing on street, at 2 and 7.50 p. m.

Omahn, Neb. - First Society of Progressive Spirimaists of Omaha holds meetings every Sun-day at 2 p. m., at Marathon Hall, certer Tweety fifth Avenue and Cuming street, W. T. Denny, president; W. W. Emery, secretary.

Philodelphin. Ph. The First Association of Spiritualists meet every sanday at 10.30 in the morning and 530 in the evening at the corner of Eighth and Spring Garden. Joseph Wood, Pres. Kepatone Spiritual Conference meets every Sunday afternoon at 251 at the northeast corner Teath and Spring Garden at. J. S. Rowbotham, Pres. The Second Association of Spiritualists meet at their church on Thompson atreet below Front every sunday 2 up. m. Conference and Lycoum, Win. Abbutt secretary.

Fourth Association of Spiritualists meets every Sunday evening at 7.30 at K systone Hall, Third and Girard ave.

Mrs. M. Brown, Pres.

Pittaburg, Pn.-The First Spiritualist Church Pittaburg has lectures every Sunday morning at of Pittsburg has lectures every Sunday morning at at 1934 and in the evening at 735. Children's Ly ceum at 2 p. m. at their hall, 8 sixth street. J. H. Lohmeyer, sec.

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Written for The Better Wav TOPICS OF THE TIME.

CHARLES CROWNELL

The address delivered by Elizabeth Cady Stanton on January 18th at the twenty fourth annual meeting of the National American Woman's Suffrage Association has reached my table. It is more than fully up to the standard of her usual good work and happy way of expressing herself. The address is far too long for these columns, so only the most important points can be briefly aluded to. The point which she especially wishes to bring before her audience ou this occasion was the individuality of eich human soul, the Protestant idea. the right of individual conscience and adgment; the republican idea of individual citizenship. In discussing the rights of woman, we are to consider, first, what belongs to her as an individnal, in a world of her own, the arhiter of her own destiny. Her rights under such troumstances are to use all her faculties for her own safety and happiness. Secandly, if we consider her as a citizen, as a member of a great nation, she must have the same rights as all other memeviliration, her rights and duties are development. Fourthly, it is only the can have their children educated in acincidental relations of life, such as mother, wife, sister, daughter, that may involve some special dattes and training. In the usual discussion, she says, in regard to woman's sphere, such tien as Herbert Spencer, Frederic Harrison, and Grant Allen uniformly subordinate her Chancellor von Caprivi himself aprights and duties as an individual, as a citizen, as a woman, to the necessities of these incidental relations, neither of which a large class of women may ever imperial will, he must carry the matter assume. In discussing the sphere of through. man, we do not decide his rights as auindividual, as a citizen, as a man, by his duties as a father, as a husband, a brother or son, relations he may never fill. Moreover, he would be better fitted. for these very relations, and whatever special work he might choose to do to earn his bread, by the complete development of all his faculties as an individual. Just so with women, she replied. The education that will fit her to discharge the duties in the largest sphere of human usefulness will best fit her for whatever work she may be compelled to do. "The isolation of every human soul and the necessity of self-dependence, must give each individual the right to choose her own surroundings." We quote her own language: "The strongest reason for giving woman all the opportunities for higher education, for the full development of her faculties, forces of mind and body; for giving her the most enlarged freedom of thought and action; a complete emancipation from all forms of bondage, of custom, dependence, superstition; from all the crippling influences of fear-is the solitude and personal responsibility of her own individual life. The strongest reason why we ask for woman a voice in the government under which she lives; in the religion in which she is asked to believe; equality in social life, where she is the chief factor; a place in the trades self-sovereignty; because as au individual she must relyon herself. No matter how much women prefer to learn, to be protected and supported, nor how much men desire to have them do so, they must take the voyage of life alone, and for safety in an emergency, they must know something of the laws of navigation. To guide our own craft, we must be captain, pilot, engineer; with chart and compass to stand at the wheel; to watch the waves and wind, and know when to take in the sails, and to read the signs in the firmament over all. It matters not whether the solitary voyager is a man or a woman; nature having endowed them equally, leaves them to their own skill and judgment in the hour of «langer, and, if not equal to the occasion, must perish. To appreciate the importance of fitting every human soul for independent action, think for a moment of this immeasurable solitude of self. We come into the world alone, unlike all who have gone before us; we leave it alone, under circumstances peculiar to ourselves. No mortal ever will be like the soul just launched on the sea of life. There can never again be just such combination of prenatal influences; never again just such environments as to make up the infancy, youth, and manhood of this one. Nature never speaks herself, and the possibilities of one human soul will never be found in another. No one one has ever found two blades of ribbon grass alike. Seeing, then, what must be the infinite diversity in human character, we can in a measure appreciate the loss to a nation when a large class of people is educated and unrepresented in the government. We ask for the complete development of every individual, first, for his own benefit and happiness. Again, secondly, we ask complete individual development for the general good; for the consensus of the competent on the whole round of human interests, on all questions of national life."

The report issued by Rev. D. S. Monroc, secretary of the Methodist General Conference, gives the following result as the vote of the conference on the

question of making women eligible to election as delegates to the General Conference

Ministerial vote for all minates Ogninsi Majority for admission Lotal ministerial sole on which three-fourths are hor admission halfed to carry by A are of listy for admission. against Majority for admission

The Sectarian Education Bill, introduced into the German Reichstag some time ago, is causing considerable agitation in all circles, especially among the National Liberal and Freisinnige, freeminded or free-thought parties. The Conservatives have also been awakened to a sense of danger lurking therein The popular sense of justice revolts against a measure which will force Me thodists, Old Catholics, Unitarians, and Deists and Free-thinkers generally, to have their children educated in some State-recognized creed. The sects which the bill admits as duly qualified religious. ers, according to the fundamental societies are Moravians, Quakers, renciples of our government. Thirdly, Greeks, Anglicans, Jews, and Old Lutherviewed as a woman, an equal factor in ans. Parents who are neither Catholics nor Lutherans can profess to be adstill the same; individual happiness and herents of any one of these sects and cordance therewith. But the Emperor, whose pet ideas are embodied in the proposals, means to stamp out religious communities having a liberal bias, and will not surrender on a single point of the measure. It is doubtful whether proves of the bill. His speeches in its defence lack their usual zest; but having accepted the position of voice of the

> The step taken by the Universalist Church at Nowick, Conn., in abolishing the use of wine at the communion service, and substituting colored water, is to be commended from a hygienic standpoint. From a moral standpoint, why colored, red water? Why bring the mind into a delusion that in color it will still recall blood? Why this deception, at all? The revolting idea of transubstantiation, so cannibalistic, has been dropped by this Church, why not, then, do away with this delusion, so suggestive of it? What Emerson, in parting from his Church, owing to his views on t ie sacrament, said, was, that to eat bread and drink wine was was a thing quite different from following the simple precepts of Christ. What would the grand soul think of this? What every honest soul would think.

I recently had the pleasure of hearing Bishop Vincent, of the Methodist Church, preach. He will be recalled as being one of the originators of the Chautauquan movement which has prompted so many young men and women into the cultivation of intellectual powers and pursuits, and which movements is now destined to be supplanted by the University Extension, which, it is promised, will supply a more thorough course than the former. But to his remarks. His and professions, where she may earn her bounds of his creed, but his remarks on the verbal inspiration of the Scripture might have been made by the most advinced school of the adherents of the Higher Criticism. He told his audience of Soo people that it was high time that the childish idea of God having prepared and handed down the Bible in its present completed form were done away with. "I have no sympathy," said he, with the idea that God confined His acts to the ancient world, but he continues to manifest Himself as He has manifested Himself in all ages. Under divine laws all history has been fashioned." The advice with which he closes his powerful appeal for more houest action and heartier work and less strife about mere words is timely and good. "It makes but little difference what men call themselves, provided they are inspired with the true Christian spirit. Let him not be a mere painting on the cauvas of time so far as his religion goes, but a living, moving, active embodiment of the great principles of the Christian religion."

Justice to Liberty Enlightening the World.

BY JAMES G. CLARK. Ol Liberty, whose searching eyes Are fixed upon the distant blue-As if to pierce the veil that lies Betweet the Old Time and the New-What seekest thou in other climes. And istes that gem the salt-sea foam? What findest thou of wors and crimes That dwell not in thy chosen home?

Child of the rainbow and the star, Around whose path the whirtwind sings, Recall thy engles from afar And answer to my questionings!

Carl down thy colors from the clouds And nail them o'er the city marts, And let thy beacon cheer the crowds Of darkened lives and weary hearts.

And what art thou? to question one Whose impulse every bosom warms, Whose engles soar athwart the sun, And rock their young upon the storms; And who art thou? to ask me why I stand upon the New World strands And bid my eagles outward fly To probe the ills of other lands "

Men call me "Love," when-bending down-. I kiss the tears from Surrow's face, And "Mercy" when I change the from Of judgment to a smile of grace; They call me 'Justice" when I shift The weak man's burden to the strong,

But tengence when my

I fix the headland and of Pare Against which I reor frets to var-I mutch by Truth veternal gate I hover a er the Leibean deep

I touch the maters where they steek

Minere month permutter q p And to they make from a onored graves

The empty boasts of power and pell Like fleeting vapurs found me mee The star of destiny itself. Climbs from the throne to reach us, feet The nations porce upon my scales

I stand erect where Emplie fails And wast sevene aunt despair O' thou whose fire winged word descend Like lightning from unclouded some.
At whose decree appression ends

And despots tremble on their thrones t bow to thy divining life Which every perfect life fululls

My warring factious crase from strife My thunders die among the hills. bull well I know the deeds of shame That nations in my name have done, Whose records lauger on my fame.

Like spots upon the morning sun-But while my conquering legions stand With sabre sheathed and banners furled. fray tell me of my chosen band. Whose star and torch illume the world.

I see a land so broad and fair -So free from titled fords and kings That all the tribes seek refuge there As young birds seek the mother-winks The fig tree, orange grape, and palm Crow wild upon her southern plains Where summer breezes drift in balm And blooms caress the winter rains

The oceans of the east and west Along her borders laugh and roar, The mountains sleep upon her breast, And vast lakes down her north lines pour I see a nation half in chains-The mingled blood of all the earth Is surging through her fevered veins,

And striving for a nobler birth. The New World's warp, the Old World's web In all her garments come and go. While from her life the old taints ebb And new ones rush to fiercerlilow: Her snowy sails, her keels and helms

To all the kingdoms, climes, and realms Where man is asking to be fed, Her star-crowned head proclaims the light That seers and poets long have sung. Her feet and skirts are wrapped in night Where Wrong is old and Hope is young;

Go forth with stores of fruit and bread

No more the lion treads her coast. In war's red pomp and force arrayed-He leads a far more cruel host That plunders by the laws of trade.

Her soldier hand whose sable stroke Released from bonds four million lives Are weighted by a usurer's yoke More galling than the blackman's gyves; Though gone the auction block of old.

The soul of slavery lingersistill, And chains are forged of power and gold To bind the white serf's brain and will.

The moor man - robbed of lands he carned-Goes wand ring homeless o'er the moor, And eagles, into vultures turned, Stand guard beside the rich man's door

The masses move with fettered feet. The classes feast on Labor's toil, The engles with the lions meet To gather and divide the spoil.

I am not blind, I see and feel While Mammon rules the broad domain, And stretches forth his hand to steal The garnered sheaves of ripened grain. Lam not deaf Lam not dead. Though Mercy groans in travail pain

While chartered murder rears itsthead. And children wail for fathers slain. No longer shall my arm be stayed.

No more my trumpet call retreat When Truth, by lying lips betrayed. Is dragged before the judgment'seat; The line is crossed, the doom draws nigh, Lo! Justice wakeswith lifted hand To write her mandate in the sky, And not upon the shifting sand.

But. Instice, listen and behold, My star upon the darkness gleams, My upraised torch has not grown cold. The world is moaning in her dreams; In dreams of grander conflicts won She yearns for freedom, light, and air. And can the child of Washington Be dumb to her unanswered prayer?"

The ages can not pause to wait The counter-moves of Mammon's hoard. While Labor lingers at the gate To beg the crumbs from Dives' board: The world shall onward, sunward swing Till torch and star are merged in light. And all the nations rise and sing Their triumph o'er the powers of night.

I see a mighty feast outspread Where gilded Lords their honors wear, The banquet King sits at the head, The guests are drunk on vintage rare, And far below on every side, No more by orlinging fear subdued.

And murmiring like a rising tide. I see the countless multitude.

As rivers to the ocean roll, All tongues and races join the throng. One purpose burning in each soul, And on their lips a single song, One common cause, one flag unfurled, They kneel to neither king nor clan. Their country is the round, wide world, Their creed the brotherhood of man.

The feast goes on; the proud rejoice; They hear a sound of distant waves. And think it but the torrents voice Complaining through the highland caves It is no mountain stream, that leaps Rebellious of its rocky bands. It is the lifting of the deeps. The sinking of the ancient lands.

Resistless as the pulse of doom The ocean sways from shore to shore. And frightened kings flit through the gloom Like stars that fall to rise no more. The high sea-walls of caste are gone. The pent-up floods their chains have burst The toilers face the golden dawn. The first are last, the last are first

The Old goes down, the New ascends. Its sunny isles in glory rise. A rainbow o'er the deluge blends. And Labor's curse dissolves and dies : The gods of gold no more hold sway, The people bow to Truth alone. And he whose voice the tides obey Remains forever with his own,

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I have read with some interest, min gled with diagnat, the articles of Mesors. Richmond and DeCamp in recent tiones

of your valuable paper. The labor question and all reforms tory measures for better government are important and deserve serious attention, but THE BETTER Way is not the arena for their discussion. Their in sistance on your space is an intrusion Your readers patronize you for spiritual knowledge and they expect knowledge on that subject or matters directly connected with it. We can take our socialism from Henry George's journal on the single tax idea, or Bellamy's paper discussing the merits of communistic slavery, but when we go to your paper it is for spiritual knowledge pure and simple. I protest, therefore, against visionary cranks, however respectable they may be, riding their hobbies into your columns to display their pet schemes and hide their defects under sentimental slush.

Before Mr. DeCamp undertakes to thrash the old straw of socialism over again, he ought to read up the growth of our present industrial system for the past five or six centuries, besides what he may and in general history, such works as that of Thorald Rogers on "Work and Wages," Toner on the "Growth of Democracy and Improvement of the Industrial Classes," and some reliable history on the ancient Trades Gilds, Brentano will do very well for the last mentioned. They will cast a flood of light on the subject he treats of and perhaps change his views somewhat. He may find that the old definition of a socialist is not far wrong, "One who has yearnings for an equal division of other men's earnings." But I notice Mr. DeCamp make some

eggregious mistakes regarding the present condition of affairs. They are bad enough without misrepresenting them. He says the government lends money to capitalists to bank on at one per cent. interest on the security of its own bonds. Now, whilst that is true in one sense, it is far from being true in reality. The banks have to pay a stiff premium on the bonds they deposit for security and on which they get no interest. Then the other taxes, directly and indirectly imposed on the banks, renders national banking rather more expensive to those engaged in it than private banking. The annual cost for circulating notes is too high for the bankers to make much by their use. Mr. DeCamp need not go far to ascertain the truth of this. Any of the officers of a State bank or any private banker can tell him why he does not go into national banking. It must be remembered that the national bank system is not class legislation, because their owners might succeed in fixing they have successfully treated. upon them. When a panic arises they Sufferers, you who have failed to get fourth their former estimate.

uable to its readers to spare much of its to San Jose, California, space to articles on subjects in which the large majority take no stock. There is not an issue which does not contain one or more articles worth more than a whole year's subscription, and Spiritualism affords so wide a field for treatment of the philosophy of life, founded on human experience, aided by spiritual phenomena, as to leave no room for outside subjects.

CORRECT, BROTHER PACE.

To the Editor of The Better Way. Dr. S. D. Pace, of Port Huron, Mich., seems to regard my report of the situation at Haslett Park not warranted by facts, and implies that it does injustice to the memory of Brother Haslett. But he very justly allows that no intended disparagement of Brother Haslett animated my motive. If I know myself, no sinister motive, or evil feeling, or desire to injure any human being ever actuates me in anything I write or speak. But we learn by our mistakes, and we ought to learn by the mistakes of others when they are shown us. Mistakes may be the result of some weakness, selfishness, mental or moral limitation in human development, or they may grow out cf ignorance or carelessness. In any case when others may profit by an exposition subscriptions, advertisements, or books.

of causes that lead to misfortune or litipoint them out and criticise for the good or others who might fall into the same mistakes. I had no thought of implying spiritualists the parties of Mr.) that Mr. Haslett habitually did business in a loose way. On the contrary, I had more conspicuous and unaccountable. 1 think my statement represents the view of four-fifths of all the intelligent people

after they should have been recorded, and not know the fact, is it not a loose way of doing business. I am not posted in Michigan methods and standards of dight. punctuality. If he lived 200 or 400 miles from the recording court, would any thorough business man allow a transfer to be thus thwarted by a third party and give no attention to it for eight or ten months? But in calling attention to the dilemma in which the manifest looseness had involved the park and many private parties who trusted his promises, my object was not to injure Mr. Haslett or his friends, but simply to state facts as I understand them that others might ank all who read these lines to join with me in profit by this lesson. Matters that are so public can not escape comment, and no man should feel aggrieved to have his public conduct stated as it is, and his methods criticised if they seem to have been unwise or careless, especially when so many private interests are involved and dependent on his action. But to circulate evil reports to the injury of any man's private character or reputation, is

a vice of which I hope never to be guilty. It is one thing to state facts from manly motives and criticise for educational benefit, and quite another to manufacture or circulate private scandal to gratify idle curiosity or malice. I feel quite sure that Mr. Haslett regrets his neglect in this case quite as deeply as any other man, and that, could he speak to-day without let or hindrance, he would unhesitatingly pronounce this transaction "a loose way of doing business " and if he could command his body to issue a new deed, I do not believe he would wait twenty four hours to see it in the clerk's hands for record whether it be 200 or 2,000 miles from his for the first time upon our rostrum. November

By this agitation some other camp may be saved a like disaster. Let jus tice reign though the heavens fall.

LYMAN C. HOWE.

SPIRIT HEALING. Dr. A. B. Dobson, San Jose, California (formerly of Maquoketa, Iowa), clairany three citizens who possess or can voyant physician of marvelous power, borrow a rew thousand dollars can go has been in active practice over thirty into it at will. It is not restricted to years. As a spiritual healer he has no any class and those who do not possess equal. His vegetable medicine receives \$20,000 or \$50,000, or can not get their a magnetic power higher than human or friends to contribute it and take shares earthly agency, and in treating diseases old board of officers were nuanimously rein the business, had better keep out of at a distance with this medicine, his elected. We feel the past year has been a sucbanking of any kind. It will be safer, success is remarkable. His practice is for themselves and the community they very large, both at home and abroad, and exceptions. Only once has our ranks been live in, and Mr. DeCamp might see very be is daily in receipt of numerous let- broken. Our matron has been called to higher well, if a man of any practical knowledge ters expressing the profoundest gratiin business affairs, that for farmers to tude, acknowledging wonderful relief as have all the meetings. Many words of commortgage their farms at half their value and complete cures, performed by his ment to the weak, and congratulations to all and go into banking on the funds thus band of invisibles, such as Rheumatism, from the platform. Come among us all are raised would be madness. It would nec- Neuralgia, Paralysis, Dyspepsia, Bronessarily ruin themselves and throw the chitis, diseases of the Liver, Heart and burden on the government of redeeming Kidneys, every phase of Female Comils fictes. Farms would not do to bank plaints, Cancers. Tumors, and Diopsy on at the valuations or balf the valuation in fact every disease that flesh is here to.

can not be converted immediately into relief from any other source, try this sh to meet the demands on the bank strange and marvelous man. Magneand protect the government. It gener- tized medicine and paper sent under di- fact shows the growing interest that is spreadally takes a number of years for that, rection of his spirit band of doctors for ing and vadiating through all grades and and by that time valuations might have each case, enough to last first month for changed-mostly do change-to such a \$200. In many cases this is sufficient, condition as to realize less than one- but if a perfect cure is not effected, \$1.15 son gave an impetus to the work, and was the But I must respect my own rule. THE stamps, lock of hair, name, sex, age, one a new realm of spiritual thought and paved BETTER WAY is not a journal for con-leading symptom, and he will tell you troversial purposes; more especially for what ails you, free. Medicine sent by controversy on subjects foreign to Spir- mail, postage free. The best of reference itualism. The Better Way is too val- given, if required. Address all letters

St. Paul, Minn.

Our Progressive Society is growing strong in the faith as well as in numbers. We listened to a fine soul-stirring lecture on Sunday evening. January 17th, given by the guides of Mrs Lyon, of Minneapolis, a lady who is well known in the Northwest and one of the pioneers of Spiritualism in this section of the country. We have fine, intelligent audiences and the discourses and tests are wonderful and well received. The society gives a social and dance every alternate week, which are wellattended. They are not only a source of enjoyment to the young, but a hnancial aid to the

Trusting the good work will continue to prosper here, and in every section of the country, and that your very valuable paper will increase in circulation, is our wish

Yours, WALTER J. WAY, Pres't.

Hartford, Conn. The services held at Unity Hall, January 16th and 24th, were attended by large and interested audiences. After singing Mrs. D.llingnam-Storrs delivered an invocation, followed by remarks. She then introduced Walter D. s. Haywood, trauce test-medium, who gave some astonishing tests, that were recognized Mrs. Nora Dowd then gave several psychometric readings, receiving various things from toe audience, which in most cases, proved to De satistactory. Professor Carpenter, mesmer ist, closed the meeting with a short address. January 31st Mr. J. Frank Baxter, of Boston will be with us.

No Stamps taken in payment for either

Springfield, Mass.

spiritualisis - the partors of Mr J J Harti est state street - On Thurmlay et elt - the - hall in Homer Fuste e tuild is a loose way. On the contrary, I had been credibly informed that he was exceptionally prompt and thorough and minutely accurate in his business habits generally; and this made the looseness including several not yet in the approximation of the park all the in the transactions about the park all the An address from the president Mrs Holcom was followed by short speeches from others called on by her and an excellent program of aonga, musical selections, and readings from members of the aid and other irrends. The utwho are familiar with the facts. If to most quiet and respectful attention prevailed neglect a matter involving so much, and throughout the evening and it was easy to meglect's matter theoleting so much, and is sense the presence of many from the other in which so many private interests are side who came spreading around us harmo concerned, and leave such papers in mal conditions and bestowing upon their new other hands for eight or ten months meeting place and upon all whose hands and brains had labored in preparing it rich spirit and blessings. The parlors are excellently situated, mear the center of the city at a spot where all the car-lines meet, and up only one

On Sunday, sith, I had the privilege of addressing two meetings in this new temple of spiritual truth. That in the afternoon was lightly attended, but at the evening meeting at 700 o clock a goodly number were present, to whom I described the extraordinary nature of my life in the seclusion of a Trappist cluister tur blind brother Mr. Tisdale, having a va cant Sunday evening was present and kindly consented to contribute vocally and instrumentally the musical portion of the service.

It is 1 believe, some time since regular meet ings have been held in Springfield, but now that a good renewal has been made, I would sending up an aspiration to higher spheres, begging enlightened spirits to send down their influences to the spot newly consecrated to spirituality, that too had prosper.
Ladies' Aid may goon and prosper.
E. J. BOWTELL. spirituality, that the nob'e work begun by the

Plymouth, Mass.

The annual meeting of the Pilgrim Progressive Spiritualist Association was held on the evening of January 15th, at the house of Mr. Charles Ryder. The following officers were elected : G. E. Pratt, president; Mrs. Susie M Thomas, vice-president : Mrs. Nellie F. Burbeck, secretary: Miss Priscella S. Bartlett, treasurer: Mr. Charles Ryder, Miss Jennie Meaden, and Mrs. Catherine Harlow, executive committee.

We have here a few earnest workers who have kept their shoulders to the wheel and helped to push the cause along quietly but persistently loing their work.

A series of meetings was commenced on the first Sunday in September, and continued up to the present time. During that month Mrs C. M. Nickerson labored with the society, and as usual some of the best lectures. The first two Sundays of October Dr. F. H. Roscoe, of Providence R I the third Sunday Mrs. A.E.Cunningham, of Boston, and the last, Miss Flora Salmon, of Providence, R. I., the girl medium occupied our platform, all interesting services November 1st Mrs. Chandler Bailey appeared

5th Professor J. W. Kenyon, of New Bedford, gave some grand and able truths. November 15th Mrs. Hannah Ryder and Mrs. Jennie Covington, two of our home mediums, gave excelent satisfaction. November 22d Professor Ken yon again. November 20th Mrs. Nellie F. Bur, beck, the secretary of the association. Decem ber 6th Mrs. Ryder and Mrs. Covington again conducted the exercises, and the three last Sundays of the month and January 3d Mr. J. P. Thorndyke, of Haverhill, gave some very instructive and interesting lectures, the last one being a very able effort, and giving general satisfaction.

Boston, Mass.

The Ladies' Industrial society held its annual meeting the first Thursday in January. The cessful one, both fidancially and socially. Our sick members are recovering with one or two duties. Our circles have been well attended, MR5 H. W. CUSHMAN, Sec'y.

Kansas City, Mo.

I have been serving the First Spititual Society the Sundays of January, and report large attendance. It is some five years since I was called to serve the spiritual cause here, but I find the intervening time has been well im nings; March with, Providence, R. L. March proved and large numbers added to the tanks from all classes and denominations of society. Hall, Boston. Some of our best public speakers have been called to minister to the society here, and this ranks of society.

The engagement of Lyman C. Howe for this society some two years ago for the winter seaper month after. Send three two cent means of lifting the minds of the people into the way for practical work.

The speaker that preceded me, Mrs. Orvis gave much satisfaction. She serves the society again during February.

There is a large class of so-called Christian Scientists here, and a publishing house to disseminate their views. They have also Suuday

My work here is signated by some of the best minds, and to Dr. Kimmell and wife I am great ly indebted for sympathy and support. I speak at New Orleans during February.

BISHOP A. BUALS.

Louisville, Ky. The Pirst Spiritualists Church has been enjoying one of the most successful weeks of a eries of lectures given by the Hon. Moses Hull, of Chicago, they have ever had. Mr. Hull came here on January 21th, and gave us two lectures that day also one on Tuesday and Friday following, 7 % p. m. Again two on Sunday the ist, speaking to full houses on both occasions. Many people who attended and claimed to have lost almost or quite all interest in the bible, said they had never understood it fully until they heard Mr. Hull's lectures. They now look at it as a grand history of Spiritualism. We have started the ball rolling to build a new church, and cordially invite speakers and mediums who can make it convenient, to call

Long Lake, Minn.

A correspondent writes that on January id Miss Abby A. Judson spoke in the afternoon and evening, and the hall was crowded. The afternoon theme was 'Death." and the speaker was eloquent in her remarks, soulful and in teresting throughout. The society was formed last spring, and is already speaking of build ing their own hall. Miss Judson is also busy ministering to other societies in the neighbor hood, and is doing a good work everywhere besides exerting a good influence wherever she serves a society or circle.

MOVEMENTS OF MEDIUMS.

Hongaton Street, Morcester, Mana Lyman c he apraha at Breedaville Wich aday and to me from at quarterly merting Geo. H. Brocks may be addressed for lectur engagements at o Lawrence Street, higin Ill. Mrs. Macco niewart may be address at a Fast Main nirect Payes tihin until furthe

itigh k Moore trampet and slate-writing medium is at present located.

11r. W . Eldridge may be addressed Box In-Freegort Mr. May be engaged in last three undays in hebruary.

Mrs. Fife Moss, materializing medium has at 504 Scoville Avenue.

J Bowtell in speaking on inglied, Mass., where he may be addressed oncerning future engagements.

The address of Mrs Anna M Ivey, independent slate-writer, will be at Williamsburg. Calhoun Co., Ca., until further notice. Mrs. Elizabeth Stranger, lecturer and test n dium, may be addressed for engagements at it

Pine street, Muskegon, Mich. Mrs. Nettre S. Baade can be addressed for win ter engagements at ... Fitteeuth street Detroit.

Mich trance and inspirational speaker. Terms reasonable. Dr. C. T. H. Benton trance inspirational apeaker, can be addressed for future engage-

ments at an Enton Street, Peoria, 111. Will also attend funerals. Miss A. E. Sheets may be addressed Grand Ledge, Mich., P. O. Box, 833, by parties wishing to engage the services of an inspiritual speaker

Will attend funerals. Myra F. Paine, of Painesville, O., the well snown lecturer and author is open for engage

ments to serve spiritual societies. Address a Frank T. Ripley, lecturer and platform test medium, will start for Boston, Mass , April 2d

ext. He would like engagements en route Address 123 West Fourth Street, St. Paul, Minn. Manguerita St. Omer was compelled to cancel her engagement with the Spiritualist society of Indianapolis on account of sickness. May be addressed at box 1656, Fitchburg, Mass., for future engagements.

Geo. W. Walrond, of Fort Eric, Canada, tranclecturer, clairvoyant, and magnetic healer who came to this country about three years ago, is about to re-enter the spiritual ranks as trance lecturer and will be open to engage ments after February ist. G. W. Kates and wife will resume active

platform labor in February before the First As sociation of Philadelphia. During March at Pittsburg, Pa. They desire correspondence for Address 2334 spring and summer months. Frankford Avenue, Philadelphia, Pa. Mrs. Ida P. A. Whitlock speaks February 7th

at Newburyport, Mass., February 13th at Prov dence, R. I., February 21st at Lowell, Mass. February 25th at Malden Mass. She bas April 3d and May 1st disengaged and would like fill them. Address Madison Park Hotel, Sterling Street, Boston, Mass. Mr. and Mrs. Little are located for the months

of January and February at 465 Baymiller Street, Cincinnati, O. Mrs. Lillie will answer calls for week-day evening discourses, or to attend funerals. Mr. Lillie will accompany her and furnish music on such occasions. Their Sunday work is with the Union Society of Spiritualists of Cincipnati.

Willard J. Hull speaks February in Norwich Conn., March and April in Cincinnati, O. Is open for engagements for May and June, also for campmeeting work during the forth coming summer. Address during January, 936 Franklin Street, Philadelphia, Pa. Oscar A. Edgerly's engagements for the near

future are as follows: February with the Spiritual Society of Buffalo, N. V.; March and April with the Independent Spiritual and Psychical Society of St. Paul, Minn. He would like to make an engagement for June with an eastern society, and will also accept campineeting engagements. Home address, 50 Washington St. Newburyport, Mass. Lyman C. Howe speaks in Indianapolis during

March; in St. Louis the Sundays of April, and Duluth, Minn., the Sundays of May and June. His time for camp work is engaged from July 2:d to 29th at Cassadaga, and from July 30th to August 5th at Haslett Park, Mich.; Au gust 6th to 12th at Mantua Station, Ohio; and August 20th to 26th, Ashley, Ohio.

Edgar W. Emerson has the following engagements for February and March. February Lynn, Mass: February (4th. Haverbill, Mass February 21st and 25th, New Bedford, Na s March 6th, 13th, and 20th, Berkely Hall, Boston. afternoons; and Cambridgeport, Mass., ev-31st, The Boston Spiritual Temple, Berken y

FIRST PAGE-Editorial.

SECOND PAGE—Spiritualism Teaches Nothing New, Hudson Tuttle; Is God Good, F.F. Lam!; How shall we Organize, Will C. Hodge; Gec. C. Roodt, Orpha E. Tousey; No Monopoly, Dr. J. S. Daily; Perpetual Motion.

THIRD PAGE-Phenomens and Advs. FOURTH PAGE—Theism vs. Atheism, F. H. Be-mis (Cure and Cause of Disease, Eliza Lami Martyn): Mediums vs. Ministers; New Items, Personals.

FIFTH PAGE-Correspondence; Advs.

PIFTH PAGE—Correspondence; Advs.
SIXTH PAGE—Woman's Department—Life's Surges. A. M. Munger; Church or Non-Probibitton Rule Myra F. Paine; Stray Thoughts:
Literary; How to Judge. An Aucieut Spirn;
Trinities; The Sun; Advs.

eventh Page-Timely Topics, Charles Crom-well; Justice to Liberty Enlightening the World, James G. Clark; Advs.

EIGHTH PAGE-Miscellaneous : Correspondents Movements of Mediums ; Advs.

Troy, N. Y.

The First Society of Spiritualists of Troy, N Y., held their annual meeting. Wednesday eve ning. January 20th, when the following were elected officers for the ensuing year. Elisha Waters, president; Mrs. Holmes, vice-presi dent E. Gernon, treasurer; W. B. Carnell, re cording and financial secretary . H. C. Romaine corresponding secretary

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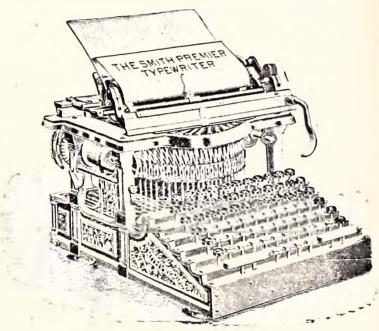


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