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THE BETTER WAY.

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THE ROSTRUM.

The Persistence, Permanence and Purpose of Spiritualism.

Lecture delivered by Mr. J. FRANK BAXTER, Grand Army Hall, Cincinnati, Sunday Evening, June 3, 1888, for the Congregation of the Society of Union Spiritualists.

"If Christ be not risen from the dead, your faith is vain," wrote St. Paul to the ancient church and with him for authority, so preach and teach the clergy of the present church. By this statement Christians arrogate a belief in immortality, and to it cling as the basic teaching of immortal life. The story of Jesus' crucifixion and resurrection, traditional and doubtful as it is, gives to the church what it is pleased to call an assurance of immortality. The longings and aspirations within the human breast, the universal desire for continuous existence, which, by the way, I believe to be intuitive, and hence prophetic of a life beyond the tomb, are what have always made the story of the resurrection and the theory of St. Paul so easily accepted. But assurance of immortal life does not and cannot rest on any belief, either on a belief that our longings are intuitional, or on any faith that Christ was raised from the dead. If we knew our aspirations and feelings truly were intuitive, if we could know absolutely that Jesus was resurrected from the dead, then could we positively assert immortal life a fact and truthfully write on the tombstone above the buried form, "He is risen!"

In the absence of positive proof that our desires are intuitive, or that Jesus ever lived, or if so, that, dying, he was ever resurrected, the Spiritualists generally care not to discard such thoughts, in fact, prefer to accept them for all they are worth. Spiritualists believe strongly in the intuitional nature of man, and are also most ready to accept the story of Jesus' death and resurrection (assuming sacred history in this instance correct) in view of the demonstrations to them given within the past forty years that every mortal living and moving presages physical death and a spiritual resurrection.

Belief and faith carry us far; blind are they often, and may lead us astray as well as aright. Now, if belief in immortal can afford so much consolation, as is asserted by Christians, if mere faith that we shall survive death, is productive of so much pleasure and happiness, as constantly asserted, particularly emphasized on each Easter day, when the joy takes form in chime ringing, anthem and carol singing, floral displays and decorations, what can be said, or must be thought of knowledge pertaining to this great question of continued existence? Why the Spiritualist's Easter is a perpetual one! Every day one of rejoicing. Last spring, as yearly, in large reunions, conventions and associations, millions were celebrating an important event. It was the Fortieth Anniversary of Modern Spiritualism. It was a celebration and perpetuation of the fact that on March 31, 1848, the spirit world successfully inaugurated a spiritual era. But if Spiritualism is true, why has its advent been so long delayed? We answer,

the matter of spirit-intercourse has not been vouchsafed to us and ours of this age as an exclusive privilege, but has been held a fact by all mankind in all ages. History informs us that something similar was common among the Egyptian priesthood between four and five thousand years ago, and that three thousand years back it passed from Egypt and became familiar throughout Southern Europe, while a thousand years later its working was noticeably great among the Greeks and Romans, and in the days of Jesus and his disciples it was of very common practice and belief. It has been asserted by an eminent scholar, that all religions, so far as known, recognized the facts of spirit-intercourse among their followers; and, with the exception of the Confucian or Chinese religion, they all claimed their foundations in direct spirit communion. Confucius, Herodotus, Plato, Pliny, Xenophon, Seneca, Socrates, Virgil, Homer, Cicero, Demosthenes and many others, besides a large number of the early Christian fathers have left us their testimony. Startling so-called supernatural occurrences, it is recorded, have attended the births and deaths of great historic personages, as for instance, those of Mohamed, Jesus, Romulus and Caesar; also the establishment and downfall of cities and empires, as observable in the history of Rome and of Jerusalem. Scarcely a page of Sacred History but that phenomena are recorded, and teachings are conveyed, more or less in harmony with what we to-day understand as Spiritualism.

Allusion is here made to these things, because so frequently are objections raised to Spiritualism, in consequence of its so recent origin. Why should its advent have been delayed till the middle of the nineteenth century, since the spirit world, comparatively speaking, has ever been inhabited? To this we answer, its advent is not recent—is not limited to 40 years, nor 4,000 years, but dates back to ages unknown. In the light of this, the belief as spoken "Thus saith the Lord" assumes the possibility of a more rational meaning, if not a more intelligible interpretation. In this aspect, too, the worship of tutelary deities, gods, etc., finds explanation, and we are hereby shown whereby it was that in those early and unadvanced ages, Polytheism found so many ready adherents. The fact becomes apparent that gods, demons, angels, messengers, spirits and all other celestial visitants were, after all, as now, but human beings—mortals clothed upon with immortality.

It is not, either, that the mode of its manifestations is especially new, that we limit Modern Spiritualism to 40 years growth, for "raps," as implied by the conversation at the time of Peter's release from prison when Rhoda was sent to the gate, would teach to the contrary. As to "table tippings," history tells us that nearly 5,000 years ago the Egyptian priests were edified by the gods, who were accustomed to move and tip their consecrated tri-pod—or three-legged stand—which was placed in a large round basin, and by these movements point out certain letters and symbols, from the many engraved on the basin's margin, sufficient to convey their revelations. And, may we ask, what was the significance of David's prayer, viz., "Let their table become a snare before them!" Then again, independent writings, suspending of objects, levitation of persons, materializations of hands—of individuals—cases of trance, pre and clair-voyance, clairaudience, &c., all had been long previous to the present century.

Truth, *per se*, is persistent—it was, is now and ever will be. Truths are stubborn facts; and facts are stubborn truths. Truths are not revealed at once, and if not apparent it is not because the truth is not, but because of man's insufficiency. Nature's facts are exposed to him only advanced enough to comprehend. The earth was globe for periods before the advent of organic life—in fact, assumed its spheroidal form while in its igneous and plastic state; yet it is evident that in Moses' time no one believed it otherwise than flat. But it was then a fact, as

now, that the earth was a sphere, and was revolving about the sun, as well as rotating on its axis, as were all other planets; and that most of the motions of the stars, planets and sun were apparent rather than real; but although this was true then, ages must needs go by before this truth became admissible. Some 2,600 years ago a philosopher declared and attempted to prove this fact; but the world ignored the idea—put out of existence the thought, by stamping the soul from the man. The world toiled on in ignorance till the truth, once more, appealed to Copernicus, who acknowledged it and presented it as a discoverer, but found it useless, for the world was not ready then. More time passed and Galileo found this truth knocking at his door. He received it, he advocated it, was punished, nearly to the extinction of his earthly existence, and died possessed of it, leaving only a few believing, while the world, as a whole, ignored. Columbus and Kepler followed and with the practical demonstrations of the former, and the revelations and experiments of the latter, the probability of the truth became apparent, its probability gained place in public opinion, and then, after all these thousands of years, the truth became acknowledged as such. This too, within 300 years of now, but at a time when the age was ripe enough to receive it, and it could not have been before; that science came forward and secured it for the world and to-day our little children are wiser in scientific fact, when a few years since, wisdom was ignorance.

This is illustrative of the persistence of all truths, including that of Spiritualism. It is a fact no greater to-day, than ever. As a truth it is important and as a truthful fact is, as it has been, and as it will be, persistent. We can trace its efforts to establish itself through all history. We can see its efforts in ancient days, and how through the ignorance of those days it was often misapprehended and misinterpreted. As an illustration of such misunderstanding we may see it in the beliefs of the people of old, relative to God's alleged messages to men through certain denominated prophets and chosen leaders. Certainly the communications said to have been given from God, the visitations, commands and actions of Jehovah, as recorded, are altogether too human, not to say brutal, at times, to be attributed to such a source. Think of it! "Thus saith the Lord," Think!

I can't help asking—Did he say it?
Did "Our Father" ever say:
Gird your sword, and each his neighbor,
Each his friend and brother slay?

Did he say to any father:
Slay your only, first-born son—
Burn his body on the altar;
I command—it must be done!

Did he say to any people:
I command you go and kill
All the men of such a nation;
Go! It is my holy will!

Only spare the female children,
And young women, for your lust?
'Tis not sin when God commands it—
Thus the Lord saith, go ye must.

Homeward with their spoils returning
Did God order those spoils to share—
One of each five hundred cattle,
Sheep, and maidens young and fair?

Did he say, if one should gather
Sticks upon the Sabbath day,
Stone to death the vile offender,
'Tis God speaks, ye must obey?

Did God fight one day for Israel—
Make the sun and moon stand still—
Cast great stones from heaven, yet tell them,
Solemnly, "Thou shalt not kill!"

In the Bible these are written—
"God's own Book," "His sacred word,"
Is it sin to doubt these horrors,
After a "Thus saith the Lord?"

Still this heart of mine is asking,
Did the Lord thus speak and do?
And forever comes the answer,
Never! Never! 'tis untrue!

So an "infidel" they call me,
Taking reason for my guide;
Tremble for me, lest in judgment
I shall vainly seek to hide.

Never care I, never fear I,
Loving God and all mankind;
Heaven within, though hell surround me,
Happiest I still should find.

In my heart I find it written,
God's most true and perfect word;
And the conscience he has given
Is to me "Thus saith the Lord."

At least, are not many of these recordings insignificant in a Being of omniscience, omnipotence and omnipresence? And yet, again, are they not more probable, more significant, when read in the light of human spirit visitations?

But whatever interpretation we give to these commands, direct and indirect, from God, as in Scripture pronounced, or whatever we may think of His reported works and acts, remember, aside from all these is the record of incessant angel visits and voicings. Said the Rev. Lyman Beecher: "Take the spiritual phenomena from the Bible, scarcely ought else would remain." Said the Rev. Dr. Burton, speaking of the Bible: "It is a book of visions, of spirits and of marvelous dreams."

Even so, and not only the Old but also the New Testament is replete with spirit phenomena. Jesus' whole life and work was accordant with Spiritualism. The spiritual truths revealed to and through Jesus, and his disciples, and through St. Paul also, were accepted by the early Christian church; and history bears a record of uninterrupted intercourse with the "departed" till Christianity became buried in creeds and forms, and the priesthood became jealous of the rights and liberties of the masses to receive these communications for themselves. Here it was that spiritual gifts began to cease—when the priests declared themselves as the authority to dictate what should be received by the people and what rejected. Although spirit revelations were, yet it was taught they were only intended for the "ordained of the Lord" to receive and distribute. The people must accept them, the priests, as the reliable expounders of what had already been revealed, or should be revealed through them, rather than seek for light through any other source. As a successful step toward awing the masses to respect this advantage was taken of all evils and sufferings happening among and around them, beyond their ability to shun or rectify; and they were taught these things were because of God's displeasure at their attempts at wresting from Him his hidden secrets. In their ignorance and fear they believed. Yet the spirits came. The next step was to teach these people that they were evil spirits and that had no safety from their advances, except through the powers of the priesthood to shelter them. Thus followed the revived practice practice of "casting out devils."

Through all this time the truth of spirit intercourse was persistent, and if the manifestation occurred among the masses it was to be considered evil and of the devil; but if among the priests it was a revelation direct from God. The priest through whom a revelation was made was canonized and exalted, while the subject known to be conscious of spirit presence was victimized and persecuted. Then followed the "dark ages" when it seems as though all spirit intercourse was effectually blocked out. Not until the days of Luther and the Reformation do we find any decided spirit outbreak again. But here men were so engrossed in the new Protestant church in fixing their new boundaries and keeping watch of the Catholic enemy, that spiritism was unimportant in comparison.

Then came another interim, bringing us down to the witchcraft days of England and Germany, extending soon after even to the newly-settled America. We not only have an evidence of the persistence of the spirit world in those days, but also another instance of the people's misapprehension and misinterpretation and consequent persecution, which was the barrier of those times.

Another respite, with only here and there an isolated case, and Swedenborg appeared and the people seemed more lenient, but in no great numbers were moved. For twenty-seven years this man held daily intercourse with the spirit-world, and considerable many were, and are his followers. But even these disciples arrogated and limited the possibility of spirit communications to Jesus and Swedenborg. The Swedenborgians to-day, although believing in common with the Spiritualists, in a real spirit realm, inhabited by spirits departed from this life, who have communicated, or can communicate from that world to ours, discard Spiritism as possibly a species of diabolism, its motor probably evil spirits, and like the priesthood of old receive only that as God-sent which became manifest through certain selected

ones, while they reject all manifestations through others as demonical and evil. Thus spiritism, though gaining position, was yet destined to further delay. It was in this Swedenborgian period that Wesley was visited by the spirit world in his parsonage at Epworth, Lincolnshire, where for two months spirit rappings were heard, and this in 1716, one hundred and thirty years before the "Rochester Knockings." Responsive raps to the amens of his prayers, and imitated sounds by these rappings to those produced by Mr. Wesley's knocks with his cane, and Mrs. Wesley's stamps upon the floor.

Then, in history, follows a long line of detached efforts and we come down to the present attempt of the spirit-world, designated improperly modern "Spiritualism."

Thus it is spiritism is ages old, with its revivals to mark its existence in the past. We have attempted to show how at its outbreaks it has been received and treated in accordance with the need for it. For four decades it has appealed to the world again, and the great and important question to-day is, whether the world is ready to accept it now? For if not, then in time it may lose its hold and another period move by, followed in turn by a more momentous series of manifestations by which it will again appeal in the future. We have seen that until the present manifestation, the peoples among whom it has appeared, have not in any numbers understood it, and so have not known what to do with it. We know it finds itself to-day among the educated and uneducated people, a people free enough to regard it with reason. It has also appeared relieved in a great measure from the oppression of early Christian dross, doctrinal dogma, and church authority, so that it is seen capable of elevating, as well as pleasing, of opening to the senses, not alone the knowledge of a future existence through the return of spirits, as glorious and sufficient as this might seem; but revealing in addition, a philosophy grand and sublime, a religious philosophy, at that, whereon may rest, and we believe will be established, a philosophical religion the one need of this fast age in which we are living. We feel that the world is ready for it. It looks so, at least, when with authority, we can name the number of Spiritualists by millions in the United States alone, the number of journals devoted to its dissemination as rising too, and exhibit so many valuable volumes of its worthy literature; when we read the assertion of Prof. Phelps of Andover University, that the circulation of our principle organ is larger than that of any religious newspaper in the land; when we see how decidedly cosmopolitan it is, its journals, literature, lecturers and mediums located, as well as its direct influence felt, everywhere over the world and hold-out from all quarters its claims for a candid investigation to scientists, to the clergy and to the materialists; when so long a list of scientists and scholars from our own and other countries can be presented, who have attended its claims, investigated and to-day stand firm as advocates of the cause.

Still we are asked, "If its age equals that of the race why has it not accomplished more?" To this we would say, as a truth and yet as old as man, like all other truths, as we have illustrated, it has only been observed from time to time during the spasmodic periods of its revival, and too, only noticed and applied by the few—and these few opposed and even crushed in their attempts to promulgate, preach, practice or even privately enjoy it, by a cruel, harsh and unthinking world—or to be more correct, by a persecuting priesthood, a soul-crushing religion and an arbitrary church with its ignorant membership—i. e. ignorant, surely, on this matter of spiritism.

With no respect to our wishes, or considerations as to our ideas of the fitness of its modes or matter, we have learned that as inaugurated by the spirit-world. So the spirit-world has developed it and will independently carry it forward to successful issues. Surely this spirit movement, is a revolution and we are in its midst. Against fearful oppositions from without, and amid shameful contentions within the ranks of

Spiritists, Spiritism, as if unmindful of these jars, has silently and surely made its onward way. By the persistence which belongs to truth, by its own inherent power, has it forced its claims—and by the same it marches on conquering and to conquer. Let us mark the fact, that Nature's revelations—and spiritism is one—as fiats of the Almighty; and who shall declare that such will not prevail?

There are those who fear its positiveness, its radical work. They are inside as well as outside our ranks. They maintain that it is better that truth be withheld at times lest offense is given. They hear radicals like what a Denton and a Wheeler were, or a Colby-Luther and a Chase are, and they are shocked, that is, not for themselves, it may be, but for some neighbor, some friend who is still in the church, yet who ventured out to hear. When we go to listen to Orthodoxy from the pulpit that is what we expect to hear, however distasteful it may be to us; so when one from the church comes to listen to heterodoxy we take it as a matter of course that he is prepared to hear heterodoxy. One thing is sure, truth never fears and can never suffer so long as left free to defend itself. Truth carries a sharp axe and it lops off a branch here and there from the trees of belief as it sees need of such pruning, and if the tree is decayed to its heart, or it is yielding poisonous fruit, it ceases to lop and sees its duty is to chop at the base, and then not leave it until it falls. Spiritism is iconoclastic and it demolishes idols and opposes idolatry wherever found, whether amid pagan sun, moon and fire adorners, heathen reverencers of golden images and wooden deities, or nearer home, among Christian worshippers and supplicants to personal gods. Recognizing, however, the worshipful and religious in man, it teaches him rationalism in his religion, and his devotion to the same. Destructive has it been, and is it, of shallow forms and heartless ceremonies, of unfounded formulas and their consequential dogmatic errors, of beliefs in the infallibility of men, books and creeds, of evil and crime; but constructive of natural law, scientific fact and reason. It bids success to whatever tends to elevate and enoble man, woman or child; but aims to defeat whatever tends to their degradation and ruin. It rains blessings on all which tends to make them good; but visits vengeance dire and curses deep and strong on that which leads them to error and sin. And directly to the church, we would say, it honors and upholds all that saves souls, but it despises and would sink into utter oblivion all that damns. Thus Spiritualism is destructive, but it is also constructive, and if needful, re-constructive. It is likewise offensive and defensive. The church sees the inroad Liberalism and Spiritualism is making into its domain; it yields dogma after dogma, reluctantly, 'tis true, holding tenaciously on till the force of progress is impossible longer to resist. To-day no one endorses the "creed of the fathers" literally; the "articles of faith" need only be accepted in part, to insure membership, and those subscribed to, in the light of as liberal an interpretation as compatible with the text. It is not the man who so much preaches doctrine, that is desired to-day, but he who will subscribe to it privately, and say the least about it publicly except in emergency. Churches vie with each other, seemingly, now to see which can offer the best "drawing card" in the shape of elaborate and fashionable music, trained quartettes and eccentric ministers. We find no fault; we merely note it, also its significance. Whither are they tending? Are they voyaging, or are they drifting? We think the latter; for on every hand we hear them ask, "What do you spiritual and liberal reformers propose to give us as a substitute for that you have destroyed or would destroy?" Certainly, we would not tender another superstition. We give you knowledge for your faith. Although we would retain the Bible as a valuable and historic record, yet as a mat-

Written for The Better Way.

March on.
"March on, O, ye great army of infidels and atheists,"—Talmage.

EMMA TRAIN.

March on! march on for truth and right;
Tear down the fence round broader plains;
Explore the supernatural night
That long has held the world in chains.
With brave, true hands dispel the gloom
The past has hung about the tomb.

March on! march on though cherished creed
Shall crumble down to senseless dust,
March on, till every soul is freed
From falsehood with its evil rust,
Till priest and bigot shall no more
Demand the people's hard-earned store.

March on! If error dares to stand,
Or e'er obstruct the public view,
Cleave off its wing with steady hand,
And leave but what it pure and true,
And where a chieftain is found,
O, noly raise it to the ground.

March on, to where the child is taught,
And stay the lessons false and crude,
Give them the higher teachings brought
From realms where dwell the wise and good;
Each precious truth 'neath stars and suns
Teach to the waiting little ones.

March on! march on! Hew down the cross,
And place instead this truth alone—
Each sin will bring its due loss,
And none can for its blot alone.
Its load of wrong each soul must bear
Till it shall turn to ways more fair.

March on, and with the key of law
Unlock the sacred, golden door,
No need of bill on hill to draw
The angels from the heavenly shore,
And with this truth dry all the tears,
And glorify the coming years.

March on! Tear down the gloaming throne
That long has held a tyrant high,
The living God is love alone,
And ever to his children nigh.
He has no orphans anywhere,
For all are objects of his care.

March on! the restless bigot leave,
Amid his rantings so uncouth;
With soul too narrow to receive
The glory of the dawning truth.
Sometime, as ages come and go,
His poor, dwarfed soul will surely grow.

March on, ye saviors of the race,
Ye tireless leaders of the van;
Sometime you'll claim your rightful place
Mid blessings of your fellow-man.
March on, and trust the future years
To those who look from higher spheres.

Medical Conspiracy.

The Combat Thickens. Conspiracy to Put God further into the Constitution. The Dogs of War Loose all Along the Line.

I am again compelled to call the attention of all Liberals, and especially Spiritualists, to the various movements aiming directly at an abridgement of individual rights and the freedom of the press.

Conscious of its waning power, the Church is steadily moving towards the complete domination of the State, that the strong arm of the law may be made to do what it has failed to do by moral suasion and logic. The plea is, "Wide-spread immorality," the instrument at present is "the U. S. Mails," the method, "Do evil, that good may come," or, the "End justifies the means."

In Boston, New York, Chicago and Grand Rapids large prosecutions are in progress. In Brooklyn, Talmage has hurled at us an avalanche of vituperation and falsehood, which has been heralded by the press all over the land, and without allowing defense.

These encroachments are going on, step by step steadily, and unless we arouse and resist, ere we are aware we shall be in the toils without remedy. The Comstock "obscene" literature law was instigated by the church, enacted surreptitiously at the very close of the session, has been amended once by enlarging its area, and another act is now pending for its further enlargement.

At a late meeting of a sub-committee of the Committee on Post-offices and Post-roads, H. of R., the church was fully represented, and practically asserted its determination to use the secular power to promote its objects.

President of Wayland College spoke; a Baptist minister read endorsing resolutions passed by a large Baptist Convention then in session in this city. In the discussion they used the vilest epithets possible within the decency of debate, and which conveyed by inference more than was expressed.

Our people seem not to be aware of the fact, or not to care, that in nearly every State there are laws discriminating in favor of the Doctors of Physic. In the others there has been a constant effort to complete the domination. And now, at the late medical convocation at Cincinnati, a scheme was set in motion to limit the number of medical graduates, and thus create a monopoly; to repeal the charters of medical institutions which fall below a minimum of graduates, and to have boards of examiners, which all doctors must pass before registering. Having thus mapped their work they will proceed to execute it.

All this is aimed at all reform schools of medicine, and all healers who cannot pronounce their Shibboleth. The doctors, like the clergy, find their hold on public confidence growing weaker, and hence have resolved to invoke the law to protect them, and not to protect the people, as pretended. Here, as in Spiritualism, the press takes the side of the doctors. The "Post," of this city having published the action of the convention, I furnished an article criticizing the conduct of the doctors, but it was declined. This will be the case generally; and we may as well recognize the fact and meet it squarely.

The first thing to be done, is to raise funds to have the case of Dr. Knowles carried to the Supreme Court. And I suggest that each of our papers be a committee of one to raise the necessary means. Call, and call loudly.

The next thing in order, is to organize a Defense Association, with an executive

committee, and raise funds to defend other cases; and to pay the expenses of resisting improper legislation, National and State.

The persons who are prosecuted represent us and our cause, and if we allow them to suffer and bear the burden alone, we are no better than Christians who sail into heaven with borrowed plumage.

The Materialists, when their rights are assailed in the person of one of their number, contribute to the defense on general principles. They have a regular Defense Association, and an attorney at the National Capital to watch and oppose all innovations. We, who claim the position of positive knowledge as to the other life, have no such organization, and allow representative individuals to do, dare and suffer on our behalf, and leave them to battle alone.

In the case of Dr. Knowles we have an opportunity to make a big fight for our inherent rights by carrying the case to the Supreme Court of the United States; and we surely should come promptly to the front and push it to the last degree.

We should have National, State and County organizations, with attorneys, volunteer or pay as the case may be, so that by petitions, protests and legal processes we may vindicate our rights.

It may be mentioned that Senator Blair, who has the presidential bee in his bonnet, is booming himself on the Educational Bill, the Labor Question, Temperance, Suffrage, etc., and is also bidding for the Church influence, *en masse*, by a bill to promote the better observance of the Sabbath, lately introduced.

We are hampered and menaced on every hand, allowing ourselves to be handicapped by default, and deserve all we get by our supineness.

Another matter germane to this subject is the patronage of papers which trade on all occasions and allow no defense. As an individual, I have concluded to stop paying for abuse. I stop the paper and serve notice as to reason.

We have now a practical union of Church and State. Public legislation is dominated effectually by church influence. We are taxed to relieve hundreds of millions of church-property. Sectarian institutions are subsidized out of the public treasury; Sabbath and profanity laws are upon all statute books; chaplains are paid out of the public funds; the nominees of the church supervise Indian affairs. A bill was before the last Congress to allow the vice-Secretary to supervise the morality of all mail matter, and another bill of the same tone is now before the Committee on P. O. and P. R., H. of R. The divine right of the church to dictate creeds and morality, is ever despotic and aggressive. Now, as in the past, the end justifies the means, and they will only cease when they are ever-slaughtered.

I hope all liberal papers will take up this subject and sound the alarm all along the line. Let us agitate, organize and act in concert. At the earliest opportunity, by way of commencement, we will organize a National Defense Association in the city of Washington, and incorporate. I thought at one time that it might be possible to unite all liberals in a common defense association, but I give it up.

The Materialists and Agnostics are unwilling to do anything that would seem to concede our right to the same liberty they claim. They have the same conceit of infallibility which makes despots of all churches and men. We freely concede their right of negation, but not their right to dictate to us. Liberalism—a paradox, I concede, but a fact all the same. Well, it is best not to attempt the impossible; so let them go their own road, and have the credit at last of being in advance of us in the attempt to maintain their rights.

Once more: As Spiritualists, we may as well make up our minds that there will be no let-up on us, until we come to the front and assert ourselves. The persecutions and prosecutions of the past will continue and augment until we interpose formidable resistance. We are strong enough to do this, and the sooner we begin the better.

JOHN B. WOLFE,
Pres. 1st. Nat. Ass. Spiritualists, Washington D. C.
May 22, 1888.

Personations.

I am not aware that I have often been approached by personating spirits, but more so of late years than formerly. The reason for this lies in the fact that I see more clearly and so am more determinedly opposed to our present system of society in its various branches than ever before. This being true, Christian spirits or church spirits, if the term suits you better, have an object in deceiving me, in order to defeat my efforts. For this and this only do deceiving spirits reach me when they can and from no other standpoint have I even been so troubled.

They never come to me personating some noted man or woman from the fact that *what*, not *who* has ever been my motto. They know that I had as soon listen to a coachman as to a king; to a servant girl as to a queen, so far as the personality is concerned.

Now, to your assertion that a personating spirit must necessarily be a "very bad one," I emphatically deny it. During our late war, if you were in sympathy with the North, would you have thought the man who played spy to gather information that would benefit the Union forces necessarily very bad? or, if in sympathy with the South, would you have passed that kind of judgment on a southern soldier who did the same for his cause? No. In either case you would have sheltered and aided. We must judge spirits as we would mortals under similar circumstances.

In the early history of Spiritualism, mediums were very often controlled by spirits claiming to be Moses, David, Isaiah, Matthew, John, Paul and other bible characters, and we now have good reasons to believe that they were personations, made necessary by the ignorance and superstition of the people—it being impossible to reach them in any other way. Such deception may have been practiced for the purpose of leading their subjects into a wider field of thought, or for some other purpose, good or evil. It is the motive that decides the moral character of an act. We are not talking of the wisdom of such a course; in fact, it is one that our own

nature recoils from. We could not carry out such a plan if we should try, but we will relate a case in point:

Two Mormons, as good men as I ever met, believers in polygamy because they thought it a Bible doctrine, and one of them living it, became dissatisfied with the course being pursued by Brigham Young and others in the church. They dare not breathe their dissatisfaction, for to do so was to endanger life itself. They talked and wept and prayed over it, these two, when business had called them to New York City, the railroad not yet having reached Utah. That far away they had ventured to express their feelings to each other. As they talked and wept, and prayed, they had a wonderful spiritual experience. An angel, or spirit, came to them and told them what to do.

They were directed to go back, and, under the sanction of the church, to publish a paper, and in that paper to write upon subjects—discuss them in their various phases, in such a way that the church leaders would not perceive, that carried out to their logical conclusion, they were sapping church usurpation; and yet this was the deliberate purpose of the spirit, and of the men under spirit direction. This went on for a year or more, when, about the time the railroad reached that point, Brigham made a move that these men, through the columns of their church sanctioned paper, opposed. Brigham laid his commands upon them and they rebelled. Not against the church, for they still believed in that, but against what they looked upon as transcending the real teachings of the church. Brigham had them expelled, and five hundred of the best men and women in the church went out with them. This was the end sought by that spirit, but he had to use strategy and deception; and to-day those two men, with many of that five hundred have entirely outgrown that church, and are Spiritualists.

You will justify that spirit, and those men under the circumstances, but it will not do to condemn either man or spirit as very bad, who, acting with an equally honest motive, may, through ignorance, false teaching, etc., happen to be on the wrong side of a question. The world must learn that the moral and the spiritual may be highly developed, and yet the individual, for a lack of a proper use of his intellectual faculties, for the lack of knowledge applied with reason and judgment, may be entirely wrong in the course pursued.

LOIS WAISBROOKER.

Christian Spiritualism.

To the Editor of The Better Way.

I would like a word, if you please, upon the vexed question of Christian Spiritualism. The question is not whether Christ lived or what he taught—granting that he did live.

Since reading Dr. Robert Taylor's *Diegeals of the Bible* I have regarded Christ as a myth, a fiction with next to no evidence to support it as a historic fact, and scarcely more worthy of credence or serious consideration, as such, than the story of Sinbad and his old man of the sea.

The question is one of fitness, consistency, congruity, relationship; and this fitness and relationship must be tested, not by proof or want of proof, but by the relation of the thing to the thing it is supposed to be. If he taught what he did live for—all he taught was second-hand, had been taught centuries before his time; but the question of congruity of doctrines taught by Spiritualism and Christianity, with the corollary of name fitness, must be submitted for trial at the court of discriminative reason, where the rules of analogy and classification by which we investigate the character and determine the relation, rank and order of things, and name them according to their class, can be employed to determine the name befitting Spiritualists who believe in spirit communion and accept, in the main, what is known as the religion or philosophy of Spiritualism; and thus we may inferentially determine the fitness or unfitness of the term "Christian Spiritualism" for that philosophy.

Friend Keith *et al*, to sustain their cause and entitle themselves to verdict for their appellation, must show that Spiritualism is an outgrowth and concomitant of Christianity; that they accord with each other; that they go hand in hand, teaching in the main, similar religious doctrines; that there is little want of concurrent views between them; and hence, that those Christians who quit the church to embrace Spiritualism are chargeable with no serious schism or new departure from the teachings of Christianity. That the appellation of "Christian Spiritualism" is justifiable on the grounds that each teaches the immortality of the soul, is a claim that cannot be sustained, seeing about all other religions of mankind teach this, and hence if no more satisfactory plea can be offered than this, then respectively any one of the adjuncts, Buddhist, Islamic, Neo-Platonic, Jewish, would be as appropriate an appellation as the adjunct of Christianity, because not one of them teaches fundamental doctrines more hostile, repugnant or dissimilar to the philosophy of Spiritualism than the church of Christianity. Indeed it is doubtful if any other religion of the civilized world—I might, perhaps, include the civilized races as well—is so radically different from Spiritualism as Christianity. Certainly no other, to Spiritualists, appears to have a more absurd system of holiness, piety and salvation; no other a more false, brutal, hideous, blasphemous conception of infinite wisdom, power, goodness, justice, mercy and love. All religions have something in common, as do all systems of government or schools of medicine, but in consideration of the fact that the fundamental doctrines—the vital principles

of Christianity,—are as radically different from, as foreign and bitterly opposed to Spiritualism as those of any other religion, it follows that the appellation of "Christian Spiritualism" is either a degrading misnomer or one born of a lamentable misconception of doctrines fundamental to Christianity, which antagonize those fundamental to Spiritualism. It would be, therefore, when used to designate the great body of Spiritualists who have outgrown the doctrine of the vicarious atonement, vital to Christianity, as incommensurable as oil and water, as decidedly incompatible with the fitness of things, as would be the term, "monarchal-democracy," to a pure democracy, and ten times more objectionable than "Protestant Catholicism," as an appellation for the great body of Christians, who, rejecting the authority of the Catholic Church, though believing in, almost worshiping the same Bible, and teaching essentially a theology fundamentally the same, are known as Protestants.

If Spiritualists can show—as the unquestionable can and do—that the teachings, philosophy and animus of Christianity differ radically from those of Spiritualism, that what is fundamental in one is not so in the other; that, in fact, what is known and recognized as Christian theology is the very converse, the antipodes of the spiritual philosophy; which might, for that reason, be called with a thousand times more propriety, "Anti Christian Spiritualism," then, indeed, will they have shown enough to satisfy any logical mind that the appellation of "Christian Spiritualism" to philosophy evolved and taught by the great body of Spiritualists is an abuse of language that amounts to a monstrous misnomer, and looks more like a travesty—a sarcasm—than a serious proposition.

It follows, therefore, that whilst the term, "Christian Spiritualists" might be proper enough for Christians themselves who believe in a continuation of earth life, either in hell or heaven, it would be a perversion of language to apply it to any other class, unless, perhaps, to that class of Spiritualists who, having become convinced of the reality of spirit communion, still hold on to the cardinal teachings of the church, embracing the fall, original sin, the immaculate conception, the trinity, personal devil, eternal hell torments, salvation by faith, the resurrection, the judgment day, and like doctrines peculiar to Christian theology; Christians who remaining within the gloom of the cathedral, yet look upon its waxen candles as the light of the world; Christians who, though convinced of the reality of spirit communion, have their gloating eyes fixed upon the taper-lighted altars of the church, or, if averting the gaze, see through the stained glass nothing beyond to convince them that there is another and brighter light in the realms without, where the sun shines, the sun of Spiritualism, in whose effulgent beams the imps and devils, and weird forms of Christian mythology are fading from view or rushing for protection into the shadow of the church; Christians, whose only departure from the brethren in Christ consists not in a wish to altar or revise the old church exegesis of the scriptures, but in simply a wish to be permitted to add a new clause embracing scriptural doctrine of spirit communion; and who have yet to learn and accept its iconoclastic philosophy which, like a dissolving view, is replacing the phantasmagoria of devils, lurid flames, jealous, angry gods, fop-winged saints, big white throne in a senseless psalm-singing heaven, with infinite wisdom, justice and love. They have yet to learn that theology of the church differs as materially from the philosophy of Spiritualism as does the Copernican system of astronomy from that of the Ptolemaic that was received unquestioned for ages. This Ptolemaic system—which is but another name for the Mosaic or Christian system—is, in the opinion of Christian scientists and Spiritualists, as compatible with divine wisdom, as is the entire woof and warp of Christian theology from the same loom of ignorance and fantasy; and could men but divest themselves of religious error and prejudice as readily as they abandon those of a purely scientific character, when shown to be erroneous, certainly the whole structure of theology built upon a cosmology as "baseless as the fabric of a vision," would have been abandoned with its commensurate cosmology now wholly rejected.

Let me see! Am I quite sure? Ah! how we do forget! I remember it now! This Mosaic-Ptolemaic Christian cosmology is not wholly abandoned. There are yet in the evening of this nineteenth century lingering specimens of consistent Christians. They are scarce, however, as was the dodo, now extinct, a century ago. With the dodo they, too, will soon be numbered with the things that were—gone to the tomb of the Capulets!

The best and most heroic specimen of this ancient band still surviving and defying the uplifted, iconoclastic sledge of Father Time, is the Rev. John Jasper, of Richmond, Va., who, with the infallible Word before him, recites to the infidel world the story of creation, and

proves by the plainest passages of scripture that "the sun do move."

Ah! good old honest John, let an infidel world laugh thee to scorn, if they will, thou, indeed, art a consistent Christian, a faithful Lot in this Sodom world of sin. If the Bible be the "Infallible Word," as Christians claim, then indeed, the Rev. Jasper is right; for Jasper is sustained by Jehovah, and modern astronomy is but another insidious form of infidelity. Here I am reminded of an incident I witnessed on a Confederate battlefield in 1864. The enemy was giving us grape and shell, and some of the men were falling back. A gallant general rode down the line, crying at the top of his voice: "Men, in the name of God go back to your works, go back to your works." And so I would say to those would-be Christians who have deserted the ramparts behind which consistent Christianity can be defended. "Brother Keith *et al*, in the name of Jehovah, go back to your works, in the name of Moses, Jesus Christ and consistency, go back to where brave John Jasper and his little army still stand like a stone wall in this hour of battle."

The Bible is the foundation upon which the stupendous structure of Christian Spiritualism, known as the church, is erected, and the Christians have pointed to this "book of books" a thousand times with the proud declaration of its author, "Other foundation can no man lay than that is laid," and dear Brother Keith, I feel a serious apprehension that the attempt to put the structure of Christianity on "other foundation than that is laid"—the Bible, the whole Bible, and nothing but the Bible, is a serious mistake; for it appears to the Rev. John Jasper, now the most logical reasoner in the church, that it is an attempt to lift it from the solid and changeless foundation of gospel verity, and put it amid the quicksands and quagmires of infidelity. The whole structure of Christianity, from foundation stone to lofty dome, is built of gospel timber, and the Christian who has not imbibed some of the rationalism of the age must needs believe in eternal hell torments for all who reject the Bible and look upon the immaculate conception as a priestly fraud. This Bible gives us an account of the creation of the universe; of the first human pair, Adam and Eve; of the garden in which they were placed; of the tree of knowledge that stood in the midst of the garden; of the Almighty's injunction to Adam and Eve with regard to partaking of the fruit of this tree; of the beguiling serpent communing with Eve and overcoming her scruples with regard to partaking of the fruit; of the temptation, the fall, the banishment from the garden, etc. In this fall all subsequent generations are involved, cursed with original sin, from which nothing can save them from eternal punishment but special grace conditioned on child-like faith, rather than on manly wisdom and worth. This story of creative wisdom, with its equal, Christ and Calvary, constitutes the groundwork upon which the temple of Christianity rests, and no one can be a sound and consistent Christian who does not implicitly believe these plain accounts and teachings of the Christian Bible. To ignore them and claim to be a Christian is illogical. The Catholic child of the dark ages was the legitimate child of Jehovah at Calvary, and its teachings, works and inquiries the logical product of Christianity. Luther claimed legitimacy for a bastard, and now comes Brother Keith with the intensified audacity of a rebel to claim legitimacy for the monstrous progeny—"Christian Spiritualism"—bastard of bastards!

Here, Spiritualists, we behold a travesty whose burlesquing features are exceedingly striking; an absurdity that rises to sublime heights in the cold mercy-skies of assumption.

To ignore the fundamental teachings of the Bible, which ought to be apparent to every consistent believer in its divine origin, is equivalent to a rejection of its plainest, most vital teachings. It is a falling back from the works, a desertion from the ramparts, a skulking in the hour of battle from the citadel from which the heroes of the church militant have so long thundered their guns upon the brave little bands of rationalists and Spiritualists now swelling to a mighty host upon the high table-lands of reason and inspiration. There is no half-way house where one can find a safe retreat. Such a house is exposed to the fire of both contending armies.

The skulker is despised by friend and foe, and a man who has not the courage of his convictions is a skulker in the battle of life. The hybrid is an abomination which outraged nature cuts short with the flat of impotency. Mules and mugsumps are destined to succumb to this inexorable law. One generation and they fade from the gaze like the visions of a midnight dream. Spiritualism and Christianity are distinct and separate religions. They are no more alike than chalk and cheese. As well attempt to make a healthful, palatable compound of equal portions of sugar and salt. As well claim to be a Spiritualist and deny spirit communion as to claim to be a Christian, and yet ignore the scriptural doctrine of the vicarious atonement. It is the play of Hamlet with Hamlet left out.

It is idle to talk of reconciling the so-called Mosaic account of creation with the teachings of astronomy, geology and kindred sciences. In the sciences we find many satisfactory explanations of the phenomena, methods and evolutions of nature compared with which the Mosaic fable sounds like the gibberish of an idiot. The wily priests of Christianity perceiving the impossibility of reconciling the great sciences with their stupid fable of creation, burnt and persecuted their authors as infidels, and would do so now if they had the power. They have never admitted a discovery or consented to a scientific induction from one that conflicted with their theology and Bible cosmology until forced to do so by outside pressure. The church to-day looks upon Darwin, Dr. J. B. Buchanan, Herbert Spencer, Prof. B.

Huxley, Alfred R. Wallace, and a host of other distinguished scientists—the vanguard of a higher civilization—as the most dreaded enemies. The writings of these men are treated with indifference, some of them rejected, spurned with contempt as the works of infidels. This is the work of the church. But some one may say, "Christianity and church-anity are not the same, that a nice distinction can be drawn that will show them to be separate things;" so there might between the playful kitten of the tigris and its old mother ready to pounce upon and devour everything in her path. Let us not stop to haggle and cavil over the distinction that might be drawn between Christianity in the abstract and Christianity in the concrete. The difference is the difference between the kitten and the cat. Christianity and church-anity are to us synonyms, interchangeable terms. The advent of Christianity was the advent of the dark ages—one long appalling night of mental degradation; a lapse of sixteen hundred years to mental growth and progress; a vast Sahara 'twixt the past and the present; sixteen centuries in the tunnel under the mountains of Christian Superstition. Behind were left the civilization, the learning and glory of ancient Greece and Rome, before us is a still grander civilization, if the car of progress is not reversed by the church, turned again into that tunnel of darkness. Spiritualists read the history of that dreadful night and pause to reflect before you innocently conclude that there is not much significance in this attempt to fasten this everlasting word "Christian" onto your beautiful religion of Spiritualism. There is a deep significance in the attempt. It means all and more than Brother E. T. Curtis warns you against. "Trust it not, it will prove a snare to your feet; suffer not yourselves to be betrayed by a kiss; there is a dagger under the cloak of your supposed friend ready to pierce you to the heart. Not one cloud of the dark ages was ever lifted or driven from the mental sky of humanity by the teachings of the church, but all the while the smoke of her guns was floating over the plains of Europe, filling the air with its sulphurous fumes and settling like a black pall of death over the beautiful landscapes of moral and intellectual progression.

To science, so-called infidelity, and progressive thought outside of the church, sustained and justified by her infernal theology and the character of her jealous, vengeful, irred God, did her utmost to suppress with instruments of torture, dungeons, fire and death—are we indebted for our inheritance of liberty and civilization. And yet astounding to tell, this old painted harlot has the presumption to aver that she has been the fostering mother of the children of progression whom she burned in the past or would crush to-day if she had the power!

Christianity ever has been, is still, the old man of the sea, riding on the back of infidel progress. This old imp of the ages has strangled many a noble victim, and if ever Spiritualism, the youthful and prosperous Sinbad of progress, now sailing in new oceans of philosophy and exploring new lands of Spiritual wealth—should be overcome by the importunities of this old fraud for a ride upon his shoulders, it is only a question of time when this noble youth, now exulting in the exuberance of his strength and intellectual vigor, will be strangled, and we shall behold naught else save the bloated form of his consumer—the old man of the sea.

S. L. RUFFNER.
P. S.—Before closing, Mr. Editor, I would like to propose to the subscribers of THE BETTER WAY that we take a vote on the question:

Can one who believes in the religion or philosophy of Spiritualism, with consistency, be called a Christian Spiritualist?

S. L. R.
PINE GROVE, ARK., May 21, '88.

Dr. Rothermell.

CHESBURY CITY, FLA., May 23, 1888.

To the Editor of The Better Way.

We have had a rare treat in spiritual phenomena in this place lately, Dr. A. W. S. Rothermell having made us a short visit. He gave before a public audience in Lyceum Hall one of his unique physical seances in the light, to the great wonderment of the audience, for only a few had ever seen such a performance before. A few nights after he held a full form materialization seance in the parlors of Prof. Frank Bosworth. The room was filled with invited ladies and gentlemen. The seance opened with a short physical seance in the light, after which the lights were adjusted for the full form seance.

Many forms appeared at the curtain and some came out where the sitters were. The well-known, sprightly "Emma," (one of the Dr.'s controls), came out and danced, also Ed. Wheeler came quite strong, and walked to a window, and drew the curtain aside, letting in the bright moonlight so that all could see him plainly. Many friends of the sitters came, but all could not give their names, at one time two forms appeared at the curtain at once, one of them holding a little child. The seance was quite a success, especially so considering it was in a newly constructed cabinet.

Most of the sitters were truly wonder-struck, only four of them ever having witnessed full form materialization before, it will give them food for thought for some time to come. Dr. Rothermell left here last week in company with Prof. Frank Bosworth—a practical mineralogist—for Bear Mountain Arkansas, where they will work the mines of the precious metals that the Dr. has located by his wonderful powers of Psychometry.

A. JOSSELYN.

"Edward, why do I hear that you have disobeyed your grandmother, who told you just now not to jump down these steps?"—"Grandma didn't tell me not to, papa. She only came to the door and said: 'I wouldn't jump down these steps, boys.' And I should think she would—an old lady like her!"—[Examiner.

THE BETTER WAY.

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L. BARNEY, EDITOR
Assisted by a Corps of able Writers.

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At Two Dollars per Year to Subscribers in the United States; Two Dollars and Fifty Cents to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application.

All work and no play makes Jack a dull boy. Let's have a Pic-nic; a real good, old-fashioned day of fun and enjoyment to brighten us up.

We call attention to the article on Medical Conspiracy, in this issue. The situation is ably and truthfully given, and the action of all lovers of freedom and progress well and timely suggested. The time is ripe for us to rally in defense of our standard.

Mrs. Lizzie S. Green, 291 W. Fourth street Cincinnati, started for Chicago June 4th; stopping off at Indianapolis for a few days.

Her address until the latter part of June or first of July, will be 220 W. Monroe street. After that, she will be permanently settled among us.

"One of the famous Fox sisters, of Rochester no longer 'cares a rap' for Spiritualism. She may be said to be no longer *en rapport* with the ghosts."—(Boston Globe.)

We presume this is the "sister" whom a Roman Catholic priest made drunk, and then, while she was practically unaccountable, seduced. She had a child by the infamous scoundrel, which, fortunately, did not live, so he as a measure of redress, paid the cost of burial and preached the funeral sermon! Roman Catholicism is more competent to attack Spiritualism in this way than through any brain work of which it is capable, but it occurs to us that the result is a poor sort of triumph for a first-class newspaper to celebrate.

YOUR ANSWER OR YOUR LIFE.

Fresh from the hands of the author, Moses Hull, a prominent western Spiritualist and Reformer, has been carefully read by us. Mr. Hull is a very forcible writer, fortifying his own statements with authorities which are unquestioned. In this work he has endeavored to solve the labor problem by showing the dangers of capital and corporation monopolies to the Republic, and prescribing the remedies for preventing the almost inevitable calamity.

While we do not agree with him in all of his prescriptions, nor sanction all that seems right to him, we have to admit that the work is one of merit and should be in the hands of every friend of progress. Although the book has only one hundred pages, it contains a store of information. We presume the work can be had by writing to Mr. Hull at St. Louis, Mo.

We are in receipt of circulars of the Belvidere Seminary, at Belvidere, N. J., and, so far as our knowledge goes, it is a model school; and if the plans and objects of the institution are well carried out, as we have no doubt of, it will, beyond a peradventure, send its pupils out into the world better equipped for life—real life—than any other temple of education we have any knowledge of. The magnitude of the great work, and the unestimable value its perfecting will be to humanity, should meet with a hearty approval from all who claim liberty and absolute emancipation as a birthright; and the "brave and hardy few" who have conceived the plan, and are laboring hard for its success should be encouraged, upheld and assisted. The advantage of such a liberal, healthy, unsectarian education as this, to our children and youth, cannot be too highly estimated. May all such institutions flourish and multiply.

Mr. Baxter's subjects for Sunday June 10, Grand Army Hall 115 W. Sixth street. Morning:

The Independence and Positiveness of Spiritualism.

Evening:

Spiritualism: its Facts, Philosophy and Fancies.

Our Lyceum which is still very young, is most a promising child. It has taken a healthy start in life and gives evidence of a robust nature and longevity.

The real value and importance of such an organization, and the pains and trouble it is worth to Spiritualist fathers and mothers, becomes apparent, when they look the fact square in the face, that they themselves attend the lectures and seances and grow and progress spiritually, while meantime they send their little ones to Orthodox Sabbath Schools because "these things are too old for them," and the early impressions and tendencies are all in a direction contrary to what they wish the child to travel when maturity is reached. Thus yearly the gulf widens between parent and child, and there are sighs and tears and distressing inharmonies, and families are divided and each faction unhappy in the contemplation of the fact that the other is going all wrong. Who is to blame? Parents look at it. Can you raise your child in orthodoxy all through its growing years and expect it to be a Spiritualist?

If you want and expect it to be one when it reaches maturity "and can choose for itself," don't for charity's sake allow it to accumulate so many hedges and stumbling blocks to fight through,—if it should choose as you wish it, which is very doubtful.

Send your child where its early training and impulses will be in the right direction, and go yourself and see that the school is all it should be, help to make it so.

ATTENTION!

Officers of the Ohio Valley, the Indiana and the Southern Associations of Spiritualists! You are requested to consider the subject of a Grand Reunion of the three Associations, during the first week in August, at the Lookout Mountain Camp Grounds.

Discuss the feasibility of the plan; consider the good to be derived by each Association and the benefit and enjoyment to each member at very small cost. They offer the pavilion free of charge, and board at \$1.00 per day. No need to employ speakers, and the receipts at the door—probably 10 cents each—to be divided between the three Associations. Very probably the C. S. R. R. will grant tickets at low rates, good for ten days.

You are asked to inquire into it. See what favor the proposition meets with.

Find out what can be done, and notify Mr. G. W. Kates, Lookout Mountain, Chattanooga, Tenn., as soon as possible, that he may make suitable arrangements. We hope the proposition will meet with a hearty approval, and an early action be taken by the Officers of each Association, that it may be all settled in time to be well advertised.

"These preachers are very learned, but they lack common sense," remarked a practical business man recently. This remark illustrates a general rule, with few exceptions. The most impractical man in the average community is the preacher. Why this is so, however, there is no substantial reason, except the fact that he is habituated to impractical things, devils, 'scape-goats, and other impossibilities. His realm is that of the unreal, the assumed, the spurious. By a system specially devised for the purpose, he has learned to be a moral cripple, and he limps in everything. Even worse than this, he imagines everybody ought to keep step with his floundering and limp as badly as he does, and if they do not, he assures them of a terrible damnation. But his influence is not so fearful as it was a few years ago.

In the simple minds of the people there has always arisen a misconception of the office of the "parson," for the title itself is grossly misunderstood. It is only a corruption of the word *person*—that is, the individual person set apart for the service of a church; in the Latin, *persona* *personatus* is a personage. The canon-lawyers applied *personatus* to any dignity or preferment in the church. Many of these persons were mediums in the early days. In the sixteenth century good John Selden played on record this sentiment: "There never was a merry world since the fairies left dancing and the parsons left conjuring. The opinion of the latter kept thieves in awe, and did as much in a country as a justice of the peace." Why is it that they cannot be induced to make themselves correspondingly useful in this age?

MEDIUMSHIP.

Not in this century will the general public understand the full significance of mediumship, for, standing outside of its influence, people see none of its power, nor is it possible for them to conceive how this power is exercised; standing within its atmosphere, every ray of light reveals a harmony of unspeakable truth. Experience alone is potent to translate it.

There are times when mediumship is but the mournful follower in the track of truth, and catches only the faint echo of divine inspiration; but instances of this kind are becoming rarer day by day, for in the entire realm of nature there is an invariable response to every truly instructive impression. Every insect knows where to deposit its eggs so that its offspring, alone and unguided, may find necessary sustenance. The rules by which the work of the bee, the bird and the otter is done, never change or fail. If no calculation is disappointed, no purpose and defeated, in these minor forms of life, how much more shall this universal human longing after immortality be enlightened and intelligently guided.

Mediumship is of more delicate construction than any rules yet devised by man for its guidance, and when it fails to respond to these rules we ought not be surprised. Until we fully understand the regime of the spirit world, it will be impossible for us to make first-rate laws for spirit government, and rules for the regulation of mediumship are nothing less. Then we know it to be true that those rules which are admirable for one phase of mediumship are wholly inapplicable to another, and it is almost equally well established that the manifestations through any spirit medium are in some regards peculiar to that medium, and therefore no set of rules can now be of general application. The time may come when they will be so devised as to universally apply.

In its present state of development mediumship is so gentle a power that it is unable to resist the brutal attacks of its enemies, except through means it shrinks from using—those electric forces which are peculiarly dangerous to human life. They have been occasionally resorted to, and the utter discomfiture of the attacking forces has resulted; but at some time they may prove fatal. The genius of Spiritualism is in direct opposition to the use of such means, and under no circumstances should they be employed, except to repel a murderous attack, and then strictly in self defense.

Most of the life of the good medium is in another sphere than this, and is governed by other than human laws. Therefore it is peculiarly in need of protection. And this protection should be constant and alert, not only from the mere physical standpoint, but from the entire range of psychic observation as well. A declaration so sweeping necessarily involves problems not immediately soluble, for the entire range of psychic observation is a broader field than any one really comprehends. Who can measure its extent? We are to measure it so far as present ability permits, and make sure that this measurement takes in all we can now legitimately claim. This realm and everything pertaining to it must be jealously guarded, and to do this from the impulse of the best motives we must

"Fasten our souls so high that constantly
The smile of our heroic cheer may float
Above all floods of earthly agonies."

In what does mediumship consist, really and truly? Who shall define it and set its boundaries? Those who think it represents the power which produces those physical phenomena so astounding to the untutored mind, are right to only a very limited extent—just to the extent that a harp is the representative of music. Without the fingers of the expert manipulator, no music would be elicited from the instrument. Unless spirits manifest through the medium, no manifestation of spirit power can be enjoyed. So far we know. And we are convinced that, as a rule, the medium must be passive to the will of the spirit, although some mediums are controlled very much against their will, and occasionally to their apparent disadvantage.

Nowhere can the weary heart find solace equal to that afforded by the good and honest medium, for however near despair a mortal may have approached, there is yet some promise of rescue in the efforts of spirit friends. These are more heroic than anything earthly, and when tremblers upon the verge of the dark hereafter, just ready to faint in the gloom of dread and uncertainty, are able to clasp the hand of human tenderness, reinforced by godlike strength, and hear voices of sympathy and love from the veiled confines of the great beyond, encouragement gathers and hope is revived, and the rainbow of promise again spans the horizon of earthly experience. These conditions are superior to the misty uncertainties of faith, to the totterings of mere belief, for they disclose positive evidence of immortal life, and bring proof that there is no death, but that the transition we so name is an uplifting into a state of infinite progression and constantly enlarging knowledge. It may be that some trifle with these conditions and simulate mediumship. Woe unto them! True mediumship is that which commands all our regards.

Is there anything to say about that mediumship, so-called, which is essentially fraudulent? Only a few words. It is well for investigators to bear in mind that the methods of nature cannot be reproduced in art, and that imitation of mediumship will invariably detect itself. Every genuine condition is equal to the requirements of the most rigid investigation, and proper tests should be applied to every case of doubt. Such is unquestionably the desire of the spirit world, for the best of its denizens are but agents in the development of God's providence, and this is founded in those laws of nature which we know to be the essence of truth. Mediumship only partially developed will disclose truth; mediumship imperfectly employed will do the same thing; but fraud has no refuge in anything beyond its own gauzy habiliments.

"When by night the frogs are croaking,
Kindle the torch of truth,
Hail how soon they all are silent!
Thus truth silences the lie!"

There is a disposition to require too much from mediums who are not sufficiently developed for their work, and to cry "fraud" when they fail to accomplish that which experienced mediums have done. When schools of mediumship are established—a work which has been neglected too long—this embarrassment will not arise, for then undeveloped mediums will not be permitted to give sittings for anybody and everybody, as at present, the manifestations of the spirit will be everywhere enjoyed in greater perfection. It must not be thought that we need a school to realize the best ideals of mediumship, however, but rather to cultivate and systematize them generally. It has already developed many of its best phases without instruction, but schools will give us a larger supply of first-class mediums, and these are in demand.

Those are not the best mediums who assume to enjoy the greatest gifts. Genuine merit is modest. "Truth hath a quiet breast." There is neither moral nor mental injury in that which excites, nor ought that is harmful in its most astounding phenomena.

"The only amaranthine flower on earth
Is virtue; the only lasting treasure, truth."

Editorial Correspondence.

Spiritualism at "The Hub."

Effect of the Conspiracy—Comparison Between the Spiritualism of Boston and New York—Protection to Mediums—Miss M. T. Shelhamer and the Banner of Light Free Circles—Questions and Answers—Not a "Grab"—Anticipated Attention to a Jesuitical Grandee—Meetings Closed for the Summer.

NEW YORK, June 6, 1888.

Spiritualists of New England have found out that when bad men combine it is time for the good to more firmly associate. Conspiracy for the injury of Spiritualism exists in this city in quite as virulent form as in New York, but it cannot make as impudent demonstrations here as there, for Spiritualism in Boston has ten times the strength it possesses in the commercial metropolis of the country, and twenty times the determination. This is not said boastfully, but to emphasize a fact.

There are no better mediums in the world than those who are sustained in New York, and this proves that truth is bound to make its way there; but these mediums, could be more securely protected from pharisaical attack did the Spiritualists of that city perform their duty as faithfully as do those of Boston. Still, there are mediums here whom a little more judicious protection would not injure, and there are some, so said to be, who deserve neither protection nor confidence.

No manifestation of mediumship anywhere is superior to that witnessed here every Tuesday afternoon at the Banner of Light Free Circle, through the organism of Miss M. T. Shelhamer. Thousands of the good readers of THE BETTER WAY understand what is done at these meetings but they can have no good idea of their advantages unless personally present at one or two of these gatherings. They are unique and instructive.

After the invocation and some excellent vocalization, a question is read by the chairman. The medium answers at once, logically and exhaustively, in a flow of language as free and euphonic as that of the most accomplished orator. In confirmation of the manner in which this is done, we copy three questions and their answers from the report of a recent seance in the Banner of Light:

"Q.—If the physical and spiritual organisms are so closely related that what affects one affects the other, what is the meaning of those words of the prophet of Nazareth, 'It is not what entereth into a man, but that which cometh out of him, that defileth him, etc.'? Does not our material food affect our spiritual body through our physical organism?"

"A.—To an extent yes; but nothing to the extent that is thought. Aspirations and desires affect the body, and you are by and by to wear, and also the surroundings and habits which are to be yours in another life. We know that a man may take in his food that is of a poisonous nature, so that through its influence his blood may be come vitiated and his entire system diseased. This will, to a certain extent, affect the appearance of the spiritual body, if long continued, and we know that the delicate tastes of refined food, that which is dainty, and we might almost say of a spiritual nature, will find its physical body becoming finer in its elements, and that a spiritualized man, in appearance, while the spirit body which is being built up will correspond in a degree. And again, we see that the thought, the aspiration and the tendency of the mind, the moral part of the man, in fact, the character of the individual, determines more largely than anything else the appearance of the spirit after it loosens itself from the corporeal man. We have no doubt that the man of Nazareth meant to imply, by his statement that it did not matter whether an individual on earth was obliged to live in a humble, frugal manner, partaking of the coarsest food, provided that he was clear in his mind, and intensely seeking after that which is elevating and purifying his character, growing wide and serene, through the varying experiences of life, that he would be the more of a man's career, then would he find himself after his passage from the outward body surrounded by beautiful scenes and elevating objects, then would he discover that he had built up for himself a house, fair to look upon, and that the elements of his spirit body had only retained the finer qualities and emanations of that which he had externally used. And this is a truth that we are all to possess, certain qualities, and have a power of exalting special emanations which are of a refined or spiritual character and the man of spirituality would retain only a small part of the coarse food, retain only in his spiritual system the most refined quality of that food; therefore, we say, that the Nazarene intended to teach a lesson, that while much of our food, our clothing, our things and conditions, it is also in the power of man to extract from the coarsest and most rude of these that which may prove a lesson to his soul, and that which may prove a stepping stone to higher things and grander results."

"Q.—Music is sometimes heard from invisible sources during the night, and is like choir singing beautiful anthems. What is the cause?"

"A.—We should judge the questioner to be highly endowed with a musical ear, and especially clairaudience, and undoubtedly during the hours of the night, when the bodily powers are relaxed and the nervous system is in a state of quietude, the spirit is enabled, in a measure, to detach itself from the outward body and from the things of physical life, and to enter into an atmosphere which is really of a higher and finer state. Under such conditions the spiritual hearing is awakened, and sounds that are unheard by mortal ears may, at the time, be sensed, and heard, and even, if they are heard, because of the mediumistic unfoldment. This is a very beautiful phase of mediumship, which one would do well to cultivate, for it is his exclusive right, and enjoyment to him who may possess it, but it may also lead to the unfoldment of other medial powers and to certain communications between the two worlds."

"Q.—Is life, after death of the mortal body, eternal; and does the spirit then go through other similar deaths?"

"A.—As far as we know, life is eternal, continuous, for, having passed through that which was called death on earth, and finding himself in a state of quietude, and in a state of activity, and with memories, a spirit is safe in concluding that there is no death in the universe after all; that what seems to be so merely a transformation, or change, and change always leads to something else; so if we proceed onward, and by-and-by meet with a change, we understand that the new experience is to open before us. Very well; that has been, as far as the first passage from one plane of existence to another is concerned. The way we know, in the throes of death on earth opens his eyes in the spirit world to new conditions and surroundings, and he discovers that he never was more alive in his life; perhaps he feels quicker and in thought and active in expression. Naturally he looks around him and begins to ponder upon the things he may see and hear, and he questions others whom he may approach, and he discovers that his experience has been the experience of all who have passed on. It is only natural for a thinking mind to conclude that, having passed through one such experience, he may do so an infinite number of times, and he realizes that he has made it all that he possibly can, for his expansion or his convenience. It may follow, then, when he has received all that is possible from that plane of existence, other scenes, other changes, await him; there are

worlds upon worlds in space, planets upon planets revolving in their grand conditions for affording life, intelligence and knowledge to human beings. May it not be that the advancing man may by-and-by find the conditions for reaching those planes of existence and reaping the experience which they afford?"

"So we believe, and we do know that as man advances in the spiritual realm he grows more refined in appearance and in knowledge gains greater powers to overcome the limitations which have confined his energies, and we have seen those who have traveled on from planet to planet, sending back the information and knowledge which they have found."

"In the spirit world such changes are not deplored. We do not look upon the transformation or elevation of a spirit to a higher world in the light that you gaze upon death; it brings no saddening reflection to our minds; we know that if our friends have passed onward to grander elevations, so may we do so; it is in our power to so expand and so grow in thought and in active expression as to find our limited conditions useless to us, and we may also rise to those other planes of which we speak; therefore we know of such world death, there we know of changing experiences, of gradual elevations, of grander unfoldments for the human soul."

All the questions sent in, except those of a personal or political character, are read, and the answers come with promptness, address and precision, of which only the most exalted gifts are capable. Those who are privileged to attend these circles are enjoying the best things the spirit world has to bestow upon mortals, and they should be thankful indeed. These gatherings have not made Miss Shelhamer famous, but she has made them remarkable and desirable, and it is hoped she may be spared to a long life of such practical usefulness. Much of her time is employed by lectures in Boston and near-by towns, and demands for her services are always much more numerous than her opportunities to respond. She is performing a great and noble work, and good angels are her active coadjutors.

NOT A GRAB.

Mrs. Amanda M. Cowan is holding seances as usual, notwithstanding the recent attempt to grab a spirit in her circle rooms. Nobody was grabbed. Bundy testifies to the contrary, but it seems his evidence is always on tap "to the contrary" when the reputation of a medium is in question. He calls Mrs. Cowan's seance rooms "a fraud shop." Why is it that he does not come to Boston for a personal inspection of these rooms? His welcome would be warmer than the normal temperature of this hospitable city, and attentions showered upon his venerable head would be intensely interesting to the Spiritualists of the world. It is rumored that a committee of invitation will soon wait upon him "by authority," and gently urge his attendance, and, if needs be, pay his keep and passage. This will be rare entertainment for a Jesuitical grandee! There is talk of a similar reunion in New York, and really more talk than "action," again demonstrating the cheapness of wind; but it is hoped that Col. Bundy will not be wholly neglected. He begs for the poor privilege of proving something. Let him bring proof, or its equivalent, with all the promptness possible, for if there is a "fraud shop" among us the fact is worth finding out. J. C. B., to the rescue, "and—be he who first cries, 'Hold! enough!'"

The Temple, and several other places where Spiritualists most do congregate, have closed for the warm season, although the warm season has not yet opened, and the camps have scarcely begun to air their summer rig. Boston, with its east winds fringed with saline sharpness, is as cool a summer resort as any one without surplus adipose could ask for. In the month of May there were twenty one rainy days here, and upon this identical day of grace your correspondent has seen fire in heating stoves for the purpose of mellowing the atmosphere to an endurable temperature! The admonition to "keep cool" is out of date. Fraternally,

JOE FAXON.

MEDIUMSHIP OF MRS. WELLS.

We have repeatedly placed the Banner of Light on record as an unflinching endorser of the genuine character of the development of Mrs. E. A. Wells as a medium for the presentation of the materializing and other phases of the spiritual phenomena.

While we were temporarily sojourning in New York City some months since, we were privileged to receive on several occasions at her seances indubitable and personal evidence of her reliability, and so stated in these columns at the time.

What we then said we take occasion to repeat with emphasis at the present hour.

Above item appeared in the Banner of March 3, ultimo, from the pen of its veteran editor, Luther Colby. It is sufficiently direct. The terms used admit of but one definition. There is no better judge of mediumship than Luther Colby. He has investigated it, patiently, intelligently and honestly, for more than thirty-five years, and he knows the genuine article from the counterfeit with all the precision of an expert. He does not endorse without positive knowledge, and thus he is left in that happy situation where there is nothing to regret.

A few days ago Mr. William Wheelock, of Boston, visited Watkins, the independent slate writer. On the way to Watkins' place he purchased two ordinary slates. He asked a mental question regarding the mediumship of Mrs. Wells, and almost immediately the following message appeared upon one of the slates:

"My Dear Son: Time will prove her one of the grandest mediums, but we do wish she would keep all her power, low influences out of her circles. We cannot give truth with out, at all. Yes, my son, she is herself true and honest. I am certain of this, or I would not say so. Your Affectionate Father,

WM. WHEELLOCK."

Hundreds of the best people throughout the land know from their own experience that Mrs. Wells is a medium good and true, above suspicion and superior to reproach, and yet scoundrels in New York and Chicago, (one in each city) call her a fraud because she refused to do their bidding! They say they can prove her "a fraud," when, in fact, neither has a scrap of information regarding her mediumship, and they dare not attempt to bring proof of their foul misrepresentations. Such an attempt would indict them as the sworn enemies of truth, and this fact is already advertised more than they desire. It gives us pleasure to state that neither of these persons is a Spiritualist, but, as the Irish gentleman expresses it, "quite the reverse of the contrary"—both are Jesuits. Pretty birds to criticize a spirit medium!

Who are these worthies that always stand ready to arraign truth as a liar? Do they expect to be credited? They may obtain recognition in the next world, but it will scarcely be of the sort they will relish.

As Others See Us.

To the Editor of The Better Way.
Enclosed please find \$2.00 (Two Dollars) for your paper for another year, and if you don't hear from me by the time my subscription expires, stop the paper, as I may not be here in the flesh. I am now over seventy years old and my eyes and strength are failing, so I cannot read all there is in my paper, but I should feel lost without it. My son takes the Toledo Blade, so we have a sermon from Talmage once a week. I always look them over, but seldom get interested enough to read one through, until he took Spiritualism for a text, and with his mighty power of eloquence, struck it out of existence, or tried to make his hearers think he had. That one I read through.

Years ago, when my children were small, my little boy had met with an accident, and was very nervous. He cried and complained that his sister, who had been sent in to read little stories to him, would preach. So I listened at the door. Sure enough, she would spread her hands, raise and lower her voice, and repeat sentences over and over two or three times, and after all it amounted to nothing. Well, I just think that kind of preaching that amounts to nothing is better than telling such abominable lies as Talmage did.

SYLVIA HIGLEY.

ANGOLA, N. Y., May 24.

Orthodox vs. Spiritual Heaven.

The orthodox or credal heaven is said to be a place somewhere in the universe, where God sits on His throne with Jesus on His right hand, surrounded by angels and the spirits of men, who happen to have been elected or become the favorites of God or Jesus Christ, possibly through, and possibly not through, an agency of their own, but by some lucky circumstance not very well understood.

Those favored ones, it is supposed, will inhabit a new Jerusalem that is to be let down from heaven to receive them, and the throne of God is to be in the midst of it. The streets are to be paved with gold, and the gates made of all kinds of precious stones, which seems a very odd picture, to say the least, to draw of heaven after having been taught so persistently to ignore all such things here. The occupation of the saints and hosts of heaven is to be praying to, and praising God for ever and ever. Now, it strikes us there would be a great deal of monotony about that, and God Himself would get very tired of it, while it would seem to be a great waste of time, that might be employed to great advantage in assisting God to bring up matter, animate and inanimate, to a higher state of perfection, through the action of mind upon matter, and when you think of that sort of employment, if it may be called employment, to last for all eternity, it is simply fearful to contemplate.

But thanks to the spirit world, that has found ways and means, through the tiny raps, and the thousand other channels, that are opened, we now know there is no such heaven as that awaiting any, except such as persist in blind superstition, and will not see the light.

The future life that is now held out to all who will open their eyes and investigate, is one where any faculty of the mind will be brought into play by those who will take advantage of it, and where there are no bounds set, to the extent or scope of investigation or attainment, and where the very elements "help those that help themselves."

Can the mind of man conceive of any thing better calculated to call out anthems of praise and adoration to God from man, even here; with such a prospect, such a future in view, and laid up in store for him when he is ready to enter upon it? Who would not, with such a promised land in view, cheerfully bear the ills of life, and struggle in making life's journey ring with praise and adoration to God for having, as it were, taken man into his partnership and confidence, to be a co-worker with him, in the unfolding of matter. Truly, it is a boon to have been born an individualized spirit, with all the possibilities that lie before it. And yet how many mar! how many degrade it to the level of the brute; how many seem to try to drown or annihilate that spark of the Deity, that was intended to light us back to him, laden with the rich treasures of experience, of the various conditions through which we have passed. If the infinitesimal coral,

Can build continents beneath the sea,
How much should man accomplish through eternity

PERSONAL.

Geo. P. Colby is lecturing at Louisville.

The friends of Professor J. D. Lyon will be pleased to know that he is well again, and has resumed giving sittings and circles as usual at his residence, 188 Richmond st.

J. W. Kenyon will answer calls to lecture on scientific and philosophic Spiritualism anywhere in the States or Canada. Address 54 Bostwick street, Grand Rapids, Mich.

Master Albert Harwood Groom made his first appearance in society last Sunday. He is a bright and blooming youth, just in the early dawn of life, and promises to become a favorite.

G. W. Kates and wife are engaged for the grove meeting at Hicksville, Ohio, August 11 and 12, and Clinton, Iowa, camp meeting, August 19 and 20. They would like to make engagements in the West for months of September and October. Address, Chattanooga, Tenn.

Dear Friend:—I am, as you see, on my way to Mazam, Ark. Have held seances all the way here, at various places.—Oh so hot; still I shall keep right on. Friend Bosworth is with me. Regards,
A. W. S. ROTHERMELL.
BIRMINGHAM, ALA.

Movement of Mediums.

Mrs. Lunt Parker and Lily May, at hall 106 Washington avenue, Lansing, Mich.

J. S. Loveland is speaking at Milwaukee. Large audiences and good interest.

J. W. Fletcher will speak at Parkland, Pa., and Sunapee, N. H. Camp Meetings.

Mrs. L. A. Logan conducts meetings Sunday evenings at Harmony Hall, Denver, Col. J. Clegg Wright speaks during June at Philadelphia; corner Eighth and Spring Garden streets.

Mrs. Clara A. Field would like to engage for the Sundays of June. Care of Banner of Light, Boston, Mass.

Mrs. Anna Orvis conducts services for the Chicago Spiritual Fraternity, at 3 p. m. Sundays, for this month.

Mrs. Mary C. Wright can be secured for lectures or grove meetings, by addressing her at Fulton, Oswego Co., N. Y.

Dr. Dean Clark is open for engagements for June and July. Can be addressed care of Colby & Rich, Boston, Mass.

Walter Howell's engagement list is filled to the close of 1888. Cassadaga Camp Meeting, July 21st. His address is 248 N. Division St., Buffalo, N. Y.

Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists, on Ada street, Chicago, Ill., morning and evening each Sunday.

Mrs. E. A. Wells, test and materializing medium of New York City, has changed her residence to 960 Sixth avenue, where she has commodious apartments.

John Slater, of New York, is giving seances on the Sundays of this month, at 3 p. m. and 7:45 p. m., at Martine Hall, corner of Indiana avenue and 23d street, Chicago, Ill.

Mary A. Charter's engagements for the summer months are at Adrian, Detroit, Lansing and Monroe, Mich., and South Bend, Ind. She can be addressed at Carleton, Mich.

J. W. Fletcher appears at Parkersburg Camp in July; in Sunapee, N. H., in August. Will also occupy his house at Lake Pleasant. These are all the outdoor engagements possible for him to accept. Address 5 Beacon st., Boston, Mass.

Bishop A. Beale, at Glen Falls, N. Y., for the rest of May; at Bridgeport, Conn., first two Sundays of June, and the last two at Stafford, Conn. Will speak at Onset Bay Camp Meeting the last of July, at Queen City Park the last of August.

Edgar W. Emerson will be at the Oakland Cal., Camp Meeting during the month of June; July 21st to 30th, at Onset Bay, Mass., Camp Meeting; August 4th to 13th, at Sunapee Lake, N. H., Camp Meeting; 16th to 27th, Cassadaga, N. Y., Camp Meeting; September, at Buffalo, N. Y., and October at Troy, N. Y.

Hon. Warren Chase may be addressed at Cobden, Ill., and his books ordered from him there till the camp meeting at Clinton, Iowa. He is open for engagements in Iowa, Minnesota and Wisconsin for September, October and the last half of August. During the winter his address will be St. Louis, Mo., and he will lecture in places not too far from that city during the winter.

Miss Jennie B. Hagan's lecture engagement for July, August, and September, 1888 will be July 1st at Hanson, Mass., Camp Meeting.

"4th to 9th, Parkland, Penn., Camp Meeting.

July 14th to 18th, Harwich, Mass., Camp Meeting.

July 20th to August 3rd, at Cassadaga, N. Y., Camp Meeting.

August 6th to 12th, Onset Bay, Mass., Camp Meeting.

August 13th to 21st, Sunapee Lake, N. H., Camp Meeting.

August 22nd to 25th, Queen City Park, Vt., Camp Meeting.

August 26th to 31st, Etna, Me. Camp Meeting.

September 2nd and 9th, Bridgeport, Conn., Camp Meeting.

September 16th, 23rd and 30th, Trenton, N. J., Camp Meeting.

Will be pleased to make weekly evening engagements during the month of June, in the vicinity of Boston and Worcester, Mass.

CINCINNATI MEDIUMS.

Mrs. S. Seery, 34 Gest street, Trumpet and Slate Writing.

J. D. Lyons, 188 Richmond street. Trance, Readings from Letters, Photos, Hair, etc.

Mrs. M. Englert, Trumpet, 67 Marshall Ave.

Mrs. Stewart, Trumpet and Independent Slate Writing, 10 Addison street.

Mrs. Anna Ciesma, Independent Slate Writer, 83 Mill street.

Mrs. Belle Ireland, Trance, 355 Elm street.

Mrs. A. M. Glading (for May), 43 W. Seventh street, Trance and Psychometric Reading.

Mrs. Laura A. Carter, Hawthorne avenue, Price Hill, Independent Slate Writer.

Mrs. Lizzie Green, 291 W. Fourth street, Independent Slate Writer.

Mr. and Mrs. S. J. Winchester, 371 Elm street, Trumpet.

Dr. R. C. Flower, of Boston.

Dr. R. C. Flower, the distinguished Boston physician, has arranged to stop at the following places on dates given. This will enable many of his friends and patients to consult him close to their own homes. He will be at Memphis, Tenn., Guyton House, June 4 and 5; Louisville, Ky., Galt House, 8 and 9; Cincinnati, O., Grand Hotel, June 11 and 12; Columbus, O., Neil House, June 13 and 14; Cleveland, O., Stillman House, June 16.

CAMP MEETINGS.

Cassadaga Camp Meeting begins July 21.

California Camp Meeting, at Oakland, Cal., from June 3 to July 1.

Leavenworth Co. Association of Spiritualists hold their second semi-annual Camp Meeting at Deuel's Grove, near Fairmount, Leavenworth Co., Kansas, on the 26th of May.

The Friends of Human Progress will hold a Spiritual Festival at Forest Temple, North Collins, N. Y., June 16 and 17. Mrs. Elizabeth L. Watson, of California, and Dr. F. L. H. Willis, of Rochester, N. Y., are the speakers engaged. They are too well known to require any recommendation. Visitors will receive cordial welcome and their stay be made as pleasant as possible. By order of Committee, EMMA TRAIN, Secretary.

The Fourth Association of Spiritualists of Philadelphia, Penn., are located during the summer at Parkland, holding circles every Sunday afternoon and evening in the Eureka tent. This Association was formed June 7, 1888, by the guide and medium, Eureka, with thirteen members. Present membership, twenty-five; applicants, seventy-three. Cash in hand at date, \$200; property value, \$70.

The Iowa State Campmeeting have had five successful seasons, and this season promises to be the best of all. The social month of the camp opens July 1st, the camp meeting proper, on the last Sunday of July, and continue for five weeks. No place for the invalid, no cooler place for any one in hot weather can be found in the West. A large delegation for both July and August will be in attendance from Cincinnati.

The Mantua Association of Spiritualists will hold a Union Basket Picnic, Sunday, July 1, 1888, in Atwater's Grove, Mantua Station, Ohio. All spiritualistic societies and Spiritualists of Northern Ohio are cordially invited to attend and unite in proclaiming the truths of a positive knowledge of immortality and spirit return. The questions of forming an alliance of the several associations, also a camp meeting association will be considered. Good speakers and good music will be provided to make the occasion one of much enjoyment to all. Reduced rates have been secured on the Mahoning Branch and main line, N. Y. P. & O. R. R., by which tickets will be sold at two cents per mile in each direction on June 29 and July 1, returning until July 4, inclusive. The reduction extends to Oil City and Jamestown east, and Marion west. Everybody invited. In case of bad weather, the exercises will be held in King's Opera House. Lewis King, President; Henry Cobb, Secretary.

Sturgis Annual Meeting.

The Harmonical Society of Sturgis, Mich., will hold their annual meeting in the Free Church in Sturgis, on June 12, 15 and 17, 1888. Lyman C. Howe and other prominent speakers and mediums will be present to address the people. D. R. PARKER, Pres.

You and your friends are cordially invited to attend the annual picnic and Sunday assembly of the Cassadaga Lake Free Association at Cassadaga, (camp grounds) Chautauque, N. Y., June 8, 9 and 10, 1888. Mrs. Elizabeth L. Watson, of California, and Mr. J. Clegg Wright, of New Jersey, will be the speakers. Send your name on a postal card for August camp circulars to Archie Gaston, Secretary, Meadville, Pa.

Lookout Mountain.

This famous place of meeting for the Spiritualists of the South and West, will be of such attraction this year that great numbers will attend.

The meetings occur daily during the entire month of July.

Besides the engaged speakers and mediums a number of noted mediums will be on the ground to hold private seances.

The public exercises will be conducted by the following speakers and mediums: Mrs. Cora L. V. Richmond, Mrs. Adeline M. Glading, Mrs. S. A. H. Talbot, George A. Fuller, Esq., Dr. H. F. Merrill, Dr. Samuel Watson, A. C. Ladd, G. W. Kates and wife, and several others of noted ability. Mrs. Ross and orchestra will furnish excellent music. Ample hotel facilities will be furnished to all at low rates. Special R. R. rates will be given from all points. Tenting space will be given free. For further particulars address G. W. Kates, Secretary, Lookout Mountain, Chattanooga, Tenn.

Sunapee Lake.

Your correspondents, Mrs. Churchill and Miss Jennie B. Hagan, have made the readers of THE BETTER WAY somewhat acquainted with the delights of a summer's camping season at Sunapee Lake, N. H. This is the gem of the New England lakes, 1000 feet above tide water, a pearl of purity in the emerald setting of the New Hampshire hills. For ten years past camp meetings have been annually held at Blodgett's Landing, Sunapee Lake, in the town of Newbury, N. H., and this year's meeting, commencing July 29th and closing August 29th, will probably surpass in the talent and variety of its speakers and mediums, and in the musical and literary character of the evening entertainments, any previous season.

Dr. H. B. Storer, the veteran medium and lecturer, formerly President of the Onset Bay Association, and now President of the Sunapee Association, and will have entire charge of the exercises.

Among the speakers engaged are: Dr. Geo. A. Fuller, Mrs. Juliette Yean, Mr. J. W. Fletcher, Mrs. Susie Willis Fletcher, Mrs. E. B. Craddock, Miss Jennie B. Hagan, Dr. H. B. Storer, Mr. Eben Cobb, and A. B. Tidwell, while Mr. Fletcher, Dr. C. H. Harding, Mr. Joseph D. Stiles, and Edgar W. Emerson will exercise their wonderful psychical powers as test mediums upon the platform.

The "Fraternity Quartette," of Boston, Miss Nettie Wentworth, director, will furnish music for the meeting, and be assisted by other talent in the entertainments, which are given every Saturday evening.

Tuesdays are picnic days, and from the hotels and cottages about the lake, and from neighboring villages, visitors come by boats and carriages to attend the lectures on that day and enjoy the dance in the evening.

The Forest House will again be in charge of the popular landlady, Mr. F. E. Nelson, who always looks personally to the comfort of his guests, and visitors will find ample accommodation. New cottages are going up and Sunapee is a success.

I don't believe in these secret societies,"

"and one Austin lady to another. "That's very singular," replied the other; "your husband is a Forester, a Knight of Pythias and a Knight of Honor, and you will have at least \$10,000 when he dies." "But what good does all that do to me," was the fearful response, "when he never leaves the poor creature burst into tears.—Texas Sittings.

Written for The Better Way.

The Better Way.

MAY SWEETSER.

Would that our follies we could plainly see,
From the world's opinion our thoughts were free,
There would be less vice on the earth to-day;
—May kind heaven teach us the better way.

If each man was taught to his conscience heed,
Religious striving we would not need,
And the mind would never be led astray;
—May good angels teach us the better way.

All through this stormy life's unsettled tide,
Let good reason be allowed to guide,
And the higher minds allowed to sway;
—May kind angels teach us the better way.

May dear spirits from that heavenly sphere
Be with and teach us while we linger here,
And make us happy the short while we stay;
—Ever leading us in the better way.

FLINT, April 2, 1888.

Election of Officers.

To the Editor of The Better Way.

PHILADELPHIA, PA., May 18, 1888.

The Second Association of Spiritualists of Philadelphia held their annual election of officers on May 14th, with the following result:

President—T. J. Ambrosia.
Vice President—Joseph Leiberger.
Secretary—Leonard I. Abbott.
Treasurer—Mrs. T. B. Ambrosia.
Trustees for three years—Edward F. Roberts, Joseph Leiberger, John Kulis.
Trustee for one year—Mrs. Lydia Leidy.
T. J. AMBROSIA, President.
LEONARD I. ABBOTT, Secretary.

Annual Meeting at Potterville, Mich.

To the Editor of The Better Way.

Sunday June 3, 1888, the Eleventh Annual Meeting of the Society of Spiritualists of Eaton County, Mich., met. Meeting called to order at 11 A. M. by the President pro tem.

Conference meeting was then held until basket dinner was served.

Called to order again at 2 P. M. The Constitution and by-laws were then read and membership solicited. Seven members were added to our society.

The following officers were then elected: President—Addison Koon.
Vice President—Ira Smith.
Secretary—Jennie Rosenberger.
Treasurer—Adella Koon.
Representative—Mrs. Carpenter.

Trustees—William Divine, J. Ashley, H. P. Oosterdunk.
Collector—Sarah Ann Martin.

After business matters were transacted, an appropriate lecture was given by Mrs. Addie Koon, of Grand Lake, and during our meeting we were favored with music by Miss Laura Stannard.

MRS. JENNIE ROSENBERGER, Secretary.

The Value of Sleep.

The best possible thing for a man to do when he feels too weak to carry anything through, is to go to bed and sleep as long as he can. This is the only recuperation of the brain power, the only actual recuperation of the brain force; because during sleep the brain is in a state of rest, in a condition to receive and appropriate particles of nutriment from the blood, which take the place of those which have been consumed by previous labor, since the very act of thinking burns up solid particles, as every turn of the wheel or screw of the steamer is the result of consumption by fire of the fuel in the furnace. The supply of consumed brain substance can only be had from the nutritive particles in the blood, which were obtained from the food eaten previously; and the brain is so constituted that it can receive and appropriate to itself those nutritive particles during a state of rest, of quiet and stillness of sleep. Mere stimulants supply nothing in themselves; they goad the brain and force it to a greater consumption of its substance, until it is so exhausted that there is not enough power left to receive a supply.—Herald of Health.

Stenography, Typewriting and Bookkeeping.

The Principals of Belvidere Seminary would respectfully inform the public that they have made arrangements for giving lessons in Pittman's stenography during the summer and fall months, the course to begin June 18. Thorough instructions in typewriting will also be given and a first-class machine used. This course will include legal and commercial forms, documents and correspondence with general and ornamental work. Pupils will have three lessons in stenography per week, with daily correction of exercises, and daily practice on the typewriter. Lessons in Bryant & Stratton's bookkeeping and Ward's business forms will be included in the full course of six months. "The demand for shorthand writers was never so great as at present, and the profession is one of the few in which the demand is in excess of the supply. A shorthand writer never need wait," and a distinguished English writer says: "The stenographer who can typewrite his own notes is safer from poverty than a great Greek scholar." An expert typewriter can always command a good salary, and the employment is one peculiarly suited to young men and women. Terms for the above course will be reasonable. For further particulars call at the Seminary or address the Principals, E. L. B. CLARK, BELLEVILLE, ILL.

Annual Meeting.

To the Editor of The Better Way.

May the 26th and 27th, the dates announced for the semi-annual meeting of the Leavenworth County Association, has come and gone, and with it a most enjoyable time for the many congenial friends assembled at the residence and grove of T. C. Deuel, near Fairmount; a country place convenient to railroads, there being three stations within a mile and a half of the grove, which was planted twenty years ago by its present owner. The trees are large and well kept, the walks are edged with flowers. Old Flora seems to have been partial to this place, for flowers of every description meet the eye in all directions, certainly a place well suited for angel visitors to call. In the midst of this beautiful grove stands the Deuel residence; a neat and commodious frame dwelling, once visited never to be forgotten, but ever remembered as an oasis or the shadow of a great rock in a dreary land. To make all complete, Mr. Deuel, the pioneer Spiritualist of Leavenworth County, has built "New Era Hall," which, just being finished last October, was dedicated to Spiritualism at the annual meeting of the Association by Mattie E. Hull, of Des Moines, Iowa.

The meeting lasted only two days. We will not attempt to give even a synopsis of the meeting, save that it was one continuous "feast of reason and a flow of soul." Mrs. Lull, of Lawrence, Kans., was the main speaker, but we must not fail to mention Mrs. Holiday, of Topeka, Dr. Giles, of Topeka, Mr. M. P. Henderson, of Olathe, Kans., who all favored us with remarks and convincing tests and proofs that so called death does not end all, but that our supposed departed loved ones are ever round about us, seeking opportunities to aid and cheer us. We wish to say that we are a constant reader of THE BETTER WAY, though we are a subscriber, we get every copy in exchange for New Thought and Golden Gate. MARY H. HUTCHESON.

The Lyceum for children and adults meets at G. A. R. Hall, 115 W. Sixth street, Cincinnati, every Sunday at 9 A. M. All are cordially invited.

The Society of Union Spiritualists, of Cincinnati, hold meetings at G. A. R. Hall, 115 W. Sixth street, every Sunday morning at 10:45, and Sunday evening at 7:45; also Wednesday evening of each week, to which all are made welcome.

Vicksburg, Mich.

As the coming season promises to be characterized by an unusual interest in the investigation of Spiritualism at all the public places of resort, where the best opportunities are presented for proclaiming its truths and philosophy, and of witnessing the various phenomena, in proof of the same, we may be pardoned for offering a few words in behalf of a locality which has already become somewhat noted for its many advantages.

We refer to the Vicksburg camp in Kalamazoo Co., Mich. It is beautifully situated, and convenient to railroad. Extensive preparations and improvements have been made, and the camp will be opened July 13, to continue until August 14. Good speakers and mediums are engaged, and there is no doubt it will prove a season of great enjoyment, recreation and rest to all who attend.

W. S. WANDELL, Cor. Sec'y.

Parkland, Pa.

To the Editor of The Better Way.

The opening excursion of the season took place to-day under the auspices of the Lyceum, Ladies' Aid and First Association. The programme of the day was, dancing in the morning, the Lyceum May Party and May Pole dance in the afternoon, and grand ball in the evening, all being free. The feature of the day being the Lyceum's May Queen Entertainment and May Pole dance, which took place at 3 o'clock in our large pavilion. The Grand Banner and Flag March of Lyceum children, entering the pavilion at 3 o'clock, led by Mr. Chas. L. Smith and Miss Ella Dangler, being one of the grandest sights ever witnessed at Parkland. Next came the May Queen Entertainment; the following being the characters:

May Queen, Alice Lomadue; Scepter Bearer, Ellen Garlick; Crowner, Mary Garlick; Spring Ella Dangler; Summer, Lydia Horch; Autumn, Linda Schmidt; Queen of Fairies, Pauline Schmidt; Mischief, Elma Fray; Sailor Boy, Frank Fray; Winter, Mary Carroll; Drummer Boy, James Langham; News Boy, Arthur Lomadue; Fire Fly, Pauline Buntz; Hope, Mamie Hankinson; Highland Hunter, Eddie Lomadue; Soldiers of Glory, Frank Russell; Wit, Philip Bankert; Little Elf, Ida Smith; Innocence, May Queen; Queen of Flowers, Jesse Jenner; Goddess of Morning, Mamie Hutchinson; Faith, Laura Hutchinson; The Rose, Minnie Albright; Humor, Louis Sinker; Purity, Clara Dangler; Gallantry, Clarence Lomadue; Temperance, Harry Buntz; Gypsy Boy, John Langham; Pink, Little Miss Russell; Violet, Little Miss Hankinson.

The address of the Queen of May to her subjects was so well delivered that she received many praises from the people. The Queen Alice ordered her subjects to dance the May Pole dance, which closed the entertainment.

There was a general request to repeat the May Pole dance in the evening, but the children, being too tired to comply with the request, promised to give it some time again during camp meeting.

Our Conductor, R. M. Coffman, was the general manager, assisted by W. J. Shultz, Harry Huber, Chas. F. Peterson, Miss McCartney, Miss Mary Carroll, Miss Ella Dangler, Mrs. Lomadue, Mrs. Hutchinson and Mrs. Stauffer. At the grand ball in the evening we all left Parkland at 10:30 p. m. for Philadelphia, well pleased with the day's fun.

CHAS. F. PETERSON, Secretary of Lyceum.

Lookout Mountain Notes.

The camp meeting will last the entire month of July, and there will be daily sessions.

Mrs. Cora L. V. Richmond is engaged to lecture at this camp the first three Sundays of July.

All inquiries should be addressed to Geo. W. Kates, Secretary, Lookout Mountain, Chattanooga, Tenn.

Hotel rates at the Natural Bridge will be \$30. to \$40. per month. One week, or part of month, \$12.50 per day. Apply early for rooms. Tenting space free to all who bring their tents.

The Southern Association will hold its annual convention and reunion on the camp grounds, Friday, July 27th. Dr. Samuel Watson, Memphis, Tenn., is President. He urgently requests all interested in the cause of Spiritualism to attend.

The camp association owns the Natural Bridge hotel and are operating it under the management of Charles H. Donahower. All the guests and mediums will be "at home" to hold seances, conferences, and to freely enjoy themselves.

There are prospects for an Ohio day and Indiana day during the second week in July. We also hope for friends to arrange special days for other States when low excursion rates may be obtained. Try and arrange your parties and write to the Secretary.

To reach the camp meeting, go to Chattanooga, Tenn., and there take either of the railroads up Lookout Mountain, which will convey you to the summit. There you will find carriages, or a short walk will convey you to the Natural Bridge Springs hotel, situated on the Camp grounds.

There are now two railroads up Lookout Mountain. The broad gauge tramway opened to traffic May 29th. The company sold lots at prices ranging \$500 to \$1000. This makes the Spiritualists' camp ground worth five times its cost, and yet there is some stock at par un sold. The association needs funds for building purposes.

There are a number of mediums who signify their intention of being at the camp who are not mentioned in the advertisement. The following additions have been promised: Mrs. Anna Ciesma, Cincinnati, O.; Dr. A. W. S. Rothermell, Brooklyn, N. Y.; Mrs. Thomas and Mrs. Brown, Atlanta, Ga. All who expect to attend will please report to the Secretary.

A railroad rate of one and one-third fares is assured from all points to Chattanooga during July to attend the camp meeting. Ask for certificates, of either the Central Traffic Association, Trunk Line Passenger Association, or the Southern Passenger Association, when you purchase full fare ticket to Chattanooga, and then you will obtain the one-third rate to return home.

Boston Items.
Mrs. Maud Lord Drake has registered at the Parker House, Boston. She is in poor health.

Dr. J. C. Street, author of the "Hidden Way Across the Threshold," is lecturing with unusual success throughout New England on "Reincarnation."

The Independent Club, of Boston, numbers a membership of over three hundred, and it is only six months old. Its motto, "Speak no evil," will commend itself to all.

Mr. J. W. Fletcher gave the closing lecture at the Boston Spiritual Temple, on Sunday, May 27th. In the evening he delivered the lecture "Spiritualism Illustrated," showing two hundred dissolving views. Every available seat was occupied and standing-room at a discount. The lecturer was repeatedly applauded.

Cincinnati Lyceum at G. A. R. Hall.

The Progressive Lyceum was opened Sunday, May 27, 1888, by the President, Mrs. M. E. Roberts. An opening hymn was sung by the school, after which Mrs. Sheehan, Secretary pro tem., called the roll, and between fifty and sixty persons responded. The morning lesson was taught by the different guardians, followed by an interesting march and song, "Our Lyceum Band," by the school. Mrs. Sheehan was appointed Treasurer and Miss Hirdle DeWitt, Secretary. Several new members were enrolled, and it is hoped that a great many more will follow their example. The Lyceum is not for the children alone, but for adults as well. Liberty Group, with Mr. Youmans as guardian, is composed entirely of adults, and while parents are urged to send their children, they are earnestly requested to come themselves, and by their presence encourage the noble few who are devoting their time to this grand cause. The Lyceum meets at 9 o'clock A. M. every Sunday at G. A. R. Hall.

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For ONE DOLLAR I will answer communications promptly. Mrs. S. R. CHALLONER, Oshkosh, Wis.

Speakers and Mediums.

Under engagement by the Union Society of Spiritualists, Cincinnati, for the dates named:

JUNE: J. Frank Baxter, speaker and platform test medium.

JULY: No meeting.

AUGUST: No meeting.

SEPTEMBER: Cora L. V. Richmond, inspirational speaker.

OCTOBER: Mrs. A. M. Glading, speaker and platform test medium.

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Children's Progressive Lyceum.

Lyceums for the education of our children are the hope of Spiritualism, and should be the pride of Spiritualists. Communications for this Department should be addressed to ALONZO DANFORTH, No. 2 Fountain Square, Roxbury, Mass.

The Influence of Hunger for the World's Good.

In what light may we look at hunger?

As a fact in the economy of nature, as a fact in human life, the far-reaching hand, the thirsty lips, the open mouth, the unquenched aspiration are phases of hunger.

How can we illustrate the facts of hunger?

From the garret comes the despairing cry, "O God, that bread should be so dear, and flesh and blood so cheap." Those who hunger for fame and power, the yearning of lovely souls that go through life hungering for a companionship and sympathy they never find, the opening flower in spring holding up its cup to be filled with sunshine and to drink the welcome rain, and plants must hunger for moisture, flowers light, bodies for food, minds for truths and hearts for love.

What does every human hunger imply?

The existence of that for which it craves.

What are the true conditions of growth?

Hunger and supply, and in this world of man, hunger must always precede the supply as it creates the demand that shall stimulate to activity, enterprise, discovery and labor.

What is our whole modern American life?

The eager opening of a million mouths, the reaching out of a million hands in the effort to grasp the objects for which we hunger.

What is one of the world's unsatisfied hungers?

The hunger for bread is the hunger for physical life, and the gaunt figure of hunger stalks the earth; the pinched features of famine have accused the apparent negligence of nature and the wailing of children crying for food has re-echoed back from the unanswering heavens.

Accept for illustration the "Garden of Eden Story" what can we justly say?

That the best thing that ever happened to the race was the driving of Adam from Paradise and we should thank Eve for her disobedience and smile at the impotent curse of labor knowing it to be a blessing and the Serpent told the truth when he said that the eating of the forbidden fruit meant life instead of death.

What have hunger and labor been?

Twin angels to lead man out of the wilderness of barbarism where he was born, to teach him to turn the earth into a garden, and the curse-fable instead of destroying, has created the only Eden man has ever known and will create fairer still in the future.

What is another phase of hunger?

Man's unsatisfied thirst for power.

What was victory in a lower grade of civilization?

When it came to the battle of tribe with tribe and nation with nation, the strongest then was the best and out of such winning the world progressed.

What was the next step in the progressive unfoldment?

Mind became stronger than muscle and thought climbed the throne and seized the sceptre.

What was still another step?

That moral sense of collective humanity became stronger than intellect, so that now in the great nations of the world, conscience asserts its rights as king over both brute force and mind.

What is the verdict for conscience?

The mightiest governments have to bring their deeds, both of war and peace, before the world's judgment seat for sentence and they dare not disregard the verdict.

Why then?

What this, that the world's age-long hunger for power has turned from selfish domination to the universal service of man and he that will be great, must now be a servant; and the same power that formerly devastated, now organizes the world's commerce, explores the heavens, dredges the deep seas for their secrets, tunnels the earth's mountains, and converts her deserts into cities, and her forests into gardens, and changed is the hunger for power, into the hunger for the elevation and the service of man.

What has been the routine toward the development of truth?

The attempt has been repeated over and over again to make men content with such dribbles of supposed knowledge as the various revelations and infallibilities have chosen to dole out to them.

What has been the religious scheme?

To hedge in with a fence of dogmas, to have mythical dragons, angels with flaming swords, with threats of endless pain, but—the desire for the fruit of the tree of knowledge has overborne them all.

What have progressive minds done?

Broken through the hedges of dogmas shattered the schemes of the universe all the way from the baby-house of the Jews to the Better Way of to-day, defied the dragons, and dared the penalties of

hell in the onward march to the Temple of Truth.

What other hunger deserves our attention?

The desire for love and the physical basis of this is at once the life and the bane of the world.

What is this love when analyzed?

The mightiest and most universal of all human forces for it has devastated human lives and undermined homes but—beyond all other agencies it has been the active force that has created and built the temple of human happiness.

Where do we witness this hunger of love?

Was drama ever acted, was story ever written, what painting ever touched the human heart, what opera ever thrilled the world that love was not the pivot of all?

Where do we see the devotion of love?

In the world's great sisterhoods of mercy—the tender women who shrink not from the horrors of battlefields or the worse horrors of plague-infested hospitals and when you read the secret of this devotion you will find it is the unsatisfied hunger of woman's love.

Where is this hunger for love seen?

In thousands of homes where either husband or wife has on his or her face the look of hunger that tells of a life of hope disappointed and of hearts unfed. Perhaps one side of the husband's nature the wife fails to appreciate, or the wife has two or three rooms in her nature to which the husband has never found the key.

What is very true in regard to the hungers of this life?

That from the unfed hungers of this life unnumbered woes have sprung but when we calmly read the lesson of human history we cannot fail to see that these unsatisfied hungers of man have been the mainsprings of human progress, and we must feel that the hunger for life, for the ideal, for the forever unattained, is a promise written by the divine finger in the soul of man that points toward an endless life.

In conclusion what can we say?

That "Excelsior" rings out through every age, that though we may perish by the way we must never cease the attempt, and to sleep even with truth for a pillow is not so grand and noble as this eternal search. We may not discover the origin of man but we will either do it or try forever—or that God is past finding out, for this God-thirst possesses their souls and the infinite lore is mightier than any Syren song of peace or any threat of endless torment, for all this accumulated knowledge of the world is the fruit of the conquests that these phases of hunger have wrought.

Memorial Sunday.

NORTH COLLINS, N. Y., April 27.

To the Editor of The Better Way.

Memorial Services, from a spiritual standpoint, were observed by the Lyceum and spiritual society to-day. A large and intelligent audience were present, and the members of S. C. Noyes Post G. A. R. attended in a body. The exercises were opened by reading the beautiful Memorial Service from the Lyceum Educator, published by Alonzo Danforth, of Boston, Mass. Songs and recitations followed by the children,—telling over the sweet, sad story of those martyr heroes who fought and fell for their country, and in the sublime teaching of the spiritual philosophy, recognizing the fact that they are not dead but marching on just across the line.

After the Lyceum program, Geo. W. Taylor gave a very able and appropriate address, showing forth the beauties and glories of peace, and advocating measures to preserve the same. Fine instrumental music was furnished by Joseph and May Taylor. Last, but not least in the day's record, was the evening session. A company of about thirty persons gathered at the home of Mr. and Mrs. Train on Spruce Street, for a Memorial Circle. Several mediums were present, and after the song, "My Country 'tis of Thee," the gates were thrown open and the invisible army invited to enter, which they did in hosts.

Several of the comrades were present, and one after another the promoted ones made their presence known; some by words which caused their transition; some by reminiscences, and others by personal description. Colonel Chapin made a short but stirring address. He said that this was the anniversary of the charge on Fort Hudson, where he received the wound from the rebel bullet which sent him so suddenly into spirit life; that honorable peace is best, but rather than have the dear old flag trailed in the dust, he would see his countrymen again take up arms in its defense.

The invocation and closing remarks given by E. W. Sprague, under control of his spirit guide, were very fine, and will be long remembered by those present.

The services of this hallowed day may be made very beautiful, keeping alive the true spirit of patriotism in our nation, and we hope that spiritual societies everywhere in America will soon take public observance of Memorial Sunday.

Yours for the advance of truth,

EMMA TRAIN.

We should remember the truth is many-sided; that all truth comes from one source. There is only one sun in the heavens, yet, as you know, there are many beautiful colors, all of which come from the one sun.

Questions and Answers.

We open with a series of five questions from an inquirer of Cleveland Ohio, answered by Henry the Eighth. To any thinking mind there is much in it all, but we can readily see that the propounder will understand more from it than the general reader. He who knows the motive prompting a question, best comprehends the answer. Much good may be derived. Other inquirers will find their answers in future issues.—[Ed.]

C. F. CHRISTIAN, Cleveland Ohio.

SIR:—Most thoroughly do I comprehend your motives, and with full knowledge of the use to which my article may be put, do I answer you.

1. "Is the spirit of man after death capable of or does it return again to earth with power to disease the body of mortals?"

We are all as much spirits before we leave the earth as we ever become after we leave it. In other words, the spirit is the reality, and therefore the motor power of the shadowed physical body. So you learn that man uses his physical temple, merely to gain the experience of earth. Now if man has learned wisdom while upon the earth, and goodness which is true wisdom, his course after throwing off the physical will be upward and onward in the realms of knowledge, and therefore instructive to the mortals left behind, for know ye sir, that throwing off the mortal body in no sense diminishes his power as a spirit. If therefore he has failed to seek goodness here, and his desire is dark, he can and will return and cast upon one whose nature is capable of attracting him, any of the inharmonies within himself, whether of disease or wickedness.

2. "If we cannot see the spirit, what proof have we that the so-called materialized forms are spirit forms?"

I cannot see the workings of your brain, what proof have I that you have one, reasoning from such analogy? You cannot see the indwelling spirit of your friend while he remains in the mortal form, would you be satisfied to think your friend a mummy or a mechanical contrivance? Know you not that all mortals are spirit materializations? If scientists have proved beyond question that man rematerializes his body every seven years, why could not, or rather, why cannot man by the same law of God, draw unto himself particles of matter sufficient to create for a time, a visible form? The proof of all things my friend, lies for the most part in their relative relation to individuals, and individual thought or reason. In short, the proof of spirit materialization, either in this life or spirit life, rests in this one great fact, that matter is, was, and ever shall be, governed by spirit forces.

3. "By what means does a spirit who has passed from this earth at the age of seven months, after being in spirit life forty years, return to earth as a child seven months old? If they progress in the spirit world the same as they do here, he would be a man."

To the "if" or doubt implied in that question I make answer thus: Spirit children do learn and grow and develop until they come to maturity. They retain the knowledge of their loved ones in this wise. When so ever the parents or parent of a child is in the smallest sense fitted to benefit or aid in its magnetic growth, the child is brought back and permitted to breathe the magnetic air surrounding that home, thus he is greatly advantaged, being able of course to see and know the loved ones left for a season, but the loved ones not being spiritually able to discern the child, could not in any manner or possible intellectual sense, recognize the matured man or woman. Therefore the spirit guide who has had the care of that child from its infancy mayhaps, and doubtless remembers the baby image, creates for the clairvoyant, the image and individuality of the little child, and the spirit itself, whose memory is freed from all carnal obstruction, reverts to its babyhood and furnishes evidence of itself from its own memory. The great God who is love, displayed wisdom in the fact that the mother would first know her baby by this means, and afterward her soul would be filled to overflowing with a sense of its glorious maturity.

4. "Please state how and by what process, what is called a spirit picture is taken when the photographer can see but the form of the sitter?"

We all know that what-so-ever is photographed at all, is so done by means, first of the camera, second of the sensitive plate prepared for that purpose. The photographer has naught to do with the picture taken, save to rightly adjust the plate, and to properly dispose the individual to be photographed. Now as the image depends wholly upon light and chemical combinations, what-so-ever comes within the focus of the camera, will most assuredly be photographed upon the sensitive plate. For instance, if all were in readiness, and at the instant of the taking a fly were to light upon the sitter's nose, he would be photographed, and photographed most assuredly without the knowledge of the knowledge of the artist, who would not be employed to take flies. Now if the photographer possesses the required magnetism, spirit faces can as easily

present themselves within the range of the camera and plate, as flies. In short, whatever comes within range of the instrument, whether seen or unseen, will leave its impression. Therefore, first because the artist is a medium, secondly because of the delicacy of the lens and sensitiveness of the plate, spirits can, nay do, leave indisputable impressions.

5. "Again, when a clairvoyant being present and seeing a form standing beside a sitter, how was it that when the plate was developed there was simply the picture of the sitter, minus the form?"

Because at the instant the picture was impressed, the spirit, for reasons probably and very probably, best known to himself, retreated from the focus, and hence was not imaged. This is often done. Reasons for the non-impression may be traced to inharmonies, timidity, grief by reason of the doubt in the sitter's mind, and by misfeeling, ten thousand and one causes of that sort. You may as well ask why a man seen at the window by another, would by withdrawing his head, not be found there when the man came nearer to seek him.

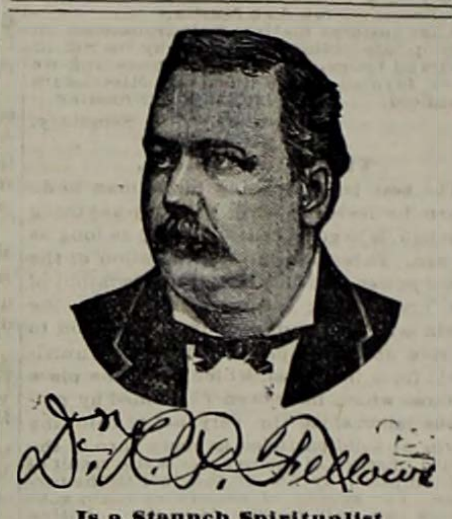
Thus and thus have I answered you. In conclusion, let me again impress upon you this divine truth, you are as much a spirit now, as you ever will be, see to it, that you are a good one.

Humanity's friend,
HENRY THE EIGHTH.

Truth is an immortal and an eternal thing.

He that would enjoy the fruit must not gather the flower.

All perfect things are saddening in effect.—Ella Wheeler.



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THROUGH THE MEDIUMSHIP OF

MISS M. T. SHELHAMER.

And Love shall wipe all tears from their eyes; and the faces of the sad shall grow radiant in the light of Eternal Dawn; the weary-hearted shall find rest; and the heavily-laden shall drop their burdens; for the Land of the Blest overflows with boundless mercies for all who enter therein.

This new volume consists of two parts; the first containing a series of articles by Spirit "Bundles," entitled "Thoughts from a Spirit's Standpoint," on subjects of deep importance, which all thinking minds would do well to read and reflect upon. Also, the personal history of a spirit, entitled "Outside the Gates," in which the narrator graphically depicts her progress in spirit-life from a state of unhappiness outside the heavenly gates to one of peace in the "Sanctified Land"—developing on the way stories of individual lives and experiences as well as descriptions of the conditions and abodes of the spirit-world. This portion of the volume concludes with a personal narrative of "What I found in Spirit-Life"—by Spirit Suse—a pure and simple relation of the life pursued by a gentle soul in her home beyond the veil.

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(Continued from Page 1.)

ter of God's revelation, we would open the pages of nature in preference to the Bible's; therein we bid you read and become conversant and obedient to natural law recorded there, rather than pin your faith on speculative doctrines derived from the Scriptures. We have no objection to anything scriptural, however, if comfortable with natural development. We would set your Bibles, your creeds, and your "articles" aside, while you study science, art and philosophy, that you need not feel the necessity of reconciliation. We read direct from the church catechism and faith articles, "The covenant being made with Adam, not only for himself, but for his posterity, all mankind descending from him, sinned in him and fell with him." For this false doctrine we offer for your consideration the possibility that mankind are and can be sinners only when they knowingly violate the law or laws of their own being. For the monstrous doctrine of the vicarious atonement, we would teach that salvation depends upon self; that punishment is inevitable to him who has violated the law, and would one avoid punishment, then he must avoid the act which will surely entail it. For the doctrine of regeneration, or the belief that man must be born again, we believe in a thorough study of preaching and discussion upon the important subject of generation; or, as it has so tersely and pointedly been put, We would have man born just right the first time, so no need would exist for his being born a second time. For prayers we would prefer firm resolves; for oaths, affirmations on honor: but as a concomitant we would add, works are absolutely necessary. Although we like order, system and a time and place for everything, yet we would destroy all rites, ceremonies, and symbols insofar as they are mockeries. As for a future heaven or hell, as a reward for our goodness or a doom for our wickedness, we prefer people not to concern themselves; but to continually strive to make it heaven here in this life, and to keep out of hell, here; and we would desire to see men do right simply because it is right and avoid wrong because it is wrong. We would take away fear, that great theological bugbear, and substitute love; for ignorance, we suggest knowledge; for selfishness, generosity; for love of power and arbitrary sway, toleration; for bigotry, reason. This is a part of its work, the mission of modern Spiritualism in this great revolution that now is. Hence it is that every true Spiritualist finds himself constantly praying, by his acts particularly, but by his words as well:—

"From every binding, human creed,
From every galling fetter
That causes hearts to bleed
And shuts away the better
From all the selfishness we see—
To evil close our eyes
Dear, loving God, we ask to be
Excommunicated.

"From superstitions of the past,
Unreasoning believing
And hoarded falsehoods, however vast,
That bring but doubt and glooming;
From love of gain that bows the knee
At altars better hated,
Dear God of truth, we ask to be
Excommunicated.

"From every vestige of the cross,
With blood for sin atoning,
That makes our gain some other's loss,
Our joy some other's glooming;
From doctrines that would set us free
When wrongs we've perpetrated
Dear God of justice let us be
Excommunicated.

"If we have sinned then let us bear
The burden of our sinning,
Until we seek those paths more fair,
Some better glory winning.
By claims through other's goodness, we
Are ever deceived;
From such, dear God, O let us be
Excommunicated."

Extract from a Private Letter.

DEAR FRIEND:—I was telling our mutual friend of a seance I attended recently with Mr. Willis of the Spencer House, and she requested me to write of it to you, as it was such pleasure to you to hear of such things.

The first part of the seance was very similar to the one I related to you before. The old clock that doesn't go, struck over fifty times; we had any amount of rappings, and ever so many of the sitters received written communications. The most wonderful of all was the materialization.

Seven spirits appeared, and I for one could not possibly doubt their genuineness, as I sat next to the medium and held one of his hands during the whole evening. There were four male and one female spirits, besides two children. On this occasion the room was quite light, the faces of the sitters could be distinctly seen. For awhile two spirits were out at a time—an Indian chief called Onie, and Bright Star. The latter had a crown on her head, decorated all around with feathers, and with something bright in the center, which, I suppose, represented a star. The chief was an immense fellow, with feathers in his head that seemed to me to be a foot high. The spirit E. D. Waters, that took such a fancy to me when I was there before, wrote me a communication as soon as he came from the cabinet. He walked to the table and we all saw him write on a piece of paper, which he folded and handed to me. These were the words:

"N. ———, I have not forgotten you. Am ever with you, and want to communicate with you soon. Forever,
"E. D. WATERS."

He came very near to me. When his face came within a few inches of mine, I felt such a sensation of awe creeping over me, for it looked so white, so set and expressionless. One of the children was recognized. The lady sitting on the other side of the medium exclaimed, as soon as it stepped from the cabinet: "Oh, that's my little girl! Come closer, dear, and let mamma see if it is you." The child came directly to her. She said: "It is! It is my little daughter," calling her by name.

We noticed that the spirit did not stand erect, but was bent, as though hump-backed. The lady explained: "My child was fourteen years old when she passed away, but was very small for her age, as she was crippled."

So that accounted for the spirit coming in that bent way. To the lady it was an excellent test. That is about all I can tell you now. Hope you will soon be able to come to Cincinnati and witness some of the manifestations yourself.

Yours truly,
N.

The Folded Leaf.

A folded page, old, stained and tattered,
I found within your book last night;
I did not read the dim, dark word
I saw in the slow-waning light;
But put it back and left it there,
As if in truth I did not care.
Ah! we have each a folded leaf,
That in time's book of long ago
We leave unread; a half relief
Falls on us when we hide it so.
We fold it down and turn away,
And who may read that page to-day?
Not you, my child, not you, my wife,
Who sit beside my study chair,
For all have something in their life
That they, and they alone, may hear;—
A trifling lie, a deadly sin,
A something bought they did not win.
My folded leaf how blue eyes gleam
And blot the dark brown eyes I see,
And golden curls at evening beam
Above the dark locks at my knee.
Ah! met that leaf is folded down,
And yet for me the locks are brown
And yet I love them who sit by,
My best and dearest, dearest now;
They may not know for what I sigh,
What brings the shadow on my brow;—
Ghosts at the best, so let them be,
Nor come between my life and me.
They only rise at twilight hour,
So light the lamp and close the blind;
Small perfume lingers in the flower
That sleeps that folded page behind;
So let it ever folded lie—
'Twill be unfolded when I die.

ANON.

Written for The Better Way.

Christianity the Cause and Spiritualism the Cure of Crime.

BY WARREN CHASE.

To some of our readers this may seem a heretical proposition, but as every Protestant sect of Christians started in a heresy and every important discovery in the established sciences was a heresy, they should not be shocked at a declaration but wait and see if it can be proved. No one can deny that Catholicism and orthodoxy both teach a horrible and horrifying doctrine of a future life for all except those saved by their respective organizations from endless misery after death. These doctrines are so ridiculous, so unjust so obnoxious to reason and common sense and so opposed to the fatherly care of a God as the author of all human existence, that as intelligence has increased and the public mind become enlightened and its reasoning powers increased, these horrible and abominable doctrines are rejected, and as the churches had no future life to present without these absurd attachments, founded on its Bible authority, people began to doubt and finally to reject all evidence of a life after death and a future state of rewards and punishments and came to believe death ended all consciousness of existence, and outside of Spiritualism this is to-day the prevailing opinion, however secretly kept, of a large majority of the American people who have an ordinary education and read freely our popular literature. This belief lies at the bottom of our numerous and increasing number of suicides which are mostly by, and in, this class of persons, and it is also at the bottom as a cause of the horrible murders often followed by suicide or lynching, with which our leading daily papers are so largely supplied to feed the morbid appetites of those who so eagerly devour accounts of horrors. Take away the belief in future existence with rewards and punishments for the actions of life here, and a trivial affair of anger or revenge, of imaginary wrong will prompt many persons to put an end to life, which at best with most persons has a very slight if any balance of pleasure and joy over suffering and sorrow.

In this way our churches have of course not intentionally, increased the crimes by presenting such unreasonable and absurd doctrines, which of course are all of them, however contradictory, to be found in the Bible and none more abundantly proved there than Mormonism, the most hideous of all to other sects, founded on the same infallible Book of books. To me it seems that the more we have of such doctrines and popular preaching, the more we shall have of unbelief in all and any future existence, and hence the more of such crimes as put an end to life here. The remedy to me is plainly the knowledge we as Spiritualists have of the continued existence with surer rewards and punishments (no forgiveness through innocent sacrifice) for all acts in this life that are voluntary and make others happy or make them suffer. When people come to know, as we do, that death does not relieve us from any condition of mind but leaves us to repent and reform and make amends, or that no Saviour stands ready to forgive us on repentance, and that there is no release from conditions or consciousness and guilt, it will stop a large part of the murders and suicides.

CORDEN, Ill., May 31, 1888.

Letter from Louisville, Ky.

LOUISVILLE, KY., June 1, 1888.
To the Editor of The Better Way.
Deeming it justice due some of our self-sacrificing and noble-spirited advocates of the spiritual philosophy, to express the esteem in which they are held by the First Spiritual Church of this city, and knowing no better channel through which to express this esteem than through the columns of your paper, I the following:
Mrs. Edith Nickless, of New York, lectures for us on the mornings and evenings of Sunday, April, 29th, drawing good audiences and giving many good tests by her spirit guide, Sunflower. This good lady and her genial husband are held in high esteem by our little church.

Next, Mrs. A. M. Glading, of Philadelphia, Pennsylvania. That noble and bright light of the spirit world lectured for us on the evenings of May 18th and 19th, filling our hall with a large and intelligent audience notwithstanding the inclemency of the weather. The tests given by Hoolah, her control, could not have been surpassed by any one in number and efficacy. Of her lectures I need not inform you, for I know that night after night you have, during the past month, drank of the eloquence that passed through her lips. May the angel world guide and help all the zealous workers in our cause.

Open Letter to Rev. Dr. Talmage, Brooklyn.

VINELAND, N. J., May 21, '88.

DEAR SIR:
"Error is mortal, and cannot live;
Truth is immortal, and cannot die."
Your sermon against Spiritualism was just published by one of our local papers. As, in your ordinary moods, you seem to be a very gifted and intelligent gentleman, I send you, in reply, the following sentences. Please take them as kindly as they are intended:

Everybody thinks he is about right. An old Quaker told his wife: "All the world is queer except thee and me; and thee is a little queer."

Of slander, I never take any notice; for, as noise is not music, so slander is not argument. A friend of mine said, a few days ago: "Slander is the homage paid by ordinary people to their superiors."

WHAT SPIRITUALISM DID FOR ME.

Spiritualism did more for me in ten minutes, than one hundred preachers of one hundred different denominations (every one of whom thinks himself the only true master of salvation) could have accomplished in one hundred years. Thirty-two years ago I lived in your city of churches. One fine morning a friend of mine induced me to call, with him, on Charles H. Foster, the then celebrated medium, in order to find out the fraud and denounce him.

We expected to find a witch-like, half-paralyzed, cadaverous individual; but to our surprise found him to be just the contrary, a portly gentleman of about 200 pounds, the very picture of health and good humor, looking more like a happy, jolly, well-to-do German farmer than anything else.

We had scarcely taken our seats when Foster said: "Here is the spirit of a little child, who wants to write her name on my arm."

In saying this he bared his arm, and, sure enough, we saw the letters just forming, in rainbow colors—ROSALY. There was no confederate, no hot iron, no fraud in the case. We two, acute and wide-awake observers, had come for the very purpose of finding fraud and denouncing it; but there was nothing of the kind to be discovered. However, while the above writing was going on, the idea struck me that the child had recently died, was only five years old, and could not write.

To this objection, in my mind, before I had time to express it in words, Foster instantly replied:

"It is the mother, who, in recognition of your kindness to her child, came to do the writing in order to convince you of immortality."

Rosalyn was a poor, lonely Irish orphan, to whom, on the previous Christmas—the last for her on earth—Foster presented a Christmas tree, loaded with abundant gifts, adapted for a child of her age.

WHY CLERGYMEN FIGHT SPIRITUALISM LIKE BANTAM ROOSTERS.

I do not wonder that some clergymen fight Spiritualism like Bantam roosters, because they find themselves between two dilemmas. Spiritualism, if true, brings their calling—bread and butter—into jeopardy. If not true, what then of the spiritual performances mentioned in the Bible, the slate-writing by Moses, etc., etc?

Take the spiritual occurrences out of the book and the remainder would not be worth having.

THREE THINGS I DO NOT BELIEVE.

1. I do not believe in Gabriel's trumpet.
2. I do not believe in hanging my sins on the shoulders of an innocent man, or God.
3. I do not believe in eternal punishment.

THREE THINGS I KNOW.

1. I know that at death we are born into spirit life.
2. I know that there is communion between this and the spirit world.
3. I know that the better the lives we lead here, the better it will be for us hereafter.

HOW I WROTE A SCIENTIFIC ARTICLE, AND WHAT BECAME OF IT.

Having been engaged by one of our first-class weeklies to write for its columns, and in consequence of an accident to my right arm, being incapacitated to write much without great pain, I had the assistance of a professional reporter, to whom I dictated very slowly, loudly and distinctly, but when my article was printed, I found to my great surprise and disappointment that I was, to a considerable extent, incorrectly reported; was represented as saying what I had not uttered, and some things I had said were entirely omitted.

Now, then, if with all our modern facilities and improvements (a reporter at my side) this can, and does occur, what of the reports that come to us of eighteen hundred, three thousand or four thousand years ago? I leave it for the numerous and intelligent readers of your sermons to draw their own conclusion.

Mr. Talmage, I am quite an old man, with a sound mind in a sound body, and give you, herewith, the well-meant advice, to treat Spiritualism, in future, more candidly and cautiously, or else you will soon find that you are undermining your own position, and handling wasp nests.

Yours for truth and progression.
J. LOWENDAHL.

To Contributors.

Sign your articles on whatever subject. In all cases give your name and address. It will not appear in print if you do not desire it, but we wish it as a voucher in all communications.

J. Frank Baxter.

There is but one J. Frank Baxter. We consider him the most wonderful combination of the intellectual and spiritual we have ever seen in human form. He occupied the rostrum of the Union Society last Sunday, where he displayed numerous talents in as many directions, until we were almost ready to exclaim, "man omnipotent!" His method of conducting the exercises is certainly unique. He commences promptly on time by reading in a pleasing manner a well selected poem. He then steps to the organ and accompanies his own voice in a very appropriate selection. He can sing. His voice is rich and voluminous, filling the hall with melody. Not only this, but his music has the rare quality of heart and soul in it, that makes the listener feel all he hears.

He then proceeds to deliver his lecture, and though sometimes lengthy his audience never tires.

We give in this issue of THE BETTER WAY one of his able addresses, which speaks for itself. To read it once will be but a temptation to give it a second perusal. We make no hesitancy in saying that his style is forcible, clear, logical, dramatic, and often sublime.

Although Mr. B. does not claim the name of test medium (so far as himself is concerned) we consider him one of the best. Last Sunday evening after closing his lecture he proceeded to hold a seance even more remarkable. He gives usually the full names of persons. Sarah Ann Tappin was the first spirit who came. She said she was there to open the seance. Ida Stebbins' name was given in connection with the first. He saw emblematically a gold wedding ring having upon the inside the letters "E. H." which he was told stood for Emil Helleburg. John Sebastian Gettler, an old soldier, formerly of Baymiller street, was recognized. He said he had a large family and dramatically described his suffering before passing over. Gave the name of Jacob Buerger. Saw in miniature a young lady propped up in bed. Names of Lewis B. Donauer and Mary W. Donauer. Saw spirit with paper in his hand, who requested him to ask the people if they remembered the firm of Ehrigott & Krebs, or Ehrigott, Forbrigger & Co. Then gave his name as P. Ehrigott, lithographer. He saw Uncle Jimmie Harworth holding a flower to his nose as of yore. Gave the name of Mrs. Emily May Eastman, Walnut Hills. In this connection sees a vital with something in it, indicating that death was caused prematurely. He saw a gentleman enter a carriage, drive along the street, look out give his name as Dr. Mendenhall. He told almost to the day the period spent in spirit life. Gets dates, day of the month and year, and enters into the minutest details. Almost every one was recognized.

As evidence of Mr. B.'s popularity as a spiritualistic public platform medium, G. A. R. Hall was crowded to hear the great apostle of Spiritualism.

A Miracle—Dr. A. B. Dobson Again.

If the following cure had been performed in Bible times, it certainly would have been called a miracle. We will leave the father and mother of the little girl to tell the story:

Our little girl, twelve years old, had the diphtheria of a malignant type, and it left her in such a state that it affected her mind and spine, and she was in such a condition she could not talk, walk or feed herself. She was continually in motion; her hands, head and limbs could not be kept still for a moment. We employed the best physicians, and they could not do anything to relieve her, and advised us to send her to the University at Ann Arbor, Mich. As we were preparing to send her to that institute, a Mrs. Potter, of Albion, came to our house and gave us one of Dr. A. B. Dobson's circulars, stating he had cured her, and believed he could cure our little girl. We said we would not send Gerlie to Ann Arbor until we first consulted the humbug at Maquoketa, Iowa. We wrote to Dr. Dobson, he answered immediately, calling her disease a fearful case of St. Vitus' dance. We lost no time in sending for his so-called spiritual remedies, and in two weeks after she commenced taking them she was perfectly well and we soon sent her to school. This naturally created an excitement, and the sick flocked to us, asking who cured our child. We told them, and his address, and we wrote him many letters ourselves for the sick in this place, until his patience numbered hundreds, and many more wonderful cures were performed by him in this place.

We heard Dr. Dobson was going to visit Jackson, and we wrote and asked him if he would not call on us, for we did so much want to see the man who had saved the life of our little pet. He said he would. We procured the best suite of rooms at the Donnelly House, and told our friends that Dr. Dobson would be there on the 14th of November for two days. He came, and so did the sick; and his rooms were full all the time of his stay. Over one hundred took his treatment. Our little Gerlie met the Doctor several times, (she and we would naturally love the person that brought health to our child.) Whether this cure was done by spirit-power, we know not; but one thing we do know that our little girl was terribly affected unto death's door, and now she is as well as any member of our family; and by her getting well it has been the means of many more of this town sending to him and getting cured. If you have any doubt of the above facts, write to us or any responsible person of this place, and we will willingly answer your letters.

J. C. KIMMEL.

Mr. Kimmel is a prominent clothing merchant, and he and his wife are members of the Presbyterian church, of Macon, Ingham county, Mich.

Hundreds of such cases as this, Dr. Dobson and his band are curing monthly, among them many old school physicians.—[Maquoketa Recorder.]

Verification.

On arriving at home after an absence of about two months, I found in the message department of THE BETTER WAY, a message to me, bearing date April 28, from my old friend Charles Fox, of Rochester, Minn., who passed to the higher life the first of the month, thanking me for my kindness to him during his illness. This message is perfectly correct. Let them come. I very much enjoy their messages and herein send all my friends of the spirit-world a cordial invitation to come.

Yours Truly,
GEO. H. CHAPMAN.
ROCHESTER, MINN.

How shall we Distinguish?

In these days of dishonest mediums, we feel it the great duty of all candid seekers after spiritual truths, to exact such conditions as preclude the possibility of human agency, as having anything to do with the manifestations produced.

Indeed we do not consider it incumbent on any one to give any credit to an exhibition of this kind, unless the medium is willing, and does place himself under conditions that will completely do away with every possible chance for trickery.

We would naturally suppose that all honest mediums, and especially just at this time, would desire the placing of such restraints on themselves as would at once establish them above all suspicion. Now these restraints may be efficient, and yet need not be of that character that would inflict personal injury to even the most delicate instrument, and need never be any excuse or cause for inharmonious if the medium is honest. If good spirits wish to make their influence felt for the good of mortals here below,—and no doubt they do—they will certainly favor all honest efforts to reach that end.

It is a fact that there are too many tricksters, claiming to be reliable mediums, who delight to feed upon too large a per cent. of gullible people, and for the almighty dollar will resort to deceptions of the biggest kind, and not being caught at it half often enough, are encouraged to go on in the hardening process.

Remedy—Apply the test. We want more honest and less dishonest mediums. Let the honest ones be well cared for, but give the dishonest ones the go-by, is the feeling of yours truly,
L. W. RICE.
WARREN OHIO.

Onset Letter.

DEAR BETTER WAY: A succession of rainy days during the entire month brings gloom, depression and sadness, and to keep off "the blues" I will devote a half hour to social conversation with your esteemed self. Frankly I like you. Your pages come traught with good things weekly. Words of good cheer, comfort and council, are like old wine you have improved with age, but lest you tremble, take alarm and dematerialize in my very presence, because of my boldness (it being less year) I will refrain from flattery.

A certain prominent writer says boasting that he never belonged to any church or sect, as though the fact showed superior wisdom or good fortune, but between you and I, dear BETTER WAY, I think he has missed something, for if he has never belonged to a church he has never experienced the sensation of being baptized, dipped head and heels to the tune of "Hallelujah, 'tis done," etc., before a large congregation, and that alone is worth something, or if he has never looked into Catholicism, been to confession and received absolution he does not "know how it is himself." He may tell us that he never saw Niagara, and unless he has he cannot have an exact idea of it, no matter how minutely it may have been described to him, so if we blunder into different churches and become connected therewith through our great zeal in trying to find the right way to our "mansion in the skies," let us cherish the experience that we gain as something that belongs especially to ourselves and is worth having, for experiences in any direction are valuable, and the richer we are in experiences the more valuable our companionship to others, to say nothing of the benefit we may have derived from it. If we should buy a ticket to San Francisco and go directly there we could not give you a very good description of the town and cities along the route, but if we stop over at the principle places we would be able to tell you more about it. And if we join a church and after learning the ins and outs of it, leave it for one more progressive we may earn the name of "turn coat," but we are gaining much valuable information for our own use, and also, that which we may impart to others. A friend may describe to us the view from the summit of the mountain, but unless we have toiled laboriously to the top and behold the scene with our own eyes, we can have no idea of the sublimity and grandeur of the sight. Then let us not boast of having escaped this or that experience in life since every experience leaves much good and lasting effect upon an observing mind.

Yours for truth and advancement,
GUSTIE F. HOWE.

Hotel Onset is let to Murray & Ainslie, Boston. Fifty families have already engaged rooms for a month.

The Ancient Order of Hibernians, of Brockton, 400 strong, will make an excursion to Onset July 11.

Mr. Ed. Bullock is moving his cottage from 10th street, near the stables, to 4th & Longwood ave., Capt. Travers having bought the lot.

We have unbounded sympathy for the poor Irish who are evicted for the non-payment of rent by cruel landlords, but perhaps it will surprise some of your readers to learn that in 1887 there were ten times more people evicted for non-payment of rent in New York City than in Ireland.

Five hundred barrels of herrings have been caught in Agawam river since this spring.

Mr. Emery, of Burgess Point, is having the new addition to his summer house shingled, inside as well as outside.

Mr. Garry Browne's household goods were taken from Onset to Boston, Tuesday, as his family will not summer here as formerly.

Mr. Reynold's family moved to Taunton the same day.

Tautog, sea-bass, scup and some mackerel are being caught here this week.

S. P. Willis, a resident of Onset, formerly traveling engineer for the Old Colony R. R., has been promoted to Division Master mechanic of the Central and Cape Cod Division of the same road.

Many visitors came to Onset Decoration Day and a clam bake was held "Over Jordan."

The rink will open next week.

Mr. Dimick, proprietor of Hotel Brockton, passed away with consumption May 30th.

Dr. Sturtevant has arrived at his "Summer Home" cottage, also Mrs. M. E. Cox at "White Feathers Wigwag."

Rev. J. A. Bevington Episcopal minister of Wareham was called to unite Miss Eva M. Holt to Mr. Leonard J. Brownlie Friday June 1st, at Union Villa. Only a few immediate friends were present at the ceremony, but a reception was given at 8 in the evening. The happy couple, after returning from a short wedding journey, will settle down to house-keeping for the summer "on the moor."

When a good man dies all the community mourn his loss, but when a rum-seller dies no one takes cognizance of his departure outside of his immediate family, even though he has a license to tempt young men to their destruction. A sermon might be written upon the doings in our midst. Mayor Robinson, of Gloucester, has resigned his office rather than sign licenses. "For what avaleth it if a man gain the whole world and lose his own soul."

The place familiarly known as "Aunt Hannah's farm" just outside of Onset is to let.

G. F. H.

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