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THE ROSTRUM.

Specially Reported for The Better Way.

SYNOPSIS

Of Lectures Delivered by the Society of Mr. Geo. H. Brooks, for the Guides of Union Spiritualists, at Grand Army Hall, Cincinnati, Ohio.

PREFACE.

On Sunday morning, November 3, 1889, the Society of Union Spiritualists had the pleasure of welcoming back to their rostrum, Mr. Geo. H. Brooks, the talented trance speaker and psychometrist, who delivered a stirring address upon subjects taken from the audience. The lecture was logical and eloquent throughout. In the evening the hall was filled with a large and intelligent audience, who listened with marked attention to the entire discourse. At the close, Mr. Brooks gave a large number of psychometric readings the most of which were acknowledged as correct. Below will be found a synopsis of the

EVENING LECTURE.

Which was upon the subject, "Is Life Worth the Living?" The guides said: Mr. Chairman, Ladies, and Gentleman: Undoubtedly you would prefer to hear some description of the medium's personal experience, but we do not deem it best nor an opportune time to speak of that which contains many things which are sacred to him, and should not be unfolded before the public, but if you still insist upon it, at some future time, we will give what we can as best we may. We desire then, this evening, to call your attention to the subject, "Is Life Worth the Living?" When we stop to consider we perceive that the most common things are the least understood; that misconceptions have arisen upon every hand as to life and its nature. Life is everywhere. Wherever you may turn you will find life: in the mineral, the vegetable, and animal kingdom. In the various schools that have been evolved many definitions have been given for this great force. Among these definitions, and the one that has exerted the most influence over us, is the theological theory that all creation sprang from God; that God spoke life into existence; that the record of this and the exact order in which it occurred have been revealed to man in certain books that have come down to us through the ages. That this God has governed the world and all creatures are under the laws made by Him, and any deviation from those laws entails endless misery and suffering upon mankind. This definition may satisfy some minds, but it does not satisfy ours, nor has it satisfied men in all ages and there

have been many theories constructed, but we have not the time to consider the various religious theories of the world. They have thus far only shrouded in deeper mystery that which they sought to explain, and after all, they are chiefly the product of imagination. When we look out over this field we cannot say when this life began, or when the first spirit of man began, nor do we think it behooves us to endeavor to do so.

Let us ask you to stop and consider some of the problems that of a necessity arise in discussing the topic of the evening. The definition given by orthodox has colored all these with prejudices that have descended from generation to generation, stamping their impress upon all past answers, and men have ever sought to find other solutions to these problems. Orthodoxy has not answered and cannot answer them, and Science has also failed, and still the point upon which hinges the question, "Is Life Worth the Living," is the problem of "Whence, When and Whither?" The worlds of the universe roll ceaselessly on in their orbits, but give no answer to this question. The world you live in is perpetually undergoing changes in its structure, both on the exterior and in the interior. It is one continual round of change. Rivers descend and swell the waters of the rivers till they rise in mighty floods; cyclones sweep over your vast prairies and through your great forests; railroad trains crash into each other; ocean steamers go down with their precious freight; a million homes are desolated. A thousand and one elements of destruction seem to be at work to destroy man, and from this one might think 'twere better to die than to live and suffer in suspense, but when we look again we see that man still survives; that he moves on seemingly unconcerned by all these violent disturbances; that through all these changes his mind unfolds until he dares to grapple with the problems and mysteries of how he came into existence and when, and whither he is going and to think he can solve them and penetrate into their labyrinths.

At this point the guide touched somewhat upon the various views held by the orthodox denominations as to life and its ends. He said they did not enter into the real matter in discussion in the east. We did not come into this world because we wanted to, but because of Nature's laws and we must live and grow in accord therewith. He led the audience on step by step in grand passages of eloquence, through the various relationships of life, demonstrating that life was worth the living to any man who lived true to his highest convictions of right; that life was worth the living to any man, no matter how low in the scale of humanity he may have fallen because of the grand possibilities of unfoldment that lie within the human soul; within hold of him who will but reach out and grasp therefor. Life was worth the living for the good one might accomplish for others, as well as for one's self. Life was worth the living because it was the gateway to immortality, peace and happiness.

The lecture was a fine, eloquent and logical discourse and the same was true of the morning effort but lack of space prevents the publication of more than a synopsis of the evening lecture, together with synopses of the morning and evening lectures of the following Sunday. A large attendance should greet Mr. Brooks, to-morrow (Sunday), as it will be their last opportunity, for some time. Below will be found the

MORNING LECTURE.

Of Sunday, Nov. 10. The subject of the discourse was taken from a question handed in from the audience, as to how the destiny of man was controlled. The guides said: It is with a feeling of dread that we come before audiences Sunday after Sunday, and the reason is this, Ladies and Gentlemen: That, if after listening to the truths that we give you as presented to us, you obey

our teachings as the laws of your actions, we are, in a measure, responsible for your lives, and the outcome may not be what either you or we desire, but grief and regret instead. There is a great responsibility resting upon the souls of all who attempt to teach, and they should endeavor to furnish to men the highest conceptions of morals and truth and walk therein themselves. Life is no plaything to be toyed with but a stern reality and every individual must make the best of it, and knowing this a double responsibility rests upon us who act as guides, as teachers, and we desire to impress you, though it may seem a repetition, as it is, that because we are spirits does not make us infallible; we are only disembodied human beings and any opinion we may give to form in accord with our own mental capacity to grasp the higher truths, the higher thoughts, and having made this statement, Mr. Chairman, we are ready for the questions:

"Is there a certain place, a certain destiny for man and is he affected by the planets?"

A little Presbyterianism, a little Methodism, and a little Astrology thrown in together. It matters not where you go, or whence you came, your life must be lived and it matters not where you look in nature you will behold a universality of law. A universality of law which surrounds you and controls and directs your life and every manifestation thereof. That universal law is intelligence, a progressive and constantly unfolding intelligence and it is manifest in the evolution of all life, from the vegetable to the animal, and from the lower animal to the spiritual unfoldment of man.

The speaker traced the universality of this law of intelligence through all forms of life, drawing his illustrations from all sources and demonstrating clearly that every form of nature bore a relationship to every other, all being drawn from the infinite soul of all intelligence. Touching upon the doctrines, implied in the question, of foreordination and predestination of man, he said: The Presbyterian church once taught that the Infinite God had fore-ordained that a certain number of people would be born into the glories of salvation from sin, while the remainder would be as certainly predestined to languish forever in the burning flames of hell; but men had grown beyond the idea that they had come into this world by chance, would go out of it by chance, and by chance be saved or be damned. Nature worked upon fixed laws and could not lose a part of itself and every soul, every form of life that Nature brought into existence, must be accounted for, not by being lost, but in the universal round of law, of involution and evolution; that all were under this law of growth, of progression and must work in accord therewith, and there was no escape from the penalty of an infringement of those laws; each violation bearing with it its own punishment.

The worlds that wheeled through space in their majestic orbits were controlled by this same universal law—this law of infinite intelligence. The power that had caused a tiny blade of grass to grow, a flower to bloom, man to be evolved, to live and grow, was the same power—intelligence—that set the planets in motion, that fixed the countless worlds in place. The present age was a scientific age but it was also a materialistic one and the scientists to-day refused to touch upon the deduction and induction of any other than known causes and effects manifested to the material senses. But there was a realm of cause and effect which they did not touch, which was as truly a part of the universal law, as were the material forces and manifestations in nature, and it was these laws the spirit world were seeking to unfold to man, and these laws all derived their origin from the common source—the infinite intelligence that permeated every fiber

of nature. It filled all space, all time, all motion, all things proceeded from it and it was in all things.

Upon the astrological portion of the question, the speaker said that the planets did have an effect upon the lives of men. In the old study of astrology there had been and there were truths that were of incalculable benefit to mankind if they would only accept them and put them into everyday life. The astrologers were our first astronomers and they had carried their study to such a point in ancient times, that they were enabled to compute with an almost marvelous precision the position and movement of every star and planet known to them. He said there had been many arts and sciences lost to the world because of the ignorance and opposition of the Christian priesthood, who looked upon everything coming from a heathen (?) source as being of necessity damnable heresy to be at once crushed out of existence. Many arts and sciences that man was now developing and rejoicing over as marvels of invention had once been known and practiced among the ancients long before the Christian era, but in the great wave of persecutions, wars and desolations that followed the advent of that era, they had become lost to man, and now were being once more revived in a more perfected, in a more practical manner, by the light and knowledge of the nineteenth century.

The planets affected the life of man, but in what manner? By their relationship to each other, by their influence upon the forces of nature, by their obedience to natural law. He did not want to be understood as saying that because a man or a woman was born when a certain planet was in a certain position in relation to the earth or each other, that therefore the person born at that time must of necessity lead a certain life, and that the astrologer could predict with exact minuteness every event of their life to the day, hour, and minute; but he believed that as the planets affected each other, as the rays of the sun, of the moon affected the vegetable and animal kingdoms, from which man drew his sustenance, so did they affect man, for what man eat became a part of him, and he was only using stored sun-energy and the other planets derived their powers from the same source. He said the deeper meaning of astrology was yet to be revealed to men. That the day was not so far distant when its laws would receive more careful attention and it would be stripped of the unnecessary clothing of mysticism in which it was wrapped and become one of the useful and exact sciences of life.

The speaker called the attention of the audience to the correlation of all the forces of nature in the evolution of man, in his physical, moral and mental make-up. That the same universal law of intelligence that operated upon our world and all systems of worlds operated upon man, and that man was a part of that intelligence. That man was a part of that universal intelligence incarnated here for a purpose, to grow and develop the highest possible powers by living in accord with the grandest and best in nature. In every babe born into this world by the laws of nature, and none were ever born in any other way, were the possibilities of a Jesus, a Buddha, a Mohammed, a Confucius, or any of the great names of earth, but there were also the possibilities of a lower type of manhood or womanhood and these possibilities blossomed into realities if the environments pre-natal and post-natal were such. The child could not be anything else if it wanted to be. The child has no choice as to the place of its birth, or the parents of whom it is born, therefore it behooves us to cultivate the higher possibilities of our own nature; to live so that we may be fitted to be the progenitors of these future saviors, prophets and teachers of the world. And from these illustrations, we draw the conclusion that all worlds and sys-

tems of worlds and all evolutions of nature are governed by the same universality of law, by this power, spirit, soul, by this great sea of intelligence, this central sun from which radiate all the waves of life.

EVENING LECTURE.

In the evening the subject was, "What shall we do to be saved?" The handling of this rather orthodox subject was excellent, and if the world would follow the advice given in that lecture, there would be less of misery in it. Mr. Brooks placed the old systems of belief in the vicarious atonement in comparison with the philosophy of Modern Spiritualism, and demonstrated most clearly that they were lacking in any foundation whatsoever, while Modern Spiritualism presents to the world a philosophy which calls for higher thought, for higher action at all times. A philosophy that demands of its followers that they place themselves in accord with the divine in nature and live righteously all their lives as well as to hope to get into heaven at the last moment by virtue of a death bed repentance. He said our salvation must come through ourselves, by our living what we preached, by ever striving to unfold the higher power of our being in accord and with the best light we had or could obtain.

The redemption of man must come through works, through knowledge. It never would come through mere belief, through faith in the atoning and cleansing blood of any number of saviors. Nature was not satisfied with the suffering of an innocent person for the crimes of others, but each person must live his own life and bear the burden for all wrong by him committed. Compensation was a fixed and unalterable law of nature, and it behooved man then to live accordingly, and as man came into the full knowledge of his powers and capabilities, he would become more in accord with the highest and best in nature and would become redeemed. He would then perceive the beauty of his inheritance of immortality and would ever strive toward the attainment of a worthiness to enter upon that inheritance divine and beautiful.

The discourse was strong and eloquent, and was received with great applause at its closing. Mr. Brooks impressed his hearers as being thoroughly in earnest, and he has the power of holding his audience in silent attention until the close, when they manifest their appreciation by hearty applause. One feature of Mr. Brooks's work is the psychometric readings, which are marvelous in their accuracy. He gave something over fifteen during the morning and evening services, and in no case was there a failure to recognize the readings, and many of the readings contained descriptive tests of spirit friends so clearly given as to be recognized at once. Mr. Brooks is only with us for one more Sunday, hence every one should avail themselves of the opportunity of hearing him.

Written for The Better Way.
Spare the Love and Spoil the Child.
ELIZA LAMB MARTYN.

O, parents, I lovingly commend you for all that your love, pride and ambition would do for your children. I know how solicitous you are for the welfare; I know of a hundred acts of self-denial practiced yearly that your son or your daughter may have advantages denied you. But oh be wise, be grandly wise in your solicitude. If they are careless, neglectful and indifferent, don't let these trying faults master you. Remember they are inexperienced, and wherever you perceive a lack, be it in ability, application or appreciation, cultivate the feeble characteristics by commending the progress already made, and encouraging future effort. Don't talk of the childish weaknesses of your children, for by so doing you strengthen them. Pray for wisdom to enable you to discriminate between the childish folly and the real evil tendency. If you discover the latter, don't

be harsh and commanding, but tenderly suggest and guide. Nine-tenths of the faults of childhood will disappear with the short skirt and knee pants, if you do not, by your own irritable and harsh spirit, evolve from them a plant of stronger growth that will endanger all the sweet flowers that attempt to spring up in the garden of the soul.

If your little two year-old boy is as stubborn as a mule, do not strengthen that trait by your own inflexible will. Why, that very trait guided and properly trained, becomes the staunchest foundation upon which desirable manhood rests. Respect the individuality of each child; you have no right to compel a course from which its entire nature revolts. Respect their rights also; there are certain childish domains upon which you have no business to tread, and if you persist in forcing your presence and authority upon their territory, you are a ruthless usurper; and if by reason of your greater strength you conquer, you are not only a tyrant, but you are a coward as well.

Children have a God given right to about, to romp, to make friends with mud and dirt; and if you exclude these childish prerogatives from your parlor, you are in duty bound to furnish other appropriate premises for their exercise. Don't let the relationship between you and the children become deformed. Don't let this duty to you grow out on one side like a huge wart. They have a right to a little of time when the busy day is over. You ought to listen to their little stories of the big things they have encountered and if their enthusiasm bursts into shouts don't frown them into silence. Parents, you are wholly responsible for the atmosphere of your homes.

If love was not in the foundation; if love and wisdom did not join hands in the superstructure, then lose no time before you invite them to assist you in smoothing out the unsightly angles, in polishing off the rough places and beautifying the home, for whose construction eternity will hold you responsible. Court love's divine companionship, invite her to make your fireside her home. She will give you wisdom, she will give you patience, she will calm your fretful spirit and stay the uplifted hand ere it falls upon the tender flesh of your child. One of the tenderest and grandest of our modern writers says: "A blow from a parent leaves a scar on the soul of the child," and I believe he speaks truly.

Oh, nervous, fretful mother, I know you are weary and worn with continuous labor and care, but do you not know that the heaviest burden you carry is your own perurbed soul? You are a noble and grand woman; your standard of right towers high toward the heavens, but you are making a serious mistake by your over solicitude. Take a little time every day and try and bring harmony into your own heart. Rise above the petty annoyances of life out of the domain of care into the bright realm of love. Just do the duty of to-day leaving all results with God.

Fitchburg, Mass.

Now She's a Citizen.

Amelia Taubles, a bright little Bohemian woman of 24, asked Judge Levy yesterday to make her a citizen of the United States. "I am going abroad in a few days," she explained, "and want to show the people of Europe that my adopted country protects its women as well as its men. Then I, think, that having naturalization papers will be of great service in the countries where the laws and customs are not near so liberal as they are in the United States."

Miss Taubles, who is a very pretty woman, responded to the usual questions with an intelligence not possessed by four-fifths of the male applicants. She knew the provisions of the constitution, all its amendments and purposes, and repeated a greater portion of the Declaration of Independence in a manner which would make most men skeptical about their own patriotism. She also knew the rights and privileges conferred by her papers, and Judge Levy had no hesitation in awarding them.

"I am sorry," said the court, "that I cannot confer upon you the right to vote for you would make a much better citizen in every way than most of them." "Ah, that will come later," said the lady with a confident smile. "I don't seek that right, you know," she assured the court, and am "entirely satisfied with the protection of my adopted country."—San Francisco Chronicle.

Written for The Better Way.

OUR COMMON SCHOOLS AND THE TRAINING OF OUR YOUTH. SHALL IT BE ECCLESIASTICAL OR SECULAR?

By J. E. W.

Among civilized nations there has always existed a consensus of opinion, a fixed and definite public conviction, in favor of a systematic and careful training or instruction of the young; that is, in favor of a wise education. Though all men are not wise, skillful or learned, yet, as Tully says, every thoughtful person is "attracted and, as it were, enticed with the desire of wisdom," counting it a noble and glorious thing to excel in knowledge, and, conversely, a reproach to be the victim of error, or to be imposed upon in matters whereon information is attainable. Wherever in history we find any traces of civilization, as in Egypt, Greece, Carthage, Rome, there we also discover that the human mind underwent from infancy a specific training, and that to this training or educating all the particular civilization was to be attributed. "While the great multiplication of virtues upon human nature rest upon societies, well ordered and disciplined, the misery is, that the most effectual means are now applied to the ends least desired." There have been educational reformers who have long recognized the truth which Bacon briefly hints at in the above passage. They have seen and lamented that the "most effectual means," in an educational sense, have been woefully misapplied, and perverted during a long series of years and throughout vast periods of time. For example, in ancient Greece and Rome the elementary instruction was mainly confined to the indoctrinating the young into the fables and mysteries of the pagan mythology, until such reformers as Lycurgus and Solon formed a system intended so to mould and fashion the susceptible minds and plastic bodies of children as to make them wise and healthy citizens of the state to which they belonged. In like manner, during the Dark Ages of Europe such education as there was, was wholly confined to the clergy of the then prevalent Roman Catholic Church, and hence it arose that the young were deemed sufficiently instructed when they had been indoctrinated into the "mysteries" and dogmas of the Christian faith and well grounded in the legends of the saints, martyrs and confessors of the church. Bearing this in mind and remembering that "Custom is the principal magistrate of man's life," we can readily understand why it was that the Dark Ages were so called after the revival of learning the Renaissance as it is termed. Their darkness was due to their ignorance of almost all that is really essential that man should know. Science—that is, physical science—was then almost unheard of, or known only to be persecuted and denied, as in the cases of those great men, Galileo and Bacon; while the careful study of human nature itself was altogether rejected, under the influence of the theological faculty, that Relation had made all that was possible known concerning man, his nature, his necessities and duties. It would be worse than ridiculous to look back into the Dark Ages for examples or instances of civic virtue; of free and liberal institutions, of general prosperity, well ordered government and national, domestic and personal security.

We need not look for knowledge among races or in ages wherein all true knowledge was hated and proscribed. On the other hand, the Dark Ages were remarkable for despotism, cruelty and inhumanity of life, honor and property. The major portion of the people, in England, France, Germany, Spain and Italy, were wretched almost beyond description. Ignorant of the laws of health, they suffered with accumulated epidemics, and they were periodically swept away by the hundred thousands during the terrible recurrent epidemics. Despite the sparse population, periods of famine regularly occurred, and there was little or no commerce. These are a few of the examples attendant upon ignorance; but it is obvious that the list might be almost indefinitely extended. Worse, however, than mere physical evils were those arising from and created by the abnormal powers and influence possessed by the clergy. Ignorance and superstition always go hand in hand; in fact, the latter of these is the direct offspring of the former, because where men are but little more advanced than barbarians, they are almost as subject to apprehensions of the unseen as are the savages who have not escaped from the thralldom of Fetishism. Knowing this, the clergy persistently discouraged all studies save those which bore some relation to divinity, which they strove to exalt above all other branches of learning by terming it the "Queen of Sciences." While the ecclesiastical establishment was maintained in all its wealth, splendor and magnificence, neither art, science, liberty, morality nor benevolence was sought to be promoted and strengthened. Under such a system the mind could not emancipate itself from the necromantic doctrines of superstition; contradictions, mysteries and absurdities were trans-

mitted from generation to generation, and no man ever sought or asked for an explanation of dogmas instilled into his brain from childhood by the oracles of Christianity. The superiority of the ancient Greeks was entirely due to their freedom in investigating truth. They had no fixed class of teachers claiming a Divine Authority, and hence as Condorcet observes: "Genius was enabled there to display all her powers without being subjected to the pedantic observances and the hypocritical system of a sacerdotal college." Under the Christian Church, however, quite a different result obtained, because the aim of the church was to exaggerate her own power and authority, which could only be done by the formation of a special class of men, the priesthood, who rapidly arrogated to themselves all they could acquire at the expense of society in general. Henceforth, in least in Christendom, the human race became divided into two classes: "The one destined to teach, the other to believe; the one haughtily concealing what it prized itself on knowing, the other receiving with respect what was condescended to be taught it; the one desirous of exalting itself above reason, the other humbly renouncing its own, and placing itself below the level of humanity, while it recognized in other men (the priests) prerogatives superior to their common nature." (Condorcet, "Progress of Human Mind.")

That we may better understand the general feelings of priests respecting the rest of mankind, whom they always call by the name of "the people," let us refer to some of the doctors of the church, and we will not offend them by not taking them at their word. "The people," says Bishop Synesius, (in Calvit, p. 15) "are desirous to be deceived; they are not acting otherwise with them; for were the people in the secrets, they might be offended at the deception. In the meantime, how is it possible to conduct one's self otherwise with the people, so long as they are the people? For my own part, to myself, I shall always be a philosopher, but in dealing with the mass of mankind I shall be a priest." "A little jargon," said Gregory to St. Jerome, "is all that is necessary to impose on the people. The less they comprehend the more they admire." "We endeavor," says Sanconlaton, "to excite admiration by means of the marvelous." Such was the open conduct of all the priests of antiquity, and such is still their more secretive action. As "the people" are unfortunate by the stupidity and ignorance of those who lead and instruct them, the latter want them to be hoodwinked. In this way they are enabled to form secret associations and corporations in amity with the rest of society. The most important means of governing by which they avail themselves is Confession, a very ancient invention of the priests. It was practiced in the Egyptian, Greek, Phrygian, Persian Mysteries, etc. Plutarch has transmitted us the remarkable answer of a Spartan whom a priest wanted to confess: "Is it to you or to God I am to confess?" "To God," answered the priest. "In that case," replied the Spartan, "man, begone!" *The evils of theological training are manifold, and none greater than the subjugation of the intellect to emotion. Among many other of its most dangerous principles and elements are: (1) the inculcation of a merely hypothetical system, as though it were a demonstrable certitude; (2) the consequent exaggeration of doctrinal theory and depression of practical truth; (3) the weakening of the faculty of self reliance, and a strengthening of some of the worst and most degrading feelings of our nature. It was but natural that men, so long as they were impressed with the belief that the Christian religion was an absolute certitude, should devote themselves to the promises held forth by that religion. Hence from the very dawn of intelligence, they endeavored to fashion the minds of the young into what we may term the theological mould. However much the clergy may assume that man is "naturally religious," it is altogether undeniable that he is born without any innate consciousness of the truth of, or indeed without a bias or pre-disposition towards the Christian religion.

It would seem superfluous to attempt to demonstrate a position so very evident; but in passing, we may observe that this is sufficiently proved by the fact that hundreds of millions of human beings, Hindus, Buddhists, Mohammedans, etc., have existed, and still exist, without manifesting any consciousness whatever, either of Christianity or its leading doctrines. Moreover, every day experience assures us that our children have not even a scintilla of religion until such has been imparted to them by their first instructors. To so instruct and train them is a task, and the catechism is quite as difficult to acquire as are the rules of orthography or syntax. Here, then, we can see the full force of that pregnant sentence previously quoted, from the great Sir Francis Bacon, respecting our application of the "most effectual means" to "ends least to be desired." Such an end or object is certainly that of creating in the youthful mind an emotionalism

and a belief which his nature does not call for, which is wholly unnecessary, and which is precisely what those parents do, when upon the blank, white sheet of a child's mind, they sedulously proceed to inscribe the various cabalistic characters—hieroglyphics (priest-marks)—of the orotic theology. From the very inception of such a mistaken policy, the child's nature becomes altered, it loses much of its proper egoity; or self-hood, and becomes even to itself a dual being, a living monstrously, partly human, partly superhuman. The future life becomes an abnormal existence, the child growing into maturity under the belief that it is ever living "in the great Taskmaster's eye."—In other words, that it is always subject to the watchful superintendence of what the commandment describes as "a jealous God." Were this belief only taught as an hypothesis, as a possibility or even as a probability it would be quite another thing in its effects; but unfortunately, this is not the case. During the present century, the discoveries, the development of science, the improvement of criticism, and the unrestricted exercise of the reasoning faculties, have, to say the least, induced the wisest, the most scholastic, the deepest investigators to a certain grave doubt with regard to the Bible, its revelation, inspiration, and authority. This school of thinkers numbers into the millions. Though all this is well known, nevertheless the old system of imparting religious instruction to the young is rigidly adhered to, and doctrines of creation, and dogmas of theology are inculcated precisely as though they had never been called into question. The influence of the parent is here supplemented by that of the priest. From the mother's knee, the child goes to church there to have the originally imparted doctrines driven home and riveted by means of sermons, prayers, creeds, catechisms and texts. To put it as briefly and concisely as possible, we may say that no single effort is spared, no means neglected, to impress upon the youthful mind the fixed belief in all the foolish dogmas of theology, and that they are strictly accurate and true to the very letter. All this exercises a hugely preponderant influence upon the after-life of the pupil, whose plastic mind is being bent in this direction, to the loss of its original beautiful equilibrium, the gift of the "sweet mother," Nature. Henceforward from childhood to old age, the ever-recurrent thought is, "What shall a man profit if he gain the whole world and lose his own soul?" And so detrimental is the result to such a reflection that it almost invariably paralyzes much of the secular energies (if we may so call them) of the persons whose lives are haunted by this most unnatural and unhealthy echo of past supernaturalisms. We will now endeavor to ascertain how exceedingly noxious theological training has been to the human race, and still is in many cases. What I have already written, however, will show that this system of theological training makes the present age, more or less, the victims of the ignorance of our predecessors—an ignorance fostered by priest-craft for the basest of all reasons—that is, in order to secure the aggrandizement of the sacerdotal party, and to enrich the church by the spoils taken from an unresisting people, whose theological training make them the willing victims to the arts and artifices of the priests. We have every reason to conclude that a course of instruction based upon the imaginary requirements of theology is inimical to man's welfare, inasmuch as we invariably find that the party or parties opposed to any extension of popular liberty, which oppose science, which place a drag upon most measures of reform, are more or less closely identified with some form of theological orthodoxy.

The elementary schools are now made the central point of the great struggle now being waged between darkness and light, knowledge and ignorance. The cunning and accepting brain of the child has become the rendezvous of wit, selfish and unprincipled fanaticism, that it may perpetuate itself in luxury, still fattening upon ignorance and superstition. It is the old story of the powerful praying upon the weak. Instead of fostering the buoyant spirits of youth, theology produces a feeling of gloom and despair. The God described to the youthful mind stands over him like a deity, for the purpose of punishing upon the first wrong word or deed, that it may be remembered against them, for the sweet opportunity of pouring brimstone down their throats and plunging the into a lake of eternal fire. The God thus described is by no means a lovable being, calculated to awaken feelings of pleasure or joy in the breast. He has no pity, no love, no sympathy, such as childhood should find in the breast that relies on for succor and comfort; but he is cruel, stern and unrelenting. The thunder in his voice denouncing vengeance against sinners, and the lightning is the indication of his wrath. Let the young mind turn to whatever part of nature it may, the same exacting Being meets its mental gaze. The true is no longer heeded, and the beautiful fades away into darkness. Many of the finest aspirations have been completely smothered by such gloomy teachings. Moreover, the humiliating lesson is being constantly inculcated that the child has no power of itself to do any good deed; that all the thoughts of his heart are evil continually, and that consequently it is ever in danger of falling into hell. It is not surprising that a child, subjected to such influences, grows up, vicious, having not the power to be virtuous, that its power is all of God, a personal relationship that staggers even philosophy. This description of the mode of the logical training is no visionary picture. How many still remember the childish fears and terrifying horrors which prevented sleep? For years the writer was the subject of such discipline. His infantile aspirations were overshadowed by the belief—

—That nothing is worth a thought beneath. But how it may escape the death. That never, never dies.

the Secularists? When we reply that our object is to eliminate the teachings of doctrinal theology from the course of elementary education, we are also prepared to show what advantages would, as it seems to us, accrue from the adoption of such a policy. These are: (1) the allowing the youthful mind to develop and strengthen according to the natural law of development; (2) its emancipation from the burden of purely speculative matters, to contain which the unformed mind (or brain) of the child is by no means capable; (3) the obtaining of necessary secular knowledge in briefer time; (4) the removal of a fruitful cause of party divisions and dissensions; and (5) the postponement of a decision with regard to the truth or fallacy of theology, until the mind has become strong enough and sufficiently instructed to allow such a decision to be made in accordance with the best interests and promptings of the intellect. (1) Taking these in order, secularists consider that the young are by no means fitted to bear the weight of theology and its dogmas. As a rule children are not devout, nor do they take kindly to religious or theological instruction. It is as more to be wondered at that the young should dislike it, than that their youthful energies should be perverted and weakened by compelling them to undergo the torture of a course of metaphysics. "There is no royal road to learning," and when we refer an inquiring child to the divine aspect, as presented in theological characters and dogmas, we do no other than imprint upon his mind a series of ideas of a prejudicial nature, which, if once clearly fastened upon that mind, it may ever more be almost impossible to modify, although science, criticism and reason should unite, as we think they do, in affirming that three-fourths of theology has no foundation in reason, or just claim upon the intellectual assent. We bend the twig when young, and subsequently struggle in vain to straighten the twisted and deformed tree. It is so bad to unlearn what we so long have believed true. It is so hard to take a thought from the mind which has been long cherished, and insert an entirely different one. As Lessing says, "We can never quite overcome our super-stitions, even when we come to understand them."

(2.) Such training as the theological is really burdensome to the youthful mind; children are not interested in creeds or in catechisms; to them life should be a pleasure, and they should be carefully preserved from everything of a saddening or melancholy nature. No sane person will, I think, pretend that theology is a cheerful study; it is rather the reverse, and hence we think that the young can derive no possible satisfaction from the study of man's alleged original fall from righteousness, his alleged perversity, his sins against Deity, and that Deity's acts of vengeance for those offenses.

(3.) It will scarcely be denied that no inconsiderable portion of childhood is now engrossed by theology. The argument favoring this, is that the superior necessity of religion, derived from Bible lessons and catechisms, is the best basis of moral instruction. This plea has been triumphantly refuted, many a time and oft. Moral instruction requires only to be based upon the firm basis that man owes a duty to himself, to society, and the State. This duty can be learned without having recourse to theological postulates of any kind whatever. If this awful loss of time was devoted to teaching a child prudence, fortitude, temperance, truth and fair dealing, there would be much more certainty in the formation of an honest man. All the moral and religious principles in our nature derive their authority not from the wild speculations of theology, but from the dictates of reason with regard to our necessities. There are millions who undergo this systematic drilling, who in their lives show nothing to recommend it. Except among the clergy themselves, and their less enlightened followers, it has long since been concluded that religion, that is dogmatic religion, is not essential to the production of a moral and virtuous man and good citizen.

(4.) Our multitudinous theological sects and divisions, create a fruitful—indeed the most general and widespread—cause of party divisions and dissensions. It has been so from the first as abashed theology. The acerbity and dislike of persons occasioned by these sectarian divergencies are well known to have been most painfully and terribly manifested in the past. That they are less evident in this age, as attributable to the growth of another spirit than the theological, and to the determined manner in which modern legislators have compelled all classes of the community to obey the laws of the land which guarantee the security and liberty of every individual. Nevertheless, even now, we have every reason for believing that, in minds fashioned on the lines of the dogma, the old fanaticism hatred, and bigotry still burn like smoldering fires, which a spark may kindle into conflagration. To quench these altogether, or falling this, at least to render them innocuous, we believe it to be only necessary to leave speculative doctrines out of the curriculum of youthful studies. To illustrate more fully the perniciousness of theological training—by which the present age inherits the hatred, bigotry, superstition and heathen fanaticism of centuries ago, I point to the effect as seen in the religious nature of our man—Cardinal Gibbons. One great evil of the theology is that it associates the mind with the character and philosophy of the antique past, more than with the enlightened present. The theologian lives. From barbaric nations and times he derives his forms of worship; he imbibes their emotionalism, their superstition and intolerance along with their philosophy, and so transmits them to the willing victims and dupes of the present age. Gibbons is a man who, by early teaching and later study and meditation, is more fitted for the days of the Inquisition than the present age. By the transmission, from generation to generation, of theological prejudice, the hate for Bruno is just as marked in the Cardinal as it was in those who burnt him. To forgive and forget is not a part of his theology. After a lapse of three hundred years he rises in his "righteous (?) wrath," shakes his numerous plumes and cries out for the Christian world to denounce the "in-

plous men"—the "revolutionists and anarchists" who met to honor Bruno. He finds it no more in his heart to forgive than if the shocking crime had been committed but yesterday, and he the chief instigator. Yet he pretends to live spiritually close to one who said of his enemies, "Forgive them; they know not what they do." Has any theologian of the last century exhibited such blatant hypocrisy? Still the man may be honest; for a lack of clarity and excess of intolerance no doubt is the result of the prejudice imbibed in early training. As we perceive that the religion, hatred, bigotry and intolerance of barbaric ages, by this system, becomes stamped upon the present age, and unites us for adaptation to liberal and advanced thought, and the development of the future. From childhood the mind is bent and warped in one direction, so that the ultimate condition is one of bigoted attachment and fanatical, unreasoning prejudice.

(5.) As we have said, the youthful mind is quite incapable of fairly determining in cases of opposition of evidence. Only the trained, developed, enlightened intellect can do this. As a matter of fact, on the present system of teaching religion, the child is not suffered to determine, even if it could, but only required, parrot-like, to repeat a certain formula, and to give it unqualified assent. The time will come when mankind will find it hard to believe that their precursors were so irrational in their treatment of the young as to feed them with meats that are only proper for maturity. We are confident that every year which elaps is bringing society nearer to the perception of the fact that neither considerations of dogmatic theology, of heaven or hell are at all the proper pabulum or food for the youthful mind. On the other hand, the conviction is steadily gaining ground that the proper work for the educationalist is to prepare his pupils for the great battle of life, to strengthen the understandings of those entrusted to his care in all that is essential to the creation of men and women fit to inhabit this beautiful earth, and transmit to their posterity a nobler heritage than that previously acquired by themselves. The great danger now menacing our free school in education arises out of theological prevention of our youth growing up a unit in their respect for that institution. Indeed, there already exists a violent opposition to the law establishing this wise system under which the opportunities for development reach a level alike, without distinction of race, nation or religious prejudice. Here our Jewish brother, the infidel, the Catholic and Protestant may develop together, and by the social relationship of youth, tear down bigoted prejudice, become a nation of Americans, forming a unit, bound together in the ties of humanity and love of country. As it is, a large proportion of our youth are developing a prejudice which looks to its own interests and directions first, the law only being recognized as law when it accords with that prejudice. For one instance we point to the rite of marriage. Is this the way to become a people of one interest and strength and unity government?

Had we better not learn of France while yet we may?—abolish all sectarian schools for the young, establish a universal system, make attendance compulsory, and grow up a broad, united thinking people? Do the present conditions augur peace and unity, or factionalism and contention? Can we look forward to a developed future of intelligent liberality and union of interests, when so great a proportion of our youth are turned over to men who are ambitious to perpetuate customs and prejudices of a past and ignorant age—men who charge not with the present, men who not only live in the past, but boot life out proclaiming the honor and glory due to St. Mary, to Christ's Vicars (?) and salus multitudinis, and their wild imaginations, in which confusion Deity is almost lost sight of, and nature, by which he manifests himself, entirely obscured?

It was not until the Seventh Century that the bishops of Rome general and confession into their faith. Having a knowledge of the great power of the people through this agency, they also adopted it for a very evident purpose; and, to which the practice upon purity, they, about this time, interpolated into the Bible (as they did any and everything that suited their interests) this command, which Christ, by his very nature, could no more have uttered than many other things attributed to him. "Confess ye your sins one to another." By this evident interpolation the priesthood gain control of the most secret actions and thoughts of their followers, and it enables their insidious curiosity to carry their inquisition even into the sanctuary of the marriage bed, and the invisible recesses of the heart. How can a woman, to whom love and marriage are sacred, consent to reveal them to the impudent curiosity of a monk or priest? This absurd and impious obligation is a prominent part of their early training, and hence forever the way of the priest. The most injurious attack upon the individual's nature, could no more have uttered words: "So long as people imagine they may do most any wrong, provided they fast during Lent, go to confession and receive the sacrament, it is impossible that they should exist either a public or private morality, or salutary practical legislation."

LEGAL MURDER.

Electricity is rapidly becoming the bond slave of man, and not only with the winged feet of Mercury girding the world on his errands, but is harassed to ruder work. It flashes thoughts across continents and beneath oceans; lights the streets of cities; relieves the abused horse, and with invisible energy propels the car. Wonderful force! soon to do the work of the world. When it was suggested that it take the place of the hangman, those who had labored to solve its mysteries and bind its fierce energy to useful purposes, protested at the desecration. This, however, was a futile effort. The law-maker of cheap fame would startle the world by an innovation, under the plea of greater mercy and less cruelty, and for more than a year the newspapers have teemed with descriptions and illustrations of the apparatus designed to kill the culprit by a lightning discharge. The unfeeling, cold-blooded descriptions have of themselves been horrible reading, and highly immoral in tendency.

It may be stated in the first place as a fact, that death by electricity, unless absolutely instantaneous, is accompanied with terrible pain. The experiments on dogs and animals show that there is as yet no certainty of sudden death, and where a sufficient discharge is made it is followed by horrible mutilation or disfigurement.

Death by hanging, according to the statements of those who have been resuscitated, is not accompanied by pain, and is probably the easiest method by which capital punishment can be inflicted.

It is not the pain of the final act, which must be, under any form, of short duration, which has so much terror, but the anticipation; the agony of dread and fear extending from the time of the sentence to its execution. This must be far greater when a new method is determined on, the result of which is not certain, and the details of which are revolting. There is the chair on which the miserable prisoner is bound; the metallic cap to be placed on his head; the metallic slippers to be moistened like the cap and placed on his feet, or the sponge to be placed on the extremity of the spine. These are connected by wires with the electric battery and a discharge sent directly through that vital nerve trunk. There will be spasms in which every cell will become disorganized, and death instantly follow if the process is successful. The dreadful preparation of the doomed culprit is a thousand-fold more terrible than death itself, and the cold and cruel ingenuity with which the apparatus is devised forcibly reminds one of that shown in the engines of torture of the Inquisition. One gain will accrue; it is one step away from capital punishment. It shows an awakening of humanity against the death penalty, inasmuch as it seeks to modify and mitigate its severity. When hanging, the traditional method, passes away, the new, having no basis in old prejudices, will be quickly discarded. It will be appreciated that electricity can be better employed than in judicial murder, and out of that will arise the thought that a man can be put to better use than being murdered, even if the deed be ordered by a judge and twelve good men tried and true.

Science's Latest Achievement Utilized by the Spirit World.

To the Editor of The Better Way.

I have been somewhat surprised that I have seen nothing in any of the Spiritualist papers concerning the most stupendous wonder of all wonders, viz. Edison's phonograph, now being used by spirits. It has been my great good fortune to witness and listen to spirits speaking into this instrument and afterwards to hear it reproduce the same, with all the intonations of the voice and even the individuality of the speaker. The instrument is in the possession of Mrs. M. E. Williams, of West Forty-sixth street, New York, and the spirits at her seances have used it with complete and marvellous success.

The wise and great in spirit life say that at last they can give to the children of earth that which they have so long waited for the opportunity and conditions to give. When the instrument repeats these messages it sinks in to the soul of the listener with great power. Many wept to hear the voices of those whom they knew so well. When this weird instrument repeated these messages it is impossible to divert yourself of the idea that the spirit does not actually stand there speaking to you.

The phenomena that took place while the spirits were using the instrument were wonderful. The spirit chemist of the cabinet seemed to be in a sense the operator. Blue flames covered the instrument until the weird light lighted up the room. It was an experience and sight never to be forgotten by the writer. This wonderful man, Mr. Edison, must stand to day as the greatest selection of the nineteenth century, and it is no wonder that he is called the Wizard of Menlo Park. It is a matter for all intelligent Spiritualists to rejoice over with exceeding great joy, that at last a door has been opened whereby the philosophers and sages of the past who have stood knocking at the doors of mortal life so long, laden with the knowledge that would make them free, have at last found expression, and their pearls of wisdom can be given and published to the waiting world. It seems to us that Spiritualists have been wondering seekers long enough. That we are ready for the quickening power that can only come from minds who have been toiling so long to bring us knowledge, light and in some degree a comprehension of the laws of nature which govern and control all things from the highest to the lowest.

We think we see the bright light of a new day rolling back the clouds of ignorance and the rays from that light are streaming from those great philanthropic souls who stand behind the Edison phonograph. We ask now, is there any theological system that could bear the strong light emanating from this most wonderful invention, except the scientific religion of Spiritualism? No; this glowing power would discover to all beholders the rusted armor of assumption and ignorance known as theology. The guides of Mrs. M. E. Williams have for some time been giving the deepest and highest philosophy, and those who had grown to an appreciation of the higher truths, and we feel it is not too much to say that we may see the pure, white face of truth unveiled and receive from her gracious hand something from her great storehouse, since this wonderful instrument, the phonograph, has been placed at the secret portal of the cabinet of Mrs. E. Williams. Truly the millennium seems near.

SATISFY YOUR APPETITE.

A physician writing on the food necessary to give strength and sustenance says that if a person uses up his brain faster than he makes it he soon becomes nervous and irritable. If he does not assimilate enough food to supply its demands his mind is sure to become weak. The healthiest and strongest individuals even should eat a far greater proportion of meat than of vegetable food. Beef should be taken as the standard meat. It answers every purpose of the system. Veal and pork are not as easily digested. Pork, so far as its composition goes, is an excellent food for nervous persons, but it is not readily digested. Yet, in the army, we used to think nothing better for the wounded men than bacon. As a rule salt meat is not adapted to the requirements of the nervous individual, as nutritious juices to a great extent go into the brine.

The flesh of wild birds is more tender and more readily digested than that of domestic ones. This is accounted for by the greater amount of exercise they take, thereby renewing their flesh more rapidly and making it younger than that of birds which lead a more quiet life. This is a suggestion that might be of benefit to women of sedentary habits who are desirous of prolonging an appearance of youth. Raw eggs, contrary to general opinion, are not as digestible as those that have been cooked. A notion has been prevalent that many persons injure their digestion by eating too much. The fact is that most people don't eat enough. There are more people killed every year by insufficiency of nourishment than by overloading their stomachs. Many of those who do not eat a sufficient quantity are prevented by disease from digesting enough for the economy of their systems. The very first thing for anyone to do who has exhausted himself by mental work or who has been born weak and irritable is to furnish his brain with sufficient nourishment to either repair the damage it has sustained or to build it into a strong, healthy condition. People in this condition usually suffer from nervous dyspepsia. Their stomachs are unable to perform the labor of assimilation. Owing to the deficient nerve power of the individual the food lies in the stomach unacted upon by the gastric juice because there is none or the quantity is insufficient to have any power. The food, instead of helping to renew the body, and the nervous system with the rest, undergoes fermentation, and the body and brain it should nourish may starve, and the person is in a worse state than if the food had not been taken, for the fermentation generates acids and gas.

Nervous individuals may derive all the fat they need from sugar and starch. It is better, however, for those with weak digestive organs, or whose nerves are in a highly sensitive state, to get it from the animal kingdom than compel their enfeebled stomachs, intestines and pancreas to create it out of these articles. Good bread, sweet butter and meat are the best foods for the nerves.

People troubled with insomnia, nervous starting from sleep and sensations of falling, can often be cured by limiting themselves to a diet of milk alone for a time. An adult should take a pint for a meal and take four meals daily. People with weak nerves require usually a larger quantity of water than those whose brains and nerves are strong. It aids in the digestion of food by making it soluble and seems to have a direct tonic effect.

With proper eating and drinking we should have fewer broken-down nervous wrecks, and far more vigorous intellects. The present human species cannot assimilate flesh from its food, and amount to a row of pins. The fancy that nothing but vegetables should be eaten is apt to overtake every one somewhere in life. It is due to some disorganization and usually passes away with the disturbance that creates it.—Chicago Globe.

PERBIA.

The Shah himself is not a Persian, but Turk, the hereditary chief of a Turcoman tribe; the language of his private and domestic life is not Persian, but Turkish.—With the instruments of oppression ready in his hand, he is all-powerful for evil, provided he is content with the lion's share of a plundered province or the wealth of a subject convicted of being too rich. He is powerless for good or for a single tear so long as the Mujtahids, the priestly order in Persia, with their enormous influence over a superstitious people, dread and dislike Infidel and Western innovations likely to weaken their own power.

The great mass of the people are as apathetic in political matters as they are fatalistic in religion. As for their capacity to rouse themselves to the hope or the conception of better things in the store for their unhappy country, those who indulge the dream must take them as they are, and are not led astray by analogies of free and Christian populations that have no bearing on the question. Superstition and vice have debased and enfeebled the national life of Persia to an extent that the ordinary English mind finds difficult to conceive.

The incredible toil and squalid misery of the ordinary peasant's life is endured with one object, which is to amass sufficient savings to enable him to go on a pilgrimage to the Shah's shrine once in his life at least, which done, he becomes a beggar again. The shameless howls of Shi'ite poets find their counterpart in the daily lives of thousands and thousands of the better classes, who give themselves openly to the worst forms of sensual excitement. Opium and arrack are the daily stimulants to the jaded senses of thousands of Shi'ite Moslems, to whom they have ceased to be even forbidden delights.

The decaying populations of the larger towns, like Shiraz and Isfahan, driven to desperation by oppression and hunger, break out at intervals into sullen and sudden revolt (as on a recent occasion, when the courage and presence of mind of the staff of English telegraph officials at Shiraz saved the town from being sacked and the helpless and terrified Persian officials from massacre), and are calmed or coerced again into a dull and hopeless submission. The considerable Jewish population is the sport and byword of senseless Moslem intolerance, and the Armenians, with more cunning and equal unscrupulousness, prosper in pandering to the vices of the dominant class of Persians.

There is no exaggeration in the picture. The rose-bedecked valleys and bulbous-haunted groves of the oases of Hiafs present just as true an idea of the wasted, desolate plains and valleys of Iran, as the great Shah-an-Shah, bedecked with diamonds and sitting at sumptuous feasts, presents to the ordinary untravelled English mind of the wealth or social prosperity of a much enduring subjects.—The Spectator.

Prehistoric Remains.—A Great House that Was in Ruins Hundreds of Years Ago.

Washington, Sept. 23.—Secretary Noble has transmitted to the Director of the Geological Survey a report by Special Agent Morrison on the condition of the Casa Grande (Great House) ruins in Pinal county, Arizona, with instructions that the necessary steps be immediately taken to repair and protect the ruins under the authority granted in the act of March 3 (1880), appropriating \$2,000 for that purpose.

Special Agent Morrison, who was sent to examine into the condition of the ruins, in his report says that these venerable relics of prehistoric America stand in a great undulating plain, about midway between the station of Casa Grande and Florence, seven or eight miles from the Gila River. He says that the front of the main building measures 66 feet, and the width 43 feet. The height of the first story is 13 feet, the second 9 feet, and the third and fourth stories are 8 feet each. The greater part of the upper story has disappeared. The walls are between four and five feet thick, and the material of which they are constructed, is almost indestructible concrete made of fine gravel-sand, and cement, closely resembling the granolithic now used in Washington.

This was laid in the walls in great blocks. One of these measured seven feet three inches in length, four feet three inches in width, and two feet six inches in height. The walls both inside and out were plastered with cement which yet clings to them with wonderful tenacity, that on the inside being as smooth and glossy as the best hard-finished interiors of the present day. All of the rooms, of which there are four now intact, are of a uniform buff color which is very pleasing to the eye. The largest of these rooms is 34x9 feet. The extreme height of the building is nearly forty feet. The lower story is filled up with crumbling debris and the drifting sand of the plain to the height of thirteen feet. The holes in which the ceiling timbers were placed are visible, but every particle of wood has been carried away by relic hunters, and the disintegration of the walls has been so rapid of late years that if men were not immediately taken to strengthen them, the entire mass will soon fall into a shapeless ruin.

The report says that for miles around the mysterious Casa Grande many great mounds, now hardly distinguishable from the desert sands, bear indisputable evidence of having been at some far remote period, the abode of busy industries. Mr. Morrison says he is convinced that the Casa Grande was not used either for religious or warlike purposes. The superiority of its architecture, it having outlived all the other structures by which it was surrounded, the numerous small apartments into which it was divided, and the elegance of the interior finish all point to the conclusion that it was the palace of the King or chief, who governed the primitive Americans who inhabited these vast domains before Astec or Toltec.

The most ancient of the Pimas and Papagoes, who yet live, where their fathers have lived for centuries, allude to them as "the ruins." The oldest historian we have of Casa Grande was given by the famous Spanish cavalier and explorer Cabeza de Baca, who discovered it during his journey across the continent about 1537. A few years later the famous explorer, Don Francisco de Coronado, Governor of New Galicia who led an expedition into New Mexico, describes the ruins as being four stories high, with walls six feet in thickness. As a proof of its great antiquity he says that the Pima Indians then, 350 years ago, had no knowledge of the origin or history of the town which had existed there. It had always been a ruin to them and to their ancestors.

Fathers King and Minge, who visited the place in 1694, found the remains of the edifice. They also gave an account of twelve other ruins in the vicinity. For the first time in 1777, found them in much the same condition. He describes the main building as an oblong square facing the cardinal points of the compass. The exterior walls extended from north to south 423 feet and from east to west 260 feet. "We thus see," says Mr. Morrison, "what havoc the storms of 110 years have made and the necessity for immediate action to save the remnant from complete destruction." The ruins are regarded as one of the most interesting remains of the prehistoric age to be found on this continent.

Heat is transmitted in three ways—by conduction, as when the end of a short rod of iron is placed in the fire and the opposite end becomes warmed—this is conducted heat, by convection—by means of currents—such as the warming of a mass of water in a boiler, furnace or cauldron; and by radiation, as that diffused from a piece of hot metal or an open fire. Radiant heat is transmitted in every direction, and its intensity diminishes inversely as the square of the distance from its centre or point of radiation.

Matter, Thought, Spirit, Etc.

Matter is bound by eternal, fore-ordained, or predestined laws. Every atom of matter must work out certain results, and no power can change those results, except when spirit offers the arrangements or molecular disposition of the material. Spirit is free; except as far as it is bound or influenced by matter. It spirits knew their own potential powers, there would be "nothing impossible with man," any more than with God the Spirit. Matter binds, hinders, and as far as bonds are necessary for the growth, development and instruction of spirit, fetters spirit power, and it is this recognition that man is both bound and free—bound as being an incarnate being, and free as being a spiritual one—that creates the continual and ever unresolved problem of whether man is bound by predestination, or free as a responsible being. Being both, he is only bound as far as ignorance of his spiritual possibilities makes him so; being free he is only responsible as far as his recognition of his spiritual freedom triumphs over the influences of matter.

Prophecy comes principally from the inspiration of the spirit world. Those spirits who know man, or the individuals of whom they are the guardians, stand on the Mount of Vision; see resultant effects from known causes; perceive how far the spirit in man can triumph over those causes; endeavor to awaken spiritual perceptions as far as they can by impression; and where they fail, the knowledge of the future they possess is communicated by induction, as it were, or by contact with their subjects. Sometimes, though more rarely, the spirit vision of human beings is temporarily opened, and then they see the panorama of physical movements for themselves. Both states—(1.) those of spiritual impression and spiritual perception—may account for prophecy, but both relate only to the movements of the material world, and involve results in which spiritual powers cannot triumph over material motions and laws.

Thought originates in dual action. First, from impressions caused by external influences, some from spirit, and sometimes from material influences; and secondly, from the receptivity of the spirit within, to impressions, memories, or powers of observation. When thought is stimulated by spirit influence, it is inspiration; when by external causes, or memories, it is observation, education, or material instruction.

As to the query which is really the fourth, not the third, "the matter may be of itself?" etc., etc., we respond now, as we have done hundreds of times under the most urgent spirit influence. We consider there are three original, eternal and uncreated elements in existence, of which man is the triune representative, namely, Matter, Force and Spirit. We consider matter as real as force, yet it is not force—and force as real as spirit, yet it is not spirit. The attributes of matter are indestructibility, extension, divisibility, solidity, etc. Its states are solid, fluid, gaseous and ethereal. Force is motion, per se, and life in special forms. It has but two attributes, namely, attraction and repulsion, though it is called by many names, as "life, force, magnetism, electricity," etc. It is the life of all things and beings.

Spirit has but one attribute, (i. e.) Intelligence. Mind, will, thought; God the totality, animated beings the parts; all are spirit in essence. The trinity of these three primordial uncreated elements is man, on earth and in a material body. The duality is man at death, when he sheds his material body, and becomes soul. The unity is the celestial being we expect to be. Pure spirit, all love, wisdom and power, even as what we vaguely conceive, though, as mortals, we cannot know, as God, "the Alpha and Omega." Two Worlds.

The Aluminum Age.

It is possible that the aluminum age will follow the iron age, just as the iron age followed the bronze age, and the bronze age followed that of stone. In this respect it is interesting to note that the discoverer of the only cheap method of obtaining the metal has just died and the carefully kept secret has died with him. Once more the entire world is a sufferer through the avarice of a single individual. The secret has been sought by thousands of scientists unsuccessfully, and will continue to be. Some day, sooner or later, it will be again found and the use of the metal aluminum will follow the use of iron as rapidly as electricity is supplanting steam. The results that will follow the substitution of aluminum for iron are enough to astound even the educated thinkers of the Nineteenth Century. It is obtained from common clay and is the greatest constituent of the earth's surface. In other words, the whole earth is an immense aluminum mine. The mills that produce it will be located in the most convenient place, anywhere and everywhere, and the ore without mining or freightage will be found at their doors. Its cost will eventually become absolutely trifling. It weighs but a third as much as iron, but is as strong as cast-iron wood—it is, in fact the lightest metal capable of resisting the action of air in the presence of moisture. It is the most sonorous of metals. It is as beautiful as silver and does not tarnish. Fused with copper it will form a compound as beautiful as gold and at the same time as strong as iron; it is as hard as zinc and less easily affected by acids than any metal except gold and platinum. Thus it will be seen to possess nearly every desirable quality that a metal can have.—Chicago Journal.

The Milk in the Rubber Tree.

By a new process, the rubber in the milk collected from the India rubber tree is now coagulated instantaneously. The operation is so simple that any native can carry it out at the foot of the tree which he has been bleeding; and thus instead of carrying large cans of milk of great weight, and entailing great loss on the way, he simply carries in the sack solid rubber, which on his arrival at camp, can at once be prepared for the market and shipped.

People Wonder

WHEN they find how rapidly health is restored by taking Ayer's Sarsaparilla. The reason is that this preparation contains only the purest and most powerful alteratives and tonics. It cleanses the system, yearly it proves a veritable elixir of life.

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CINCINNATI, NOVEMBER 23, 1889.

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Trouble gives food for thought. Egotism will often sacrifice principle for momentary applause. Living in discord with nature is heaven frowning on the human spirit.

The man who loves to be blessed should not forget to suppress his emotion of anger against others either.

We are not competent to teach truth until we begin to see the good as well as the bad in man and nature.

After all we are but critics in the broad sense, for who can tell of the good and make it appreciated without comparison with the opposite.

Learn all you can of this world and of yourself, and a knowledge of the other world and human nature will come naturally or intuitively.

The highest principle for the unfoldment of mediumship is self-culture. Study self and overcome your weaknesses and mediumship will take care of itself.

The forming of secret organizations always indicate dissatisfaction with political and governmental affairs of the day. It is most active now. Either there must be a change or there will be trouble.

If only good could be said of men and women, there would be no need of reform agitations or newspapers. And not to speak of the ills of humanity would leave the world in ignorance as to what evil is.

There are many good and well meaning people in this world, but very much lack a little self-knowledge to make them conscientious to the faults of others. Charity often covers a multitude of other failings in the human spirit.

Schnorpke thinks that most men would prefer to be troubled with baldness than with baldheadedness and thus save the expense and labor of shaving. But as we cannot have sunshine, he supposes we will have to be satisfied with moonshine.

Intellectual refinement abhors egotism, and seems to sense this more readily in persons than any other evil. Thus the frequent complaint of egotistical persons that they never meet with people intellectually as great as themselves. Really refined people never approach them and thus their erroneous belief that none are their equals.

It makes us feel nearer to heaven when seeing our children perambulating leisurely and smilingly around our halls during spiritual service, instead of seeing them perched up solemnly in high-backed pews, as of yore. Now they seem more like the flowers they represent, scattered about, enlivening the scene where spiritual fruits are gathered and harvested in the soul.

Those who write about abolishing the present marriage system and institute another, should make suggestions that point to a possibility of such a change. It seems to us that any other system but the present would be a wrong one. Infidelity is supposed to be prevented by the mutual vow that is given, but it does not. If love does not last beyond a transient season, it is the fault of those who marry. Abolish the system of marrying without due reflection and forethought, and there will not be any complaint later. True love never tires of each other, but be sure your love is true before marriage.

The person who knows nothing about Spiritualism in its phenomenal aspect—has never attended a seance—cannot pass judgment on the same. The one who does so is on a par with a blind man describing colors; and one who does so slightly is spiritually blind or has a sublimely good opinion of himself—disdain being the external manifestation of a haughty spirit, and haughtiness is an effect of conceit and illiberality or selfishness. Such people are to be pitied in one sense, and then again they are not worth noticing, because they would regard one's sympathy as an exhibition of deference to their superiority of intellect and individual greatness. It were better to sympathize with a genuine ass.

TO CONTRIBUTORS. MSS. in which postage is inclosed for return, if not accepted, or money for extra copies, may be regarded as being on file for publication, if not immediately responded to by mail. It often takes a little time before they can see the light on account of the large amount of copy we have on hand. Long articles embarrass us the most, as we have really but one page to devote to these, and therefore can publish but one at a time, while the shorter ones can be crowded in almost anywhere. We thus ask for a little indulgence.

"PLEASE X." This is the stereotyped mark that is prominent on the wrapper of a new paper, and often an old one, pleading to exchange with us. But this is frequently the first and last copy that we see of it. Either the paper never gets beyond its first issue or it is due to neglect in placing us on their exchange-list. We never fail to respond immediately as a matter of business and after weeks or months only discover that the exchange has been an unfair one and in our disfavor. But hereafter we shall need a "test" that the exchange is honestly meant, and not place them on our list until we have received a second copy of the paper. Even some of our old contemporaries need an occasional reminder that a number is missing. When a paper is due we look for it, and rather than be disappointed we would stop the exchange and purchase the paper from some news dealer.

SUNDAY REST. Rev. Jos. Cook, in some remarks at a meeting of the Evangelical Alliance in this city, said that the Sunday newspaper was as damaging as the saloon; that the Sunday paper was an enemy to Sunday rest, and that the church should try and put it down.

We suppose this refers to papers that are issued for Sunday, whether printed on Saturday night or Sunday morning; or on any other day in the week.

We believe there are some church or Sunday school papers issued on the Christian sabbath, and not to forget some sermons. Are these too as damaging as the saloon and an enemy to Sunday rest?

We also believe that some churches advertise their services, and often the program of their musical exercises in these terrible Sunday papers; and that the majority of Christian ministers read the wicked Sunday papers. Does this not sanction their publication? Are they not *particeps criminis* if it be a crime?

Furthermore, what robs a man of his rest most, going to church or quietly reading the paper at home? They are willing that a paper should be issued on Monday and report their Sunday work, but forget that the poor printers and reporters and pressmen and others must labor on Sunday in order to get out a paper on Monday. Work for the Sunday paper is likewise mostly done on a Saturday. If their aim is to give the printer a rest, why not condemn the Monday paper? Is this short-sightedness or what? Echo an answer naught.

THE JURY SYSTEM. Several months ago, it will be remembered, we called attention to the inconsistencies under which this system was working, and also to the fact that the Jury was expected to bring in a verdict according to the Judge's charge, and that a jurymen in his ignorance of any other evidence except that of hearsay was liable to be charged with perjury if he should feel inclined to have an opinion of his own in the matter, and that under these circumstances a Jury was unnecessary. Since then other papers have taken up the cudgel against the Jury system anew, and notably the Boston Investigator in a vigorous article in its issue of Oct. 2nd, to which a correspondent signing himself "Justice" says among other telling remarks on the subject:

"I am glad to notice at last you have begun to advocate a reform of this most pernicious system of making men and women think they are getting justice through the courts with thirteen jurymen (one on the bench and twelve in the boxes). The system is a fraud from beginning to end, and twelve men called jurors are only a 'side show.' Look at the Cronin trial in Chicago. Observe in any of our courts how the jurors invariably follow the instructions of the judge, and render verdicts in accordance with his rulings. If a correct verdict is obtained, the judge has the power to set aside the decision of the twelve men."

I have also observed for forty years the injustice inflicted upon litigants by the jury system, and it is time it was abolished or modified so that honest litigants could get justice in our courts. It is a terror to those who seek exact justice, and the sooner the process of trying men for crimes or misdemeanors by thirteen jurymen is abolished, the better it will be for those who resort to the process called "trials by jury."

Honest verdicts are what the people want, let us have them through the judiciary, and not through ignorant jurymen, who are always governed by the presiding judge, who has the power to annul any conclusions the assistants (jurymen) may render. It is time the system was abolished. Judges—three, five or seven—who know the law and the penalties it inflicts, are a sufficient "court" to render the "people's" exact justice. Let the foolish and expensive jury system be abolished, and then we will have purer decisions and more justice than litigants now get. There are many cases of injustice committed by the jury process that could never happen under a plan that was more humane and less expensive. It is time the "old fossil" was abandoned for something better, and the matter should be agitated.

Love and justice are the only portals to a perfect happiness in spirit spheres.

ARE WE REFORMERS? As the individual should reform himself before trying to reform his fellow man, so the advocates of a philosophy or a religion should sweep away the defect of their own iam before holding up those of others for public inspection. Criticism invites a search for defects which might otherwise have been overlooked. We have been trying to correct some little imperfections in our ranks and have been accused of tirades. Many have no idea what cause we have for becoming a little animated occasionally. It is not those whom we accept, but whom we reject that need a scoring once in a while, and we have not been delicate about speaking plainly and taken upon ourself the risk of treading on the wrong person's corns occasionally. But it is better thus than to be picking at Christianity or someone else's religion. We don't want to reform Christianity; we want to reform ourselves. That is what Spiritualism means; and in so doing, we must hold up our own deficiencies for inspection and review. By overlooking them they will never be eradicated, and some day we might find ourselves so environed by error that we will have the public at our heels trying to pass ordinances and state laws, or even federal laws restricting the practice of mediumship—and what is Spiritualism as a cause without it? We cannot forfeit our phenomena if we wish to continue to grow as a cause. But this must be kept pure—free from blunder, and to do this our mediums must be educated up to it; must be taught to distinguish truth from error; must be led out of the fallacies that nearly all mediums are subjected to, and for which none need blush, it being almost quite natural as yet; but which must be told in order to enlighten those who are ignorant of these facts. Truth that touch our personalities always hurt, and our course is certainly mild enough. We do not expose the individual; we do not quarrel with our contemporaries to the distaste of our readers; we do permit abuses to greet the student instead of instructive reading matter; we do not combat individuals but only principles; we do not reject anyone's belief or opinions because they are contrary to our views; we allow all a hearing who remain within bounds of decency or charity, and do not allow individuals to be abused to the detriment of the cause. We are trying to be just, or to do justice as much as we are permitted to by circumstances and environments, and to present Spiritualism to the world in proper shape—materially and spiritually, physically and morally, as it were. If wrong so far, we hope to be corrected. Judging from the number of new subscribers that have been coming in and are still coming, somebody is satisfied. Or shall we take an opposite course for the comparatively few malcontents? We hope not. It would be unnatural for us to be otherwise than to think, act and exist just as we are built. Independence of thought is our idea of happiness in this life, and we might as well be happy here when we can.

WHAT IS EVIL. Evil is meted out or reflected on us according to individual lack of spirituality. In fact, to the morally perfected there is no evil. What we regard as vicious looks to them as an effect of unperfected angelhood. What we regard as selfish is to them a mere lack of soul action to control or overcome the innate human or animal nature—spirithood being that which is above the human, as angelhood is above the former. Avarice, greed, envy or jealousy, betrays an active emotional nature—more animalistic than human. In the higher human form it already becomes controllable by conscientiousness or consideration for others, and is therefore willing to accord to others a share in the world's profits, while, when still uncontrollable, it wants the whole loaf; and when not obtained, is roused to anger. This suppressed is what the world calls envy, and when intelligently directed jealousy. Blind rage belongs exclusively to animal nature, but is often manifest in human nature as well, and shows how near the brute some still are. Spirithood is attained as man unfolds in spirituality, whether in or out of the flesh. This is the power of controlling the animal or human nature—that is, if it's human to err, for man need not err if he but controls his lower passions with his higher or spiritual nature—his spirithood. Thus we class the human with the animalistic, both being on the same plane and in many respects closely related. Angelhood is the perfect subjugation of selfishness, or self-love so far outgrown as to be no more perceptible—not even enough to be touched by the selfishness of others. Those who have never possessed it or have outgrown it in childhood, or before they have become sufficiently conscious of the fact to study it, can therefore say nothing about it; nor do they sense it in others. To such selfishness does not exist and they gauge others by themselves in that respect. To the pure all is pure—in those evils which they do not possess. But they may have other troubles or little animal forces or functions not yet overcome or outgrown, and would probably find fault in a direction not looked for. Many a sweet amiable person has been suddenly, and after a life time of sweetness, known to exhibit a most diabolical and ugly phase of character, and mainly due to having met their counterpart in animal nature—spirit friends having probably kept such aloof from each other to prevent the rising of such forces, and then again

brought them together in order to teach each one a lesson. In this respect evil is meted out or reflected on us according to individual development. To the morally perfected there is no evil—except what they know by past experience, either through themselves or by contact with the world and the study of human nature during this contact or travel. Many travel and learn nothing; others learn much. Some have a natural gift of understanding human nature so-called, as others have the gift of understanding the nature of plants or of becoming mathematicians with but little effort. But through self-study all can become proficient in the art.

ORIGINALITY. Imitate not, but be original; that is natural. Imitation, if bad, is regarded as folly, if good, as lack of ingenuity. Both are disrespected and often despised. Immitability is individuality, and as there are no two human beings alike, originality constitutes a simple enactment of our natures. Enact that which is good in you, and none will ever suspect you of playing a part—of being a hypocrite. But imitate others and you forfeit respect on the above supposition. Do likewise in your affairs of matter. Imitation does not attract. Sameness wearies. People crave something new—so-called original. Whatever your enterprise, therefore, start out with that which comes most natural to you. Such is originality. Every design created thus constitutes an illustration of human ingenuity and such depicts best the nature of the creator. We may judge a man's abilities by his originality. The more of the latter, whether in thought, action or design, the wider ranged the soul, and the greater his capabilities for further unfoldment in the present. Originality is naturalness. The more of nature is stored within, the more the possessor is capable of expanding, and by an exercise of his originality he unfolds himself—his latent potentialities. This is not the case by imitating. We may instill new qualities by this means, but of what good are new ones while the latent ones are suffering for the want of development—often being the cause of an unaccountable discontent in the soul. Be natural, do natural, think natural, and the soul will finally give expression to that quality or to those qualities which are eager to come into play—into operation or practical use. The most natural people are generally the most original. Cramp your own nature and you are neither original nor happy. If you have any unspiritual passions hold them in abeyance. It does not belong to nature to let these run riot, for they are not a part of nature; they are not of the soul. They are of the spirit or spirit body acting on the physical, and such are either self-created or inherited, and of course created by some other mortal in the past, for which we can suffer. We do not censure the past for this; for much, undoubtedly, was the effect of ignorance. But we who know better will be censured in the future if we do not leave a better record. Of course many are called away purified and leave it questionable whether their progeny have degenerated or inherited their evils from them. It may be either nevertheless, and still be blamed for the latter. Our own salvation does not altogether free us from regrets which the effects of past follies may have caused, and thus none can promise themselves unalloyed bliss in the future unless they begin a life of spirituality at an early age in the mortal state. Therefore, let mothers begin to train their children in the fundamental principles of morality or soul culture, and begin by permitting them to be natural, so as to allow the soul nature to expand and show forth its virtues or talents, and as they bud act on them as spirits act on our better nature—that is, encourage them in whatever good they take a natural delight or interest. Do not teach them to imitate. Down face conventionality or customs that weary you. In a word, be natural—be original.

People who require a constant sweetening up to keep them in good humor should not forget that others have the right to demand the same from them. Sullenness is an ugly phase of selfishness which will, at the opportune moment, be met with such a raking down from the spirit side of life that will surprise the hero of the incident out of a year's growth in a few minutes. Vanity or egotism shares a similar fate, especially if such be mediums. For with these the spirit world makes no prologues. It simply permits them full sway until thoroughly entangled. Then comes the nemesis, whatever their past glories or however laden with laurels at the time being. Nothing material is recognized when conditions are favorable. The spirits' aim is to purify or free the soul from its errors or self-love, and the moment is most propitious when the mark is most prominently before the public. A private humiliation has not the good effect on the soul that a public one has, for the former might not induce the medium to come down from his or her pedestal, while the latter does most effectually. Egotism carried to a criminal extent—and to take psychological advantage over enthusiastic or weaker minds is equal to robbery—ends in humiliation and physical suffering (disease or pain), for selfishness brings forth corporeal ailments as well as intemperance does, and of a more deep rooted nature (organic troubles). Thus beware of these evils, and give rather than take.

Faithful to goodness—true to all.

TRUTH, OR GOOD vs. EVIL. If there was only good in the world, or at least that which we regard as good—physical purity, exact justice and honesty in word and purpose—there would be no need of reform measures, religion or law. But as long as we have not reached the aforementioned there will be more or less energy displayed by reformers or inspired mortals to induce man to look forward, to improve mentally and morally, or to become converts to some sort of religious belief. Spiritualism is the latest revelation to man that is inviting converts. We use the term converts because it is the most convenient to express our meaning, and will continue to employ it until objectors furnish us with a better. It is true, we do not advocate proselyting, but it is done for all that. Not so much with the view of gaining adherents as for the purpose of spreading the glorious tidings that we have found the key to immortality. We cannot help it. Everyone has a near and dear friend whom he would like to convert; that is, enlighten as to a future life. Knowing of what benefit it has been to him he desires to free his friend or brother from doubt, uncertainty, erroneous beliefs, mental slavery, priestcraft, individual human and spirit obsession; and withal, impart to him the knowledge of spirit return and communion; of the beauties of spirit life as known from direct testimony, of the warnings they are giving him in regard to his physical existence, his moral nature, and his relationship to man in this life in order to become happy in the next.

Now, to do all this, he must necessarily tell him of the opposite, the so-called evils of life—of human nature. For if there was only good in the world, this would not be necessary. All would naturally reach the other life without having anything to fear; all would get there without a needed warning; all would become happy without previous efforts. In fact there would be no need of reformers, religions or revelations. How nice that would be—a perfect Eden. But as earth-life is not an Eden there must be a reason why it is not so. The reason is that man has not yet unfolded the spiritual of his nature to make him an angel so called. An angel is a ripened soul—a being that has rid himself or herself from passion, selfishness and guilt or pretense. Or, in other words, has gained the mastery over his animal nature; acts only from the highest sense of justice regardless of kith or kin—exhibiting neither favoritism nor prejudice in its dispensation; and is open to inspection of his thoughts, feelings and intentions at all times—whether by man or angel; for the truly honest individual should fear neither. Angel companionship is claimed by many. But are the latter quite sure that they can comply with the above? For, be it remembered, like attracts like to the least vibration in our emotions. Have you no prejudices or dislikes that may occasionally cause a rising in your soul or a ripple in your quantity? Have you never done injustice to one by too much favoritism for another? Is your heart so free from guilt or pretense that you could exhibit its contents to the world at a moment's notice—if such a thing were possible? An angel, in our conception of an angel, can. And those who pretend to have angel companionship should not forget that it can be easily proved now-a-days. An ordinary psychometrist can readily detect the unspiritual in man's nature. That little heaving emotion in the breast that betrays one's egotism—self-love, vanity, and self-conceit; that little feeling of mistrust that tells of deceit or a glib tongue—self-interest, lack of the true spiritual or brotherly principle, selfishness; that involuntary withdrawal from those who lack the intuitive sense of justice which envelops the being and places him above everything in our estimation, speak volumes. Such are the little tell-tales of human infelicity and faithlessness; and where these fail by lack of proper unfoldment through the acquirements of purity, justice and love, in the sensitive, let the subject be taken to a seance where the attracting spirits will speak in place of the psychometric indicators. Like attracts like here. Mockers to the mocking or scoffing—whether at persons or principles; lying spirits to the deceivers; frauds to the fraud hunters; intellectual spirits to the dispensers of truth; loving spirits to the just; consoling ones to the well-meaning; jolly ones to the merry-makers; solemn ones to the pessimists; and light-headed ones to the pleasure-seekers and those in want of mental and moral stability.

Now, all this would not be if only good prevailed on this mundane sphere, and we would have nothing to write about; our persons and speakers would have nothing to discourse about; and our mediums would be their own teachers; all would be in spirit communion, and all would be wise enough to progress without aid. There would be no ignorance simply. And as there is ignorance in the world, and as this is the so-called evil, there are people necessary to try and eradicate it by enlightening the world as to the difference between this and the good so-called. And just so long will readers and hearers have to bear the pangs of having the truth told—even if it does strike hard occasionally.

LACY'S WARNINGS. This is a work published over a hundred years ago. Mr. Geo. S. Pidgeon, author of "Diluvium," was the accidental possessor of a copy and has made a compilation from it to be published in January next. Subscriptions solicited. See advertisement on another page.

SPIRITUAL SONGS. "What shall be my angel name?" Words by Florence Percy; music by C. Payson Longley. "Back from the silent shore." Words by Emma Train; music by C. P. L. "Vacant stands her little chair." Words by M. Victor Staley, music by C. P. L. "Gentle words and loving hearts." Words by Frank T. Ripley; music by C. P. L. "Your darling is not sleeping." Words and music by C. P. L.

Just issued. Price, 47 cents. Liberal deductions made to clubs or when ordering a series. C. P. Longley, 9 Bosworth st., Boston, Mass.

SUMMERLAND. Those interested in this new Spiritualist colony will find on reference to the advertisement on the third page that Mr. Williams has surveyed the Ortega Ranch, and now offers small tracts of land to actual settlers at moderate prices, and on reasonable terms. We are informed that but one tract will be sold to the same person in order to prevent speculation, and that the prices asked for the tracts per acre is less than has been offered for the entire Ranch.

A little humor is never amiss. It quickens pulsation, aids digestion, and withal, makes the liver act. The following prescription for this effect is from the *Phrenological Journal and Science of Health*: Johnny—Say, ma, there goes pa off flashin' again instead of going to work. Ma—Tell your grandfather to go after him. Johnny—Grandpa's playin' ball down on the flats. Ma—Well, this is a pretty state of things. If I catch any more of that fixin' of youth in this house I'll put it in the stove.

Modest requests are most readily responded to, even if several calls are made in succession, while asking for too much at once reaps nothing. Some people prefer the latter course on the hypothesis that it is as easy to ask for much as for little. This is wrong policy when really in need of favors. Others want much or nothing and thus take the chances. Such generally get nothing. "Cheek" or selfish arrogance repels.

Tea-Cup Clairvoyance. Clairvoyance is no new thing in Scotland. From time immemorial there have been "ape-wives" throughout the country who did pretty much the same as our strolling clairvoyants in Spiritualism do now-a-days. They were fortune-tellers—some of them frauds, and others persons of most remarkable gifts. Nor were they confined to Scotland alone. Nearly thirty years ago my wife visited Erith, and in the maze which then existed near the river she met a gipsy woman who told her she was married to a Scotchman; described him, and added many particulars strictly true. The avidity with which clairvoyants are now consulted is a continuance of an old habit which has never become extinct amongst the people.

Genuine tea-cup clairvoyance is a pastime with which I have long been familiar. Diving in the cup is a very ancient practice. The personal sphere of the drinker seems to be breathed into the cup which he uses, in such a complete manner as to afford an excellent condition for the seer. The tea-leaves, which to an ordinary observer imply nothing, become to the seer the ground-work of living scenes, instinct with action and design. The things seen relate entirely to the future. I do not remember having observed that the past life of the person alluded to is ever touched upon. This may be because of the proximity of the cup being used to the front part of the brain. It must be remembered that a different class of emanations arise from the various sections of the brain. The back brain relates to the past, while the front brain relates to the future. The cup in being used comes under the influence of the front brain, and hence the exclusively prophetic character of the scenes observed in it. I would be glad if seers gave more attention to these details, which would tend much to promote a true science in respect to all such matters. —J. Barnes in Medium and Daybreak.

Thanksgiving. The Boston Investigator takes the President to task for issuing a Thanksgiving proclamation, and would like to know by what right a President of the U. S. issues a religious proclamation. Further that he is not a Pope, and that the people do not take their religion from the head of the government. It also says that the American mind does not need a pious dictator, and that the custom of appointing a Thanksgiving Day has outlasted its observance. . . . A holiday in this country can never be made to wear a religious costume. . . . The unity of worship has not been demonstrated. . . . It only advertises the nation's hypocrisy.

Becher's Remarkable Test. Arising from his seat before the desk one torrid summer morning, says a Chicago paper, that eminent and eloquent divine, Henry Ward Beecher, slowly moved his perspiring face with his pocket handkerchief and ejaculated with deliberate emphasis: "It's hot; yes, it's damned hot!" For some time the stupefied congregation of Plymouth Church surveyed its pastor in horror, while he calmly proceeded to arrange the papers on his desk. Then, after this dramatic pause, the great preacher added: "Such were the words I heard just before entering the church this morning, and I will now endeavor to show you the silliness of wicked and profane swearing."



Written for The Better Way. THE THREE YOUNG PILGRIMS. BY MRS. S. E. MACKLEY. CHAPTER IV. [Concluded.]

While Jennie still lingered in the highway, loth to resign the pleasant prospect that appeared before her, after the toil and trial of the way, she observed a singular figure moving among the crowds at the gate.

This person was wrapped in a long flowing robe of scarlet silk, with a cap upon his head made in imitation of a crown. He bore also, in his hand a gilded stick which he waved about him with becoming dignity as he talked or rather harangued the throng.

Seeing this curious spectacle, Jennie approached, attracted by his fantastic gestures and flowing speech. "Come, my child," said he, "Why would you turn away from this lovely scene of pastoral pleasures after you have fairly won the right to enter? Think how you have toiled and borne on in the heat and dust of the way, with words of cheer and comfort for all within your reach; you have bravely endured, now it is just that you should have rest."

"Certainly, so say we all; we have earned the right also!" exclaimed a chorus of voices, as the waiting throng began to press through the gate.

Jennie observed, however, that comparatively few of the pilgrims could get to the gate being kept back by the gilded scepter, and she began to grow indignant.

"Why do you use so much partiality?" she inquired; "Are not these as worthy to enter as the others?"

"Certainly, certainly to be sure" was the reply, "but they have wasted their opportunities and allowed others to crowd by them in the race. After all they will be quite as well off to enter the little rustic gate which you may observe there in the shadow of the hedge. It will lead them down into a very pleasant valley called Scratchwell Hollow, which lies between these two bold peaks of 'Fashion Point,' and 'Folly Hill.'"

"But who are you, please?" inquired Jennie, almost persuaded to enter with the rest.

"I am King Mammon, but many people are unjust enough to say my name is Self Love, the ruling spirit of the mountain, but I do not like the term. My mission is a worthy one, else very many well meaning people, would be induced by those deceiving angels yonder to give up all the reward of their journey when it is nearly done."

He pointed toward the rugged defile where the white robed ones waited and as he did so, the wind for a moment swept aside his gorgeous drapery, and Jennie saw that his garments beneath were very much soiled, and smutched with black, while his eyes had taken on an ugly defiant glare, very unpleasant to see. Almost at the same moment, she lifted her eyes toward the high sunny peaks in the distance, and a lovely face leaned out of the clouds, and a voice sweet and far, but strangely like her mother's voice repeated:

"Straight is the gate and narrow is the way that leadeth unto life eternal; dear one be not deceived; listen not to the voice of the tempter."

"O!" exclaimed Jennie, "My angel mother, my father, my sister! I will come to you; I will come to you; I will trust the angels who have guided me," and she turned quickly and fairly ran into the narrow entrance.

Strange to say now that she was fairly within their embrace, the brown old rocks seemed to expand into very comfortable dimensions, while the two angels, taking each a hand, walked joyfully beside her.

"You have chosen well my child," said they, "as you will soon see."

"And yet," said Jennie, with a little sigh of regret, glancing down the dark uneven way they were treading, "it does seem that one ought to enjoy the reward of his own toil."

"No, my daughter," said the sweet angel, Love, "no one has a moral right to sit down in the bowers of ease and luxury while a single one of the Great King's subjects wanders alone and uncared for in the dry and stony ways. Trust me you will soon rejoice that you were counted worthy to suffer and endure even unto the end."

Jennie thought she was already well repaid for her choice, as she listened to the melting tones of her guides as they continued to instruct her in regard to the rewards of toil.

ing shrub, floating fleecy cloud or peeping bud upon its silvery brink. And dotting the green carpet of the valley, here and there, were peevy, white cottages nestling like white doves under their sheltering leaves.

Jennie could not restrain a cry of joy as she stood gazing in rapt delight upon the scene.

The guides smiled and said: "Turn now a backward glance to the land you have left."

"O!" said Jennie, "I see the way we have come like a narrow fissure leading gently down" of the face of the cliff. And upon the other side of it is a rocky little valley that ends not quite so gently at the foot of the point; and I see many people coming down that way. But away up, on those dangerous peaks, see what a throng moving along, and they are wearing chains, groaning and crying, and yet they are gaudily dressed and they wear flowers upon their heads. What does this mean?"

"My daughter, these were they who entered the flowery gate and who have been made slaves to King Mammon. They would gladly hide their condition, each from his neighbor's sight, under masks of smiles and flowers. Still, they look longingly upon the sweet freedom of this lovely valley, and upon the glorious heights beyond which they may never ascend; except, indeed they cast themselves down from the rocks, which many do at length, for they cannot go back."

"Poor things," said Jennie, pitifully. "How happy I am that you led me away from the tempting gate. But tell me, I beg, the name of this sweet valley, and of those grand shining mountains, that rise peak above peak, even to the blue and gold of the sunset gates?"

"It is the valley of Humility," replied the guides, "where all pilgrims, who have crossed the first, or foot stool mountains of Self Love, linger awhile to rest and recruit their strength, by drinking of these healing waters, before they begin the ascent of the next higher chain which are the mountains of Knowledge. A sister of our dear Faith here is the ruling spirit of those lands. You may see her mansion at the summit from this point, if your sight is good."

"O, yes," said Jennie, "I see it shining like a dazzling jewel in the crown of the mountain, and there are other still loftier and lovelier peaks beyond. How grandly they lift their white brows toward the skies."

"Yes," replied Faith, "those are the ranges of Spirituality, Universal Love, and others. You may see now, something of the journey that is before you. But you will be welcome to remain here among these pleasant homes until you are strong enough to begin the ascent, I must now bid you good bye, my sweet Jennie, for I have many things to look after in the land we have just left which have been confided to my care."

Saying she pressed a kiss upon the brow of the young girl and waving her fair hand, disappeared in the narrow footpath. The other guide also left her for a time, saying she would rejoin her later.

Jennie now wended her way alone toward the cottages nestling under the trees, and was agreeably surprised to find that she was evidently expected; for it seemed all the inmates came trooping out to welcome her; matrons, maids, and little children. They took her by the hand and kissed her, saying she must be rested and refreshed and abide with them for a long time.

And so she did many days enjoying to the utmost the quiet beauty of valley, the lofty grandeur of the encircling mountains, and the sweet healing waters. To these lovely lakes the inhabitants had given such inviting names as "Peace," "Charity," "Desire for Truth" and so on.

But Jennie could not be entirely at rest. She longed for her brothers, and watched day after day at the entrance of the valley hoping to see them and at last she had her reward; for one evening a poor, weary pilgrim panting with fright, came rushing down from among the rocks and fell at her feet, and as she looked in his face, she gave a great cry, and clasped him in her arms, for it was her brother James.

"O!" cried he, "Jennie, my sister, where am I?"

"Safe now," replied Jennie, "but why were you in such a panic?"

"I think you would have been in a panic," replied James, "if you had been chased as I have been by a tall, gaunt spectre dressed in black, and with great claws all spread out ready to seize and devour you!"

"O, my brother!" said Jennie, "No wonder you ran, but what was it, do you think, or whom, and where did it come upon you?"

"Well," said James, "I was rambling around among the tall trees, trying to find my path, so I could go on up the mountain, when I happened to come upon this fellow, and asked him civilly about the way, but to my surprise, he broke into a harangue saying I was trespassing upon his grounds in that forest. Said he, 'these are my classic shades, and I am a great chief. I wear all-giants, and I am, or I will have you bound hand and foot and then into prison.'"

"Who are you, said I?"

"I am General Infirmity," said he. "You have heard of me no doubt?"

rose-colored silk, with a beautiful wreath of flowers upon her forehead," said James.

"O, that was my sweet angel Hope," cried Jennie. "I knew she had gone up in some glad errand. O, how thankful I am! If she would only bring Arthur, how happy we would be."

"Yes, poor Arthur," added James, "where is he now, I wonder?"

Just then they saw some one preparing to throw himself down Folly Hill. The poor fellow was desperate enough and with a cry he sprang. Down, down, he fell, catching at anything he could to break the force of the descent. James and Jennie both ran to him.

"O Arthur! Arthur!" they cried with tears in their eyes. "Surely he is not dead. He will live for us!"

They fauned him and bathed his face and banded the healing waters and at last he opened his eyes and smiled upon them.

"God is good," he said. "I saw you both here from the top of the hill, and oh, I felt that I must get to you. I have lost all my treasure, and it was so heavy but I have found my happiness and freedom again!"

"Yes," said James, "you and I, my brother, have both fared rather hardly. Jennie was the wisest in her choice, after all, for see, she still carries the barp."

"And you shall hear how sweetly it can sing all the dear home songs we know," added Jennie as she began to untie the strings.

Both the brothers now having quite recovered their senses, listened with eyes and hearts overflowing while she sang, "Home, Sweet Home" and "Sweet Bye and Bye." Then they all went down to the cottage, and Jennie introduced them to her friends where they were gladly welcomed as she had been.

And here we must leave them for the present happy in each others' love and companionship. They will climb the fair heights of Knowledge in due time. But they will keep each other in sight and the sweet angel Love will go with them all the way, so they cannot stray far from the true path.

Ancient Spirits. To the Editor of The Better Way. I notice in almost every issue of your paper an editorial item on Ancient Spirits. Usually it is not very flattering to them; if nothing worse is said the idea is expressed that their room would be preferable to their company. What has given you such a distaste for these influences I am at loss to imagine, unless it is some unfortunate personal experience with "ancient frauds," which are quite another class of spirits.

You say modern spirits are better qualified to instruct us, having lived nearer our own times. You might chance sometime in the future to learn that you are yourself an ancient spirit incarnated again in the flesh to labor, not only for your own advancement but also for the good of others. I believe all spirits are ancient, and only modern in the sense of a more recent incarnation. You state that the theory of reincarnation is not accepted. That does not alter the truth—a fact. This is a truth not accepted by your mind perhaps, but accepted by many others. Those that have accepted it have made it a study and have received convincing evidence thereof. So in the light of truth, ancient spirits may be inhabitants of earth to-day, and through the unoldment of their spirits in repeated incarnations may be the advanced thinkers of our times. I welcome all spirits, whether ancient or modern, that can teach me a new truth and give me more light. I do not think it is possible for us to arrive at a point in this life when we shall know it all. If we should live a thousand years of earth life we would have something still to acquire. I would not believe the angels in the highest spheres have learned all there is of truth. So it will become us to array ourselves against any new truth; let us rather try to comprehend it. MRS. W. H. CHURCHILL.

[Don't let our little combat with the ancients worry you, good sister. We know that you are a faithful, earnest worker in the field and will obtain new truths, whether from ancient or modern spirits. But for some it would be better to hold to the modern, for their spiritual development, both as mediums and mortals, hardly warrant the attraction of infant spirits or those in the primary department, much less ancient ones, which is synonymous with experience, wisdom, truth and purity. Without the latter to some extent, new truths, or what to us is but a higher form of that which has already been given through the pure channels or mediums, are not obtainable. And the fact that, despite their claims, they never give us anything new, proves that they are not ancient, and often doubtful whether there are any other spirits except those of their own imagination. There are undeveloped and unspiritual mediums, who run away with the idea that they are destined to change the whole course of Spiritualism, and in this illusion add another to it by believing themselves controlled by hands or kings or angels orders or ancient spirits, and without bringing forth a "revelation" that are unworthy of a modern school boy's competition. We wish such would put on the cap. But as the most of them are so buried in self esteem, it needs many hard blows to pound into them the idea that there is such a thing as self-delusion in mediumship. Those who really obtain new and original ideas from the spirit world need not include the selves in this class, for this fact already proves their claim valid. We might relate some of our assertions, gathered from proofs of our assertions, that would create rejected manuscripts, that would create much merit, but it is enough that we philosophize on them without presenting them to the world for criticism. So we trust that no outrage will hereafter be taken by those who can prove their claims true by sending us some new thoughts, even though they come from spirits that lived before the advent of this planet. More light is the cry of those who take THE BETTER WAY.—E.]

Written for The Better Way. Burdens. BY EMMA HOOD TUTTLE. I wonder if God knows how much I need An hour of silent rest, Wherein no want bids weary duty speed And serve her swift and best.

I am tired of seeing fingers raised To signal me to come, I cannot so, for fainting, cursed or praised, My weary soul sits dumb.

I try to shut my eyes, but lo, my ears Catch voices calling me, And even I hear the drip of falling tears When I would quiet be.

Tear dimmed the blue eyes, or drooping golden head With grief the brimming o'er; Here nest of little words of comfort said So many times before.

Ah, woe is me! For nothing can I give, So weak and faint am I. It scarce is sweet to breathe and only live As one about to die!

God knows my needs and sends his angels low, With healing on their wings; Warm thrills the blood which feebly coursed And slow, My soul grows strong and sings.

I woo a peace from their celestial eyes, Too deep for earth to break, I half forgot the way lips shape to sighs When hearts are worn and ache.

And seeing how they triumph over pain Who once were burdened, too, I kiss the cross, and taking heart again, Feel strong to bear and do.

Berlin Heights, O. NOTICE TO OUR ENGLISH PATRONS. Mr. J. J. Morse desires to inform our readers that his American book business, lately conducted by Mr. K. Reese, of Newcastle-on-Tyne, has now been transferred to him, and that all communications concerning books, periodicals, and other matters in connection therewith must, in the future, be directed to him (Mr. Morse), whose address is 16 Stanley street, Fairfield, Liverpool, Eng.

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Thomas W. Johnston, 307 Walnut street, Philadelphia, Pa., writes: "Dr. Stansbury's Elixer of Life's Food, Better and Best. I find it necessary, requisite and essential in the performance of life's duties. It is a wonderful nerve tonic. Send me another bottle at your earliest convenience."

The Psycho-Hygienic Pills are doing my wife great good. She is fast developing into a splendid medium."

I envy every soul that dies Out of this world of care; I envy even the lifeless skies, That they enshrine these there. —P. G. Bailey.

Thou art not idle in thy higher sphere, Thy spirit bends itself to loving tasks, And strength, to perfect what it dreamed of here, Is all the crown and glory that it asks. —Russell Lowell.

Bright be the place of my soul! No lovelier spirit than thine! E'er burst from its mortal control, In the orbs of the blessed to shine. —Byron.

'Tis better to have loved and lost Than never to have loved at all. —Tennyson.

O! loving as we two have loved In spirit and in heart, Send on thy loving star removed, God will not bid us part. —P. J. Bailey.

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Dr. J. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old soldiers whose grave stones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given me the greatest comfort in the severest loss I have had of son, daughter, and their mother."

I am much pleased to have a dial and letters when its superior merits become known. A. P. Miller, Journalist, writes in his paper the Worthington (Mass.) Advance: "The Psychograph is an improvement upon the planchette, having a dial and letters, with a few words, so that very little 'power' is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the question whether spirits can return and communicate."

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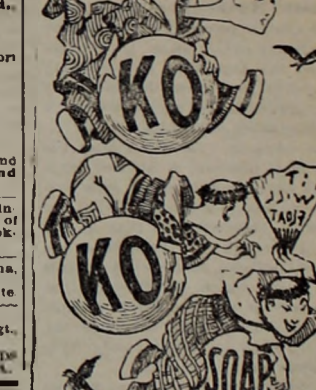


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AN AIM AT LOOKING FORWARD MORE PRECISELY.

BY E. D. SABBITT, M. D.

An intelligent writer by the name of Mr. S. H. Preston, has an article in the September number of Hall's Journal entitled "Looking Forward." The writer brings up an array of figures to show that the world will in a few centuries become vastly overpopulated, so that the people must inevitably starve to death and all things come to common ruin. My aim shall be to show that the horrible result is entirely imaginary and founded on false reasoning.

The writer says that population increases in geometrical progression, doubling every twenty-five years, and shows that this rate of increase will place over 35,000 times the present population of the globe in fifteen centuries. Of course such a population could scarcely find standing room, much less room to support themselves by agriculture or manufactures. Supposing the population to double only three times in a century, he has correctly figured out a population of more than twenty-six billions, which is about twenty-two times the present population of the globe. Of course such a number would eat one another up, and all that the land could afford besides. If this is true, and if our destruction shall be accomplished in two or three centuries, then there is poor encouragement for building up any grand institutions or working for humanity, for the whole constitution of things is a miserable failure and the world should be blown up as soon as possible before this fearful starvation scene even commences.

But let us see how this theory harmonizes with the facts of the world's history. The truth is that no such rate of progress, or the tenth part of it, rules among nations as a whole. With such a rate of progress the world would be crowded to death in about two centuries, and the great continents and islands would have been left to silence thousands of years ago. Henry George has brought up quite an array of facts to show that the population as a whole does not increase at all. In this Mr. George is no doubt mistaken. To be sure, there are many nations and cities in their early history that may increase rapidly for a while, but not geometrically, except for a limited time. When overcrowding takes place the increase is checked. Malthusianism is one of the most absurd pieces of spidery that the world has ever seen. The Rev. Mr. Malthus wrote nearly a century ago, and according to his theory of the world doubling every twenty-five years the world should be nearly destroyed by this time. His theory has been shrewdly knocked to pieces by an application to the family of Confucius. On the supposition that population doubles every twenty-five years, these descendants of the revered Chinese sage should have amounted to 859,559,193,106,709,670,198,710,528 souls in 2150 years after the death of Confucius, a number large enough to people millions of solar systems! So much for theory? What are the facts? History says that in the reign of Kanghi, 2150 years after the death of Confucius, his male descendants were 11,000, which would show that 22,000 persons would cover the whole number. Theory thus overleaps the truth of things by being nearly forty septillions times too much.

These sensational Malthusian theories were an outgrowth from Adam Smith's teachings, and were swallowed whole by such eminent writers as Mill, Buckle, Carlyle, and a host of others. But our writer goes on to show the fearful dangers of "over-population," and declares that "the number of workers already far exceeds the demand for work," there being a million idlers. But here again is a mistake. The densest population in the United States is in Massachusetts, which according to the census of 1880 was 229 to the square mile. In this very State, however, which is so crowded, the average wealth to each individual has always heretofore been greater than any other State and may be so still, although I have not the statistics of the last census by me. It is high time that the world should understand the fact that the basis of wages is labor, not capital, for which reason there will be no danger of having too many laborers for a thousand years to come, if we can only bring about a righteous division and distribution of the results of labor. Our present system allows the strong, the cunning and the rapacious to devour those who are weak or who are engaged in some nobler work than mere money making, and hence cannot cope with the tricks of trade. Let us look at things, not forever skim the surface of things, which is more and more crowding our human labor, the people must inevitably be driven to ruin unless they organize and employ themselves in other words, cooperate. It can be demonstrated that laborers do not get one-fifth of what they earn even in America. Two or three years since the Labor Bureau showed that each laborer earned, directly or indirectly, \$10 a day, but received only \$1.16. Keep the laborer down, house him in a kind of pig sty without means of enablement or happiness, and it will make him lose self-respect and drive him into drinking and animalism. In Europe thousands of cooperative societies have sprung into being and are working with marvelous efficiency for human good. Mr. A. K. Owen's remarkable work called "Integ-

ral Co-operation" opens up the true pathway of human redemption, and the Credit Foncier Company, founded on its principles, has its colony working harmoniously on the beautiful Topolobampo Bay and vicinity in Western Mexico. In spite of the gigantic falsehoods of a perverted press. The Nationalist party, founded on the grand work of Mr. Bellamy, called "Looking Backward," has sprung swiftly into being in various parts of the United States and proclaims a gospel of glad tidings to the suffering people. Is it right to call such movements utopian and visionary? No, for the fact that these same principles have been tested by the Fanlighters of Guise, France, for twenty-seven years, with a harmonizing, baffling and beautifully effected upon all its members, now nearly 2,000 in number, which is simply marvelous. Outside of their sacred precincts the laboring people are apt to live in hovels, sometimes in windowless rooms, with squalid surroundings and ragged, uneducated children, while inside the people live in their palace, of which they are rapidly becoming owners, have park-like surroundings, a theater, a wonderful system of schools and nurseries, and baths and festivals, and those cooperative arrangements which lift so many burdens of life, has disappeared. Let the croakers then, who are always crying out "visionary," "unpractical," "unworkable," hold their peace in the light of such facts, and let our readers cease to advocate the impending ruin that is coming upon us, becoming enkindled with the grander facts of the living present, which shall prevent all ruinous tendencies and lift man to his true and glorious destiny. N. Y. College of Magnetism, 50 Union Square.

Written for The Better Way.

NATIONALISM.
In the light of Bellamy's famous "Looking Backward" the word Nationalism has taken in a new and higher meaning. That the world was ready for the adoption of the grand principles the application of which were so clearly and ably depicted in the pages of the book is evident from the hold it at once took upon the minds of men, resulting in the forming of Nationalist Clubs all over the country, beginning with the First Nationalist Club of Boston that was formed and in working order in considerably less than a year from the time of the publication of Looking Backward. Letters were received by Bellamy very soon after the book appeared suggesting the formation of such a Club. This led in a short time to the formation of the First Boston Club. A few months from the birth of this Club it began the publication of The Nationalist, a magazine devoted to the interests of the Nationalist movement—and I would say right here that it is a grand publication and should be read by all thinking people, yes, and the unthinking also, as it will arouse thought. But what I most wish to say is that it appears to me that every Spiritualist should be a Nationalist, for their foundation principles are in harmony and to strict accord with the teachings of Spiritualism. Every Nationalist of whatever creed is a Spiritualist in so far as he is working for the universal adoption of those principles. Then let Spiritualists everywhere join the Nationalist Clubs or found them among themselves, working hand in hand with their brother Nationalists in this grand humanitarian movement until the sublime principles upon which it rests govern the whole world.

MRS. W. H. CHURCHILL.

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

H. B. HUNT.

Haover, Ill.
The above story was told, a short time ago, by Mr. Hunt to Calvin E. Northrup, a highly respected citizen of Maquoketa—Maquoketa Record.

See ad. in another column.

Written for The Better Way.

Forbearance.
"I have it!" I hear some one exclaim. Perhaps you do, my friend, and never use it—judging from experience a man can do that. We all have virtues as well as vices. We all bear good will to wards one another at times, and at other times ill will. But the times we bear ill will may be thrown into the mill, and if forbearance were successfully practiced. And especially do Spiritualists need to cultivate such a virtue. They are the most misunderstood as a rule, and are often blamed for things they know nothing of. A little forbearance in such a case would greatly tend to lessen the persecution on the one hand, and consequently decrease the hurt on the other; besides, asperity often shows a weakness of spirit, and we can take a firm stand in what we know to be a fact and try to convince others by quiet unobtrusive argument, all the more effective by its lack of violence. W. S. BLACK, Lock Box 1082, 1618 Telegraph Avenue, Oakland, Cal.

MOVEMENTS OF MEDIUMS.

Miss Emma J. Nicholson may be addressed in care of the Electric Way. Frank G. Wilson solicits engagements as a lecturer. Address box 39, Mantua Station, Ohio. Dr. Dean Clark is ready to answer calls on the Pacific coast. Address care of Golden Gate. Mr. Geo. H. Brooks may be engaged for the winter months. Address care of THE BETTER WAY. Harrison D. Barrett, is open for engagements to lecture. Address 122 Grove street, Meadville, Pa. Prof. J. Clegg Wright is open for engagements for the month of March and April 1890. Address Newfield, N. J. F. N. Foster, the spirit artist, is now located at Mansfield, Ill., and is ready to take pictures from photographs. Mrs. Helen Stuart Richings lectures for the Pittsburg society during November. Bishop A. Beals has been re-elected by the St. Paul (Minn.) Society for December. Address 214 Second street. Dr. D. J. Mansbury, the medium for independent spirit writing, is located at 208 Eleventh street, N. W., Washington, D. C. Mrs. Fannie Ogden, 618 Main street, Peoria, Ill., for November, in Philadelphia in December. Can be engaged for the season of 89 and 90. Dr. A. W. S. Rothwell can be addressed for the present at Columbia Hotel, corner Thirty first and State streets, Chicago, Ill. Mrs. Willie B. Baude of Cape May, N. J., is now ready for winter engagements as a lecturer. Terms moderate and references given. Judge Featherstone is ready to answer calls to lecture. Terms moderate; correspondence invited. Address for the present, San Francisco, N. M. Mrs. Carrie E. S. Twing, the medium lecturer, who is now filling an engagement at Buffalo, N. Y., has made most all of her engagements. Mrs. Jennie B. Higgin will make engagements for fall and winter week evenings for 89, 90 and 12 lectures. Address 52 Irving street, South Framingham, Mass. Bishop A. Beals, inspirational speaker, is ready for engagements for the month of October, November and December, at 707 E. Third street, St. Paul, Minn. Mrs. Mary C. Knight will be pleased to correspond with societies wishing to engage her services as a lecturer and test medium. Address Fulton, Oswego Co., N. Y. Frank T. Ripley, lecturer and test medium, is open for engagements for November and December, wherever in Ohio or Pennsylvania. Address 310 Beaver Ave., Allegheny, Pa. Mr. Geo. H. Brooks will take engagements during the month of November in the neighborhood of Cincinnati for week evening services. Address in care of THE BETTER WAY. Rev. James Buchanan will speak in St. Louis and vicinity during the month of October. In Topeka, Kan., during November and December. Will be open for engagements for the season of 1890. Mrs. Carrie C. Van Duzen has closed her lectures in Wheeling, W. Va., and at present resting at her home in Geneva, U. She will start for Atlanta, Ga., in December and will make engagements en route. Dr. John Wm. Fletcher lectures in Brooklyn for November, in Philadelphia in December, and Brooklyn, N. Y., in 1890; most of the time until June. All letters addressed to 142 W. Sixteenth street New York City. Dr. E. B. Russell, inspirational lecturer, wishes to correspond with Spiritualists who desire to have lectures in their locality, but have not sufficient financial means to accomplish the same, address 38 Winter street, Haverhill, Mass. Lyman C. Howe is engaged at Buffalo, N. Y., for October, and at Cleveland, Ohio, for November. Engagements open for December, January and March following. Will also answer calls for week evenings at accessible points from above points.

LOCAL ITEMS.

The basket social was an enjoyable affair. The Psychic Society have issued invitations for a second reception and dance on Wednesday evening, Nov. 27. Prof. John D. Lyon will enter the holy bonds of wedlock next Sunday after his spiritual services at his hall, and to which all friends are cordially invited. Rev. Henry D. Moore will officiate. The American Health College closed its fall session last week with a graduating class of ladies and gentlemen. The practical exercises were given by a little romance in the form of a marriage between two of the graduates, the Rev. President of the College officiating. The Lyceum has been re-organized with the following corps of officers: Conductor, Mrs. M. A. Rose; Guardian, Miss E. Dobson; Assistant Guardian, Miss Viola Weber; Secretary, H. H. Warner; Treasurer, J. B. Grooms; Librarian, Newton Molda; Musical Director, Mrs. M. A. Rose; Guards, Miss A. B. Curtis, Clifford Starr; Leaders—Miss E. Dobson, Miss Cora Davis, Mrs. K. DeLant, E. Jacobs, H. H. Warner.

Written for The Better Way.

GRIEF'S ERAND.
A. M. NEWTON.
Be still, and heart, be still,—
Hushed be each bitter moan;
Grief never worketh ill
When well her mission's done.

A love-bird from the skies,
An angel in our way;
She comes in sweet disguise,
Then bid her welcome, pray.

'Tis not of earthly joy,
My heart she sings to thee;
But in high Heaven's employ
She speaks of life to be.

Where truth is fettered not
With error's fatal chains,
When joy through peace is wrought
And love triumphant reigns.

Then hush! my troubled heart,
Cease every bitter moan;
And bravely bear thy part
In life till thou art done.

Avondale, O., Oct. 30, '89.

BRIEFS AND PERSONALS.

Psychometric readings in England is 6d.—about 37 cents. Another cave has been discovered in Kentucky which is said to rival the old Mammoth Cave.

Prof. G. V. Van Horn is holding successful Sunday evening meetings at Gleason's Hall, Chicago.

In poem through Mrs. Booser, issue of the 9th Inst., it should have read Dr. A. G. Chase not N. A. G. Chase. Third line in sixth verse should read "The builder, too, his work is shown," not "the builder to his work, etc."

The case of the United States vs. Walter E. Reid, was to have been reached on the 20th Inst., or at the latest will be reached by the 25th—too late perhaps to say anything in favor and too early to report results in this issue.

We have on hand quite a number of fine contributed articles which shall see the light just as soon as we can squeeze them in. A No. 8 foot will not go into a No. 6 shoe, and so some of our friends will have to be patient in awaiting their "turn."

A subterranean river has been discovered in the district of Miers, France. Two men descended with folding boat and enjoyed a two mile ride through wonderful grottoes sparkling with stalactites. They also found several lakes on their journey. This almost verifies part of a story in our Youth's Department some time ago.

Springfield, Mo.

Having spent two months in this western city, I will now try and give the many readers of THE BETTER WAY a meager description of this city and its many advantages over other Western cities.

Springfield is located on the summit of the Ozark Mountains. The air is pure and dry, hence a very healthy place. No consumption or lung trouble, except those that have these diseases before coming. Hay fever, that terrible catarrhal disease so prevalent in Ohio and other States is not known here. Those that are afflicted with that disease that go every year to some famous resort would do well to come to this city.

Springfield is a city of 70,000 inhabitants, the county seat of Green county, and a railroad center, there being two trunk lines with two branches and another railroad being built from this city to Chicago, via Hannibal, Mo. These roads have their shops located here, which gives employment to 400 or 500 men, besides the many other factories of different kinds, and more coming every day. This city has the best system of water works in the West—the water coming from a famous spring, which is pure and clear. The school system is about the same as in the Northern States. We have nine public school buildings and two colleges. Wages here are a May day in Ohio. I am told that two months is about the length of the winter, and then they are not cold, compared with the winter months in the Northern States.

I will now speak of the spiritual cause in this city, which causes less nearest my heart: since my arrival I have been working for that cause, which you excellent paper so ably portrays to its numerous readers. There are a good many outspoken Spiritualists here, who have their eyes open to the knowledge the truth of spirit return openly, because, as they say, it is not popular and might injure their business.

One prominent Spiritualist here has leased an excellent hall in which to hold services, and before the first of January we expect to have a regular organized society, and expect to sustain a speaker or lecturer all the time. We need some good mediums and an independent state writer or trumpet medium they would do well, and would be a great help to the cause.

If there are any of your readers that think of emigrating to such a location as I have described, we would invite them to come among us, and we will do them good.

Any one desiring further particulars in regard to this city and our cause can write the undersigned, who will freely give all information desired.

W. J. BLACK, Lock Box 1082.

WANTED.

A practical woman of culture and refinement desires employment as companion or assistant to an invalid lady. Harmonious home and surroundings more desired than salary. Spiritualists preferred. Reference. Address B. W. this office.

MOVEMENTS OF MEDIUMS.

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LOCAL ITEMS.

The basket social was an enjoyable affair. The Psychic Society have issued invitations for a second reception and dance on Wednesday evening, Nov. 27. Prof. John D. Lyon will enter the holy bonds of wedlock next Sunday after his spiritual services at his hall, and to which all friends are cordially invited. Rev. Henry D. Moore will officiate. The American Health College closed its fall session last week with a graduating class of ladies and gentlemen. The practical exercises were given by a little romance in the form of a marriage between two of the graduates, the Rev. President of the College officiating. The Lyceum has been re-organized with the following corps of officers: Conductor, Mrs. M. A. Rose; Guardian, Miss E. Dobson; Assistant Guardian, Miss Viola Weber; Secretary, H. H. Warner; Treasurer, J. B. Grooms; Librarian, Newton Molda; Musical Director, Mrs. M. A. Rose; Guards, Miss A. B. Curtis, Clifford Starr; Leaders—Miss E. Dobson, Miss Cora Davis, Mrs. K. DeLant, E. Jacobs, H. H. Warner.

Written for The Better Way.

GRIEF'S ERAND.
A. M. NEWTON.
Be still, and heart, be still,—
Hushed be each bitter moan;
Grief never worketh ill
When well her mission's done.

A love-bird from the skies,
An angel in our way;
She comes in sweet disguise,
Then bid her welcome, pray.

'Tis not of earthly joy,
My heart she sings to thee;
But in high Heaven's employ
She speaks of life to be.

Where truth is fettered not
With error's fatal chains,
When joy through peace is wrought
And love triumphant reigns.

Then hush! my troubled heart,
Cease every bitter moan;
And bravely bear thy part
In life till thou art done.

Avondale, O., Oct. 30, '89.

BRIEFS AND PERSONALS.

Psychometric readings in England is 6d.—about 37 cents. Another cave has been discovered in Kentucky which is said to rival the old Mammoth Cave.

Prof. G. V. Van Horn is holding successful Sunday evening meetings at Gleason's Hall, Chicago.

In poem through Mrs. Booser, issue of the 9th Inst., it should have read Dr. A. G. Chase not N. A. G. Chase. Third line in sixth verse should read "The builder, too, his work is shown," not "the builder to his work, etc."

The case of the United States vs. Walter E. Reid, was to have been reached on the 20th Inst., or at the latest will be reached by the 25th—too late perhaps to say anything in favor and too early to report results in this issue.

We have on hand quite a number of fine contributed articles which shall see the light just as soon as we can squeeze them in. A No. 8 foot will not go into a No. 6 shoe, and so some of our friends will have to be patient in awaiting their "turn."

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